إنه لقرآن كريم

THE NOBLE

QUR'AAN

Tafseer-i-'Uthmaanee

By

Allama Shabbir Ahmad Usmani

English Translation by
Muharnmzd Ashfaaqq
Ahmadd
M.A. M.Sc.

Aalameen Publications

إنه لقرآن كريم

THE NOBLE

QURAN

Tafseer - e - Usmani

By

Allama Shabbir Ahmad Usmani

English Translation by

Mohammad Ashfaq Ahmad

M. A., M.Sc.

Aalameen Publications

22/10 Rattigan Road, Hajveri Park

Lahore - Pakistan Ph: 212644

Publisher's Note

Aalameen Publications expresses it's profound regrets for the inordinate delay in the publication of this three volume set of Tafser-e-Usmani. It's translation by our Murshid (spiritual guide) Hazrat Maulana Mohammad Ashfaq Ahmed was completed in September 1980, and first two of it's volumes were brought out before his death in 1986. However, arrangements for the production of the third volume were held over partly because of delays on the composing side and partly because of financial difficulties. It was due to strenous efforts of Hazrat Syed Abul Khair, the Khalifa (Spiritual Successor) of Hazrat Maulana Mohammad Ashfaq Ahmad that necessary arrangements were finally completed and the three volume set is now in your hands.

Every effort has been made to make the Quranic text, the translation and the commentary free of all mistakes of calligraphy and composing. Still, if any mistakes are left, readers are requested to write to us about the same so that corrections may be made in the next editions.

Special thanks are due to Professor Suhail Akhtar of Hailey College of Commerce who checked the typed manuscript and laboured with the proofs. It was entirely due to his efforts that accuracy of English text and commentary could be ensured. Aalameen is also grateful to Dr. Fazlur-Rahman, a class fellow of Hazrat Maulana Mohammad Ashfaq Ahmed and his Pirbhai (Fellow Disciple) for finding time to write about him and his invaluable services in the cause of Islam. We also express our thanks to all those who have extended to us financial support for the execution of this project, specially Mr. Siraj-ul-Haq Usmani, Mrs. Nuzhat Yazdani and Dr. Khalid Matin Siddiqi. Most of all we are grateful to Hazrat Syed Abul Khair whose wise counsels and prayers were a source of immense strentgh to us at every stage of our endeavour. No words can repay the indebtedness we owe to him and our Murshid, Hazrat Maulana Mohammad Ashfaq Ahmad, the English translator of this Tafseer who was also the originator of the name of Aalameen Publications, and inaugurated its printing press.

May Almighty Allah accept our humble effort in His way and forgive us for all our sins, big and small and may further enable us to sincerely work, for spreading His Book, the Noble Quran.

Lahore, January 91. (Mohammad Haroon Saad)

ABOUT THE ENGLISH TRANSLATOR

Maulana Mohammad Ashfaq Ahmed, who has rendered into English the Urdu translation of the Holy Quran by Shaikh-ul-Hind Maulana Mahmood Hasan of Deoband and the Commentary thereupon by Shaikh-ul-Islam Maulana Shabbir Ahmed Usmani, was born in 1931 in Saharanpur U.P. (India). He was a grandson of the renowned Indian scholar of Arabic language and literature Maulana Faiz-al-Hasan Saharanpuri better known as Adeeb al-Hind, a Contemporary and friend of Maulana Mohammad Qasim Nanutvi, and the teacher of Allama Shibli Numani. Maulana Mohammad Ashfaq Ahmed received his early education at Saharanpur and was specially benefited by the academic discourses of Maulana Mohammad Asadullah of the Madrasah of Mazahir-e-Uloom of Saharanpur. Later he moved to Aligarh to live with his elder brother Mr. Riazudaula Siddiqi, Deputy Director of schools as his father Maulana Saeed Hasan had expired at an early age. From Intermediate (in 1945) upto Masters level he studied at Aligarh Muslim University from where he received his degrees of M.A. (Political Science) and M.Sc. (Geography). He had a special taste for English Literature, Mathematics, Persian and Political Science; and was rated by his teachers as one of the most brilliant students of his class.

In 1948 at the age of 18 while he was studying at Aligarh Muslim University for his B.Sc. degree he was initiated into the Chishtiah-Sabriah Quddoosia-Imdadiah spiritual order, to which belongs overwhelming majority of the Ulama of Deoband, by Hazrat Maulana Matloobur Rahman Usmani of Deoband. These were the times when the Maudoodi movement was gaining momentum and particularly capturing the younger western-educated minds of the Muslim community of India. Not to speak of ordinary Muslims even the Mashaaikh and Ulama, almost all of them, failed to fully appreciate the possible depredations of the movement which was interpreting Islam in a way which struck at the very roots of Islam as brought by the Prophet of Islam, peace be upon him, and as understood and practicized by the most pious and God-fearing throughout the Islamic history. It started from the premises that during the whole span of the history of Islam -- right from the beginning of Islam till this day -- Abul Ala Maudoodi was the only person to correctly understand Islam when every other person, even the Mujtahids, Mujaddids and the great Sufis and Ulama, had miserably failed to understand Islam and had all along been misinterpreting and misrepresenting the Divine guidance. The great Masters of Tasawwuf who had since the early times been guiding the faithful to spiritual heights and attainment of the perfection of self and purification of mind, heart and action and thus enabling him to achieve nearness, Qurb, of God, were all, in the opinion of Abul Ala Maudoodi, leading Muslims to moral and religious abyss by administering them lethal doses of "opium" -- "the Tasawwuf". One may well mark the contrast between Maudoodi's allegations and the position adopted by the Mujaddid of the Second Millennium, Shaikh Ahmad of Sirhand who in unequivocal terms declared that "except the ways adopted by the Sufiah, Turuq-e-Tasawwuf, all the roads leading to attainment of the nearness, (the QURB) of God, stood strictly closed". Hazrat Maulana Matloobur Rahman Usmani, was the only exception among the towering religious personalities of his day who had an unbelievably deep and piercing insight into the havoc being played by Maudoodi's unholy formation of Islamic ideals and ideas while at the same time he had also fully guaged the anti-Islamic

possibilities of Maudoodi's movement. Hazrat Maulana Matloobur Rahman Usmani, explained to Maulana Ashfaq Ahmed in his first meeting with the former, that Maudoodi is the "Fitna-e-Azam" of this age and the first person to have struck a blow right on the cerebrum of Islam i.e., Tazkia (purification of inner self), which, according to the Holy Quran, is one of the four basic Functions of Prophethood. Maulana Ashfaq Ahmed was so impressed by the unveiling of this reality and the intellectual attitude and rational arguments put forth by Hazrat Maulana Usmani, combined with an extraordinary spiritual conviction, that he made a request to Hazrat Maulana to have him initiated into the spiritual order which was readily accepted and Maulana Ashfaq Ahmed performed 'Bai'at' on the hands of the Great Master. Hazrat Maulana Matloobur Rahman Usmani migrated to Pakistan in 1955. Maulana Ashfaq Ahmed, driven by an irresistible desire to join company with his Shaikh and master, only after one year, leaving behind all of his belongings, relatives and friends left India for Pakistan and joined his Shaikh in Karachi in 1956 where for quite some time he taught Political Science at Islamia Urdu College. He attained, in the service of his Master, such sublime spiritual heights that after the expiry of his Master in 1960, he, as the Khalifah of his Shaikh, eversince remained active in moulding the human personalities in Islamic framework, guiding men to the goal of Ihsan and Qurb (nearness) of God, presenting Islamic teachings in their pristine purity and fighting against unorthodox ideas, innovations, aberrations, and distortions which the religion of Islam has been specially subjected to during the modern times. Maulana Ashfaq Ahmed expired in July 1986 and was buried in Karachi by the side of his Shaikh whose mission he had been carrying out throughout his life. Hazrat Maulana Matloobur Rahman Usmani, the Shaikh (spiritual guide) of Maulana Ashfaq Ahmed Sahib, was the elder brother of the Shaikh-ul-Islam of Pakistan Maulana Shabbir Ahmed Usmani of Deoband who had, at the instance of his elder brother, played a very decisive role in materializing the dream of Pakistan. Hazrat Maulana Matloobur Rahman Usmani, himself was the younger brother of Maulana Habibur Rahman Usmani, once a Rector of Darul Uloom 'Deoband and Maulana Mufti Azizur Rahman Usmani, once the Grand Mufti of Deoband and a renowned Naqshbandi Shaikh. He was the Khalifah of Shaikhul Hind Maulana Mahmood Hassan of Deoband, also known as 'Capitve of Malta', who in turn had received spiritual guidance and Khilafat from the Shaikh of Arab and Ajam Haji Imdadullah Muhajir Makki of Thana Bhawan who is conspicuous in so far as almost all his contemporary Ulama worth the name have received their spiritual guidance from him.

Shaikhul Hind is also known as the inheritor of the academic and religio-spiritual legacy of the two great masters of the 'Shariah' and the 'Tasawwuf' -- Maulana Mohammad Qasim Nanautvi and Maulana Rashid Ahmed Gangohi, both of them being the spiritual disciples and Khalifahs of Hazrat Haji Imdadullah Muhajir Makki. Shaikhul Hind had imparted special training to his disciple Maulana Matloobur Rahman Usmani in the Sulook (spiritual path leading to God) of Intellect alongwith the Sulook of Qalb (heart) which he himself had imbibed from Maulana Nanautwi and Maulana Gangohi. Hazrat Maulana Matloobur Rahman thus came to possess extraordinary and very rare capability of leading one to the attainment of the nearness of God through the intellect as well as through the heart. Shaikhul Hind, after his return from his captivity at Malta had declared that a part of his two-fold mission was to make the knowledge of the Quran available to the general public, without which a man's view of the religion of Islam always remained lop-sided, incomplete and faulty,

He, therefore, decided to render the Holy Quran into Urdu, the main language of the Muslims of Indian subcontinent. Out of the several Urdu translation's he selected the Urdu rendering of Shah Abdul Qadir of Delhi, the son of Shah Waliullah Muhaddith of Delhi who had himself produced a very authentic translation of the Quran into Persian with short commentative notes. The main reason for selecting the translation of Shah Abdul Qadir was that it was the best rendering of the Quran that a human being can produce and it was the most faithful and idiomatic Urdu translation that has been rightly accepted by all the subsequent translators to be a 'revealed translation'. With the passage of time and the inevitable progress and change in language, diction and style, it had in several places fallen out of tune with the contemporary Urdu, language and its style. Shaikhul Hind pointed out that except keeping in view this linguistic change, the translation of Shah Abdul Qadir even today can be rated by far the best of all the Urdu translations in so far that no other than he has been able to maintain those subtle and sophisticated considerations which Shah Abdul Qadir has so successfully maintained, and some of which Shaikh al-Hind has very ably tried to expound and explain, in the introduction to his translation.

With this justification, Shaikhul Hind undertook the modification and remodelling of the translation of Shah Abdul Qadir. This was not a mere effort at editing. Shaikhul Hind employed his best academic achievements and profound knowledge of Arabic language and religious disciplines to produce a translation which can in no way be rated inferior to that of Shah Abdul Qadir. In fact it excells that of Shah Sahib's in several respects. Besides presenting the translation, Shaikhul Hind also undertook to write exhaustive but brief and succint commentative notes on his translation but unfortunately could not complete. This task had to be undertaken by his disciple Shaikhul Islam Allama Shabbir Ahmed Usmani whose commentative notes accomodate all that is best in the most authentic commentaries of the Quran together with pointing out the Quranic solutions to the contemporary problems of humanity. Thus the translation of Shaikhul Hind and the Commentary thereupon contain what is best in the field of Tafsir and present to us the most authentic commentaries of the Quran together with pointing out the Quranic solutions to the contemporary problems of humanity. Thus the translation of Shaikhul Hind and the Commentary thereupon contain what is best in the field of Tafsir and present to us the most authentic exposition of the Divine revelation. It is because of these qualities that Hazrat Maulana Matloobur Rahman always recommended to his spiritual disciples serious study of this translation and commentary. Maulana Ashfaq Ahmed Sahib who was entrusted the duty of carrying out the misssion of his Shaikh took upon himself to make this treasury of Quranic tafsir available to the English-speaking section of humanity. He has tried to preserve the brevity, exhaustiveness, elegance of diction and style of the original. His English rendering may now safely be claimed to be the most authentic and reliable Quranic Commontary in the English language.

Dr. Fazlur-Rahman
Professor of Tafseer and Hadeeth
Faculty of Islamic Theology,
Imam Mohammad Bin Saood Islamic University
Riaz.

INTRODUCTION

1. The Existence of God : The first and foremost thing which is worthy of attention and information is the state of our own existence. Who knows not that the first thing which comes to the knowledge of man is the presence of his own self, and apart from his own self every other thing comes to his knowledge afterwards. Therefore the thing which deserves our primary and significant attention is the state of our own existence. But we see that our own existence is neither permanent, nor constant. There was a time when we were in non-existence and then a time came when we entered into existence and various phases of existence passed over our selves. And a time shall come which will separate our existence from our selves and our worldly life will stop moving. It has been a common fact for all those things which came into existence before us and a general phenomenon for all creatures to come after.

2. Man is not self-existent : In short the time of existence of all human beings is a time limited between two non-existences. This fact of association and dissociation, coming and going, demonstrates that our existence, like the sun-light or moonlight or like the heat of hot water, is not self-existent in itself but an endowment from outside. But the fact is that the sunlight of the earth and the heat of the hot water go up to their origins i.e. Sun and Fire, which means the end of the sunlight of the earth is the Sun and the end of the heat of the hot water is the Fire. No one says that the Sun derives its light from another sun, or the Fire derives its heat from another fire. Consequently the main source of light is the Sun and the main source of heat is the Fire. But light does not leave the Sun and the heat does not leave the Fire. In other words, light and Sun are inseparable, heat and Fire are inseparable.

3. God and Existence are inseparable : Similarly it is also a fact that our existence should end at such a Being whose existence does not leave it. The existence of that Being should be original and not derived from outside. This Self-Existent Being we call God because His existence is His own and not endowed.

4. The Universe is not Self-existent : When the existence of God is necessary for our own existence, naturally all other things like sun, moon, stars, heavenly bodies etc. must have also derived their existence from the same Self-existent Being—God. Though these bodies are very old and no human being has seen their non-existence but reason tells us that the existence of these huge and ancient bodies is not inseparable from their selves. Consequently no creature, however great or old it may be, can be self-existent. They have beginning and end according to reason. They are not eternal, and what is not eternal cannot be God. Only God is Self-Existent and He has no beginning and no end.

5. God is One : Now the question is whether such Self-existent Being is one or more than one or can be more than one. Previously we have seen that Existence is the source of all creatures in the Universe. Beyond Existence there is no existence. The Existence is Infinite and God has encircled the Infinite Existence, and the Infinite

Existence has encircled all existent things, so there is no possibility of any other god beyond God. The existence of creatures is very weak before the Existence of God. When we and you cannot allow any other being to enter into our own limits of existence despite such weakness, then how God, with such a tremendous strength of existence, can allow any other god to enter into His dominion ? In short, there is no space for any other god to enter the Divine Dominion. As such there is no rational possibility to believe in any other god beyond God. God is the origin of all creatures. He is alone the Master of all creations — man, angel, jinn etc. All creatures are the slaves and servants of God — the Lord of the Universe. So it is incumbent on every soul in the great Universe recognize and acknowledge the Lordship of God, His Divine Unity and denounce all quarters of polytheism.

6. Negation of Trinity : The above reality also discards the faith of three Gods held and cherished by the Christians so dearly. There is no possibility of Dualism, not to speak of Trinitarianism. Divine Unity and Divine Diversity are opposed to each other. It is impossible that one thing may be dark and white at once. It is impossible that a man may be learned and ignorant at the same time. When it is night, it can't be day. A man cannot be healthy and sick at the same moment. A thing cannot be existent and non-existent in the same hour. So how can God be one and three at the same time. It is absurd, rationally impossible, mathematically wrong. Unity and Diversity cannot gather together.

7. God is above dependency : As diversity is nonsense with the conception of Divinity, so is the case of dependency. Dependency cannot reach God. A dependent God is no God at all. Dependency and Godhood are opposed to each other. God is Independent of the whole Universe, of all things that exist. On the other hand all things are dependent upon God in their existence. All Prophets including Christ depended upon eating and drinking to retain their life. They were pressed by human necessities. Dependency and pressure are against the very conception of Divinity. So Divinity cannot be attached or associated with Jesus or any other Prophet.

8. The Divine Attributes : As God is matchless in His Divine Self, He is also matchless in His Divine Attributes. For example God is Merciful, so no creature is so merciful as God. The qualities scattered in different creatures of the Universe are the reflections of God's attributes. Every existent thing in the Universe derives its qualities from the reflection of God's attributes according to its capacity. The glass absorbs more light of the Sun than the stone. Consequently all existent things possess the capacity of receiving the reflection of the qualities of Divine Existence. But they do not grasp the Divinity itself. God is Divine and no one else can be Divine. Of course, knowledge, power, intention, mercy, etc. are reflected in creatures, according to their capacities. For example, man has greater knowledge than animal, animal has greater knowledge or instinct than vegetation and the rocks still lesser.

9. Obedience to God is obligatory on all creatures : When God is the Creator

of all creatures and He provides for them all necessities, obedience to Him is obligatory and binding on all creatures whether man, animals, mountains, angels, trees, stars, moon, and sun. Men and jinns have wish, but other creatures have no wish, they are completely subservient to the Divine Commands or the Laws of Nature. Other creatures have no wish of their own, so they are not susceptible to disobedience. The word disobedience does not come in the orbit of other creatures. It is only man or jinn who can obey and disobey alike. He is given freedom of choice. He is given Reason or Wisdom to judge and take action accordingly.

10. The meaning of obedience and disobedience : Obedience means working according to the order of God or acting according to the good pleasure of God. Disobedience means not acting or working according to the order or pleasure of God intentionally. Disobedience to God's order with intention is called sin. But disobedience under misunderstanding or forgetfulness or inattention is not sin in the technical sense. Hazrat Adam had eaten the tree under misunderstanding, forgetfulness and inattention. He had not committed that action with the spirit of sin or disobedience.

11. Factors of Obedience : A man obeys someone either for the sake of benefit as servants obey their masters, or he obeys for fear of loss as the subjects obey the kings or the oppressed obey the tyrants, or a man obeys out of love as the lovers obey their beloved ones. But who can benefit more than God, who can put to loss more than God, who can claim to be more perfect and beloved than God ? If others are masters God is the Lord-Cherisher of the Universe. If others are rulers and kings, God is the Ruler of rulers and the King of kings. If others may be loved for beauty and perfection, God is verily the Fountain of beauty and perfection. It means God is to be obeyed first in all spheres of life.

12. How to obey God : Previously two principles wese established — firstly, obedience to God is obligatory on all creatures, secondly, obedience to God means working or acting according to the will and order of God. But the question naturally arises how to know the pleasure of God ? Is there any means to know what God desires and what He does not desire ? Is Wisdom enough to know those things with which God is pleased and with which God is not pleased ? Can we know the wishes, desires or intentions of other human beings by mere reason alone ? Certainly not ! We cannot know the will and pleasure of our fellow beings despite their material structure unless they tell us about them. So how can we know the pleasure of God— and we have never seen Him — unless He tells Himself about it. By reason alone we cannot know accurately what God desires and what He desires not. Hazy ideas or incomplete calculations or imperfect reasoning do not serve us in true guidance. In guidance.we require accurate knowledge.

13. Necessity of Divine Revelation : Consequently man cannot know about the pleasure or will of God by any research or reason or by any other human effort

possible. Only God can tell about the things of His pleasure or displeasure through revelation. It means man requires Divine Revelation to know. about the pleasure and displeasure of God. Consequently the only source of human guidance is Divine Revelation. Without Divine Revelation man cannot get the path of guidance with reason alone.

14. Necessity of Prophethood : The necessity of Divine Revelation is established to seek the pleasure of God. We see in this material world that the Kings do not inform their subjects one by one about their royal orders and injunctions. When the worldly kings with their so-called dignity donot stoop down, how can God with His sublime glory tell His servants individually about His pleasure and displeasure. Like the worldly kings He would also appoint some trustworthy man for His Divine Message to His servants. Such trustworthy and honest souls selected for the communication of the Divine Message are called Messengers or Prophets. They are holy souls and they are nearest and dearest to God. They are innocent souls.

15. Innocence of the Prophets : Innocence of Prophets is one of the most significant chapters of Divine Religion. If the Innocence of the Prophets is injured the whole edifice of Heavenly Religion is ruined, because Divine Revelation cannot be relied upon if the Prophets do not possess Innocence in knowledge and action. God only appoints the innocent souls for the communication of His Divine Message. It is evident that such souls are nearest and dearest to God. But the nearest and dearest can be only those souls who are congruent with God's pleasure. Those who do not appose with the Divine Pleasure cannot become nearest and dearest to God. Souls having one or two defects in their interior cannot become nearest and dearest to God. For example, if the eye of a beautiful man is lost his whole beauty is spoiled. Similarly if there may be some defect in the Prophets their innocence would be spoiled. In this sense we call Prophets as Innocent, meaning thereby that the Prophets do not possess any element of sin in their souls. When there would be no bad quality in their souls they would not commit any sin i.e. disobedience to God. Optional actions follow from internal qualities. Generosity would emit generous actions. From miserliness hoarding would come out. Victorious enterprizes issue forth from bravery and defeat is the fate of cowardice. Consequently there are only virtuous qualities in the soul of a Prophet ; and they are perfectly innocent of sins. Some unwise men have ascribed sins to the Prophets. Some of them have dubbed the rare mistakes or forgetfulness of the Prophets as sins. Sin is an intentional disobedience, while mistake is a slipping and not sin. Hazrat Adam had done mistake when he ate the forbidden tree out of forgetfulness or intense love for God and eager desire for paradize to enjoy the Divine Sights for ever. He had not committed sin — the intentional disobedience to God. Intentional disobedience cannot enter into the hearts of the Prophets kindled with the extreme fire of love for God.

16. The Prophets cannot misguide mankind : When the Prophets are the most guided souls, they can never mislead the humanity. They have always tried to show the correct path to mankind and bring them into light out of darkness. Like health the Divine Religion has been the same from Adam to the last Messenger of Allah, Muhammad (be peace upon him). When physical health is spoiled the doctors try to restore it, if necessary with new prescriptions. Similarly when Divine Religion was corrupted by the treacherous souls new Messenger or Messengers came to establish it and purify it from the amalgamations of the wicked persons. Some-times heavenly laws were changed by new Prophets at the direction of God, just like the change of medicines in new prescription. This change is termed as abrogation which does not presuppose that former laws or prescriptions were wrong. Mankind was facing new phenomena of society, hence some changes were necessary.

17. The Last Book and the Last Prophet : But the fundamental principles or basic religion remained the same. Finally the last Book was sent on the last Prophet having a perfect prescription and perfect prevention. This last Prescription is the Holy Quran and the last Prophet on whom this last Book is sent down is the Holy Prophet — Muhammad (be peace upon him). Now no new Divine Revelation shall come to abrogate the Quran and present its substitute. The Holy Christ, who was taken up to heavens when the jews were running after him to kill him, will come down as the faithful viceroy or general of the Holy Prophet and follow the Holy Quran and Sunnah. He will not bring any new Shariah. This is why this is the accepted faith of the Muslims that Muhammad (be peace upon him) is the Last Prophet and the Holy Quran is the Last Book. In the days of the Holy Prophet, as well as these days, some foolish and wicked men have claimed to Prophethood but the Ummat condemned such men and declared them as apostates or infidels, worthy of sword.

18. The Old Books do not survive in their original form : The old heavenly Books have been changed by their followers. But we believe in the original Books. Even if those Books would have survived, mankind is bound to believe in and follow the Holy Quran. Those Books are now abrogated by the Holy Quran. Now salvation lies in the Holy Quran, the Book which is the translator of God's good pleasure and which still survives in its original form. Thousands of Huffaz of the Quran live upon earth with the words of the Quran in their breasts, and no one upon earth can dare change the words of the original Quran. But some satanic men have, nevertheless, tried to distort the meanings of the Quranic verses according to their lowly desires and wrong presumptions. Such wrong commentators could not succeed much in their fowl efforts and God always raised honest and purified scholars who presented correct meanings and rejected the betrayed commentators. Muhammad Ali of Lahore belonged to the Ahmadi Sect. His comments are extremely poisonous and misleading. Abdullah Yusuf Ali has committed hundreds of mistakes in translation and Tafsir both. Now a new Tafsir written by Abul Ala Maudoodi in Urdu is being spread in

English-speaking nations. This Trafsir known as Tafhimul Quran is full of thousands of errors and blunders and is distantly away from the traditional course of our past scholars. Muslims should not be unaware of this fact that the Tafsir of the Quran against the Traditions of the Holy Prophet and the sayings of the Sahaba of the Holy Prophet is wrong and rejected. Maudoodi has deviated from the traditional course of the eminent scholars of the Holy Quran. He has selected his own way against the whole Ummat. This is why the righteous Ulema have declared him a Heretic. His obnoxious criticism against the Prophets, Sahaba, Ulema and Mashaekh is a prominent feature of his writings undermining the established authorities and inventing a new Modern Religion. Tafhimul Quran is an effort of his own imagination.

19. The World needs a correct Tafsir : Today the whole world is bewitched by scientific inventions and researches, but mankind has not been able to discover a good and peaceful path of life, the path of God's good pleasure. It is the tragedy of human race that most people have either totally denied the very existence of God or forgotten Him completely. They have neglected the good pleasure of God. They are not conscious of God's good pleasure. So they have fallen into intense diversions and contradictions, whims and fancies, wars, turmoils, prejudices, destructive researches, hatred, enmities and what not. They do not know how to live upon earth. They have become the slaves of their low and evil desires. They think that living a comfortable and luxurious life is the chief goal of life. But they are obviously wrong because they have lost the peace of heart in spite of plentitude, they have spoiled the peace of mind in spite of all luxuries and material advancements. And whenever the urge of nature pushes their spirits to higher and finer spheres of spiritual height they find no guidance, no machine to propell their spirits further. To help them in this direction we have tried to present before them the correct Tafsir of the Holy Quran so that they may easily find a way out of these confusions, they are involved in, and pace towards the Lord Creator of the Universe and achieve His good pleasure and make their worldly life peaceful and prosper in the next world. Without remembering God correctly man cannot achieve peace of heart, without walking upon the path of God's good pleasure he cannot prosper. Man should remember that nothing is better than the good pleasure of God and no life is better than the life passed in the struggle for the good pleasure of God. Man should try to near God because nearness to God is the key of all success and prosperities. The main purpose of studying the Quran is to know the good pleasure of God and pursue for it, and to know the things of God's displeasure and abstain from them. I request most anxiously my readers to study this Tafsir honestly and think over deeply what God wants from us. God does not want any sort of gain from mankind. He only desires their benefit. Their real benefit lies in following the Holy Quran and in obeying the Holy Prophet, Muhammad (be peace upon him). The Holy Prophet was most kind-hearted and was greedy for the benefit of mankind. Other Prophets were also kind-hearted and sought for the deliverance of their people. But those Prophets were sent for particular nations, while the

Holy Prophet Muhammad is sent for the whole mankind and this is why he is the most kind-hearted Prophet. Without a kind heart humanity cannot be drawn to the path of glory aud success. A broader humanity requires a broader heart. God is Most Merciful, and it is His Mercy that He sent guidance through His Messengers. So the Quran is also the sign of the greatest mercy of God for mankind. It would be very unfortunate if a man does not look towards the Quran and wastes his energies in the study of useless literature. If you want spiritual peace, read the Holy Quran. If you want mental peace, study the Holy Quran. If you want deliverance in this world and salvation in the next world, act upon the teachings of the Holy Quran. If you want God's good pleasure, devour it ! Quran is the companion of loneliness, a guidance in worldly affairs, a light in darkness, a peace in turmoils.

20. Functions of Prophethood : Unless we know the work for which the Divine Messengers were sent we cannot understand the Holy Quran. Perverted thinkers like Maudoodi etc. have distorted the main purpose and functions of the Divine Messengers. They say that the main and the last function or purpose of a Prophet is to establish a Divine Government. According to Maudoodi the sublime aim of Prophethood is the establishment of a Divine Government. This exposition is certainly charmful, but at the same time misleading, because neither the Holy Quran nor the Divine Messengers expressly declared that the Prophets are sent to establish a Divine Government. For example, the Bani Israeel requested their Prophet (Ashmueel) to appoint a king in whose leadership they would fight against their enemy who had ruined them and turned them out of their houses and plundered their wealth. As a result Taloot was appointed king and the Prophet (Ashmueel) did not say to the Bani Israeel why they requested for the appointment of a Ruler in his presence. He did not assert before them that he had himself come in the world to establish a Divine Government and they were wrong to request him for the appointment of a King. This story tells us that the main function or purpose of the Divine Messengers was not to establish a Divine Government, otherwise we will have to recognize this fact that the Divine Messengers excepting a few failed in the achievement of their main purpose. Moreover, as a corollary, we will have to think that even God was powerless to establish Divine Governments through His Messengers. Obviously it is manifest Kufr (disblief) to think that even God could not succeed in making His Messengers succeed in their aim. A dangerous course, nevertheless, is created afterwards. This dangerous course is that the followers of a Prophet would be hankering after power and not after guidance and the pleasure of God. The reason is simple. Man has a strong urge for wealth and power. If the divine aim is the achievement of power in the garb of Divine Government, it is impossible to create a society based on morality, piety and purification. This is why no Divine Messenger stood up with this claim that he had come to establish a Divine Government, so the people should help him in that direction.

21. Khilafat and Nabuwat :- Then why this fallacy entered into the minds of the pseudo-Islamists and how the Muslims fell a prey to this fallacy? The answer to this question is somewhat critical. As a matter of fact, Khilafat and Nabuwat are two distinct things. The pseudo-thinkers mixed Khilafat and Nabuwat to get their fowl aims. The people are easily preyed when some temptation appeals to their nafs (soul). The power, the wealth, the fields and lands are very powerful temptations, so people of low desires gather around such pseudo-Islamists. This is what has been the fate of very many betrayed and heterodox leaders of Islamic History. They started their mission with allurement but finally in their mission and misled millions, not to speak of any service to Islam or humanity. The reason is that their starting point was wrong and their souls were full of keen desires for power, fame, wealth etc. . They had deviated from the path of the Prophets and their filthy souls spoiled the pure knowledge of the Divine Books as a bad mirror distorts beautiful faces. They started their work of reforming mankind before purifying their own souls. They interpreted the Divine Revelation according to their own fowl but hidden desires. They began to condemn the most eminent personalities who came in their way.

Khilafat is a promised blessing and not the purposed goal. God has promised Khilafat to the perfect Believers who do good deeds. (Sura Noor, 55) God has not appointed Khilafat as the main goal There is no verse in the Quran cofirming Khilafat as the final aim of a Prophet or a Momin.

22. Four Functions of the Messenger :- If we study the Holy Quran we shall see that Messengers are sent for four basic functions. Hazrat Ibrahim and Hazrat Ismaeel had preyed to God while building the Holy Ka'aba to raise amongst their children a Messenger who would recite unto them the verses of God, who would teach them the Book and the Wisdom and purify them. God granted their prayer but changed the order of the prayer. In sura Aale Imran and Sura Juma it is given that God raised the Messenger amongst them who recites unto them the verses of God, and purifies them, and teaches them the Book and the Wisdom. Before him they were in manifest error. In the prayer of Hazrat Ibrahim and Hazarat Ismaeel purification was given in the last, but God described it before the teaching of the Book and the Wisdom. Perhaps there are two reasons for this change of order in the functions of the Messenger ·

(1) Admission to Paradise depends upon **Eman** but safeguard from the Hell depends upon purification — a man who has Eman, though an atom, will go to Paradise eventually. But a man who has Eman but has not got purification in this world shall go to the Hell first. There he shall be purified and his internal impurities shall be burnt. Then he shall be admitted to Paradise. And the Believer who is purified in this world shall straightway go to Paradise, and he will not have to pass the stage of purification in the Hell. The Unbeliever, however, shall not be

purified in the Hell, (God shall not purify the Unbeliever in Qeyamat—Quran so he cannot enter into Paradise.

(2) On Hazrat Ibrahim only pamphlets were sent down, and there was no need of a big purification to understand them. But on the Last Prophet, Hazrat Mohammad (Be peace upon him) this unlimited ocean i.e. the Holy Quran, was to be sent down and an intensive purification was required to understand it, hence Purification (تزکیہ) was mentioned before the teaching of the Book and Wisdom.

All other works are hidden in these four functions. The promulgation of Islamic Laws, the establishment of the Prayer, the Zakat, the Hajj, and the maintenance of justice and executive control are all wrapped in these four functions. Satanic forces hinder the propagation and the progress of Islam, hence Jihad is established as an important function of an Islamic State.

Consequently the main functions of the Messenger are clarified by Quran. As for the Khilafat it is openly declard by the Quran that it shall be given to those who are sincere in their Eman and perform virtuous deeds. This Khilafat is not a worldly state or power. This Khilafat shall be given so that they may establish Islam, establish the Salat and the Zakat and make people wholly peaceful. That is, in reality, a great blessing of God. It was first given to the four Caliphs—Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali (God is well-pleased with them). It can be given today provided the Muslims fulfil the two main conditions of Eman and Good Deeds. The substance, however, is that the Muslims should race for Eman and Good Deeds. and not for the worldly power as an aim in itself. Without purification worldly power and worldly glory is dangerously destructive. Do we net see that unpurified souls who gain worldly power and worldly wealth in the name of Islam become more corrupt than the worldly men ?

23. The Prophets must possess perfect wisdom and excellent morals : It has been given before that there is no bad quality in the Prophets, hence they are not susceptible to sin because optional works are subservient to internal qualities. Now two things are worth consideration. The first thing are morals i.e. the original qualities, and the second thing is wisdom and understanding. The necessity of morals is evident from this fact that deeds, whose doing and not doing is required in worship and obedience, are determined by the morals. If the internal qualities are excellent the deeds are good, if the internal morals are bad the deeds shall be evil. From this it is quite clear that in principle bad or good are morals and qualities.

As for the wisdom and understanding it is required to determine the occasion concerning the morals, so that some evil may not come from outside in the performance of deeds. Just see, generosity is a good thing, but in spite of that expending in good occasion is a pre-requisite. If the poor and needy are given, it is well and good. But giving to the rascals, drunkards and corrupt fellows, who knows not is a

cause of promoting more vice. The reason for that is nothing but that generosity is misused.

In short, the deeds, howsoever they may be subservient to the qualities, but to recognize the good or bad occasion is not possible without a secure wisdom and a straight understanding.

Hence it is necessary that Prophets should possess perfect wisdom and good morals. And it is evident that when the morals are excellent there shall be love also, because the basis of excellent morals is love alone. And when proper occasion and opportune time is perviewed and the perfect wisdom is there, then which occasion of love shall be more proper than that of God ? But when there is love with God, there shall be necessarily the determination of God's obedience also, the result whereof shall be only that there is no space for any intention of disobedience. Evidently this is called Innocence.

24. Prophethood is not based on Miracles : It is established that Prophethood is based on Perfect Wisdom and Excellent Morals. As for the Miracles they are themselves based on Prophethood, Prophetood is not based on them, i.e. Prophethood is not given to him in whom miracles are visible, nay, but miracles are given to him who is endowed with Prophethood, so that common men may also be sure of his Prophethood, and with respet to the Prophet the miracles may become an authority and a document. For a wise man, however, only perfect wisdom and excellent morals are to be investigated in a Prophet.

25. Mohammad (Be peace upon him) in Wisdom and Morals : But in wisdom and morals we found Hazrat Mohammad (Be peace upon him) highest of all.

In wisdom and understanding what a greater reason would be than that the Holy Prophet was himself Ummi (he could neither read nor write). The country wherein he was born and grew young was also bereft of knowledges, neither there were religious knowledges, nor there were worldly sciences, neither any heavenly Book, nor any earthly Guide. What evils were not there on account of ignorance ? Now this Ummi Prophet brings forward such an excellent Constitution, such a matchless Book, such glorious instructions and guidance that the ignorant people of Arabia became so much proficient in Divine Knowledge (i.e. the Knowledge of Divine Self and Divine Attributes), which is the most difficult knowledge of all sciences, in the knowledge of Worship, in Ethics, in Politics, in Economics, in Sociology and in the Knowledge of the Hereafter, that they surpassed the whole world. The Greek Philosophers dwindled away before the new Teachers of humanity. The world civilization was changed by the new impact of Islam. The dark ages were gone and the new light illumined the East and West. Thousands of books were written by the Muslim Scholars, Jurists, Muhadditheen and Mufassireen. No civilization in world history can bring forward such a resplendent stock of knowledge. Then when the condition of the pupils and followers is such, what would

be the condition of their First Teacher and Educator i.e. Mohammad, be peace upon him.

As for the morals, the Holy Prophet was not a King, nor a Prince, nor a rich trader, businessman, agriculturist, nor did he inherit any property, nor he himself earned any wealth. In such a grave atmosphere he conquered the warring and haughty people, the equal brothers of Arabia, so much so that they were ready to pour their blood where the sweat of the Prophet fell. It was not the emotion of one or two days. They passed the whole life in the same emotion and devotion. They left their houses, buildings, fields, their children, their kith and kin, and all their properties and wealth in the love of God and the Prophet. They threw dust on all, they fought with their own souls, relatives etc. Some they killed and by some they were killed. If it was not the conquering of his morality, then what was this ? From which salary did he get this force of the sword ? Where does the world find such morals ? Does it find them in Hazrat Adam, or in Hazrat Ibrahim, or in Hazrat Moosa, or in Hazrat Eisa ?

This was the state of wisdom and morality, and as for his own personal self, he expended all whatever came to him, neither ate full stomach, nor drank profusely nor wore ostensibly.

Then who is that wise man who will say that Hazrat Moosa and Hazrat Eisa etc. are Prophets, and Mohammad is not a Prophet ? (Be peace upon all of them). His Prophethood is as brilliant as the sun.

26. The Holy Prophet is the Leader of the Caravan of Prophets : This reality is to be accepted that the Holy Prophet is the Leader of the Prophets' Caravan and is the Chief of all Prophets ; he is supreme in the galaxy of Prophets and is the Seal and End of all Prophets. The detail of this brief is that all perfections whether of Prophets or of Saints are God's endowments, and it is clear from the above subjects that in the Universe in general and in Bani Adam in particular the perfections are diversely scattered. Some has grace and beauty, some has excellence and perfection. Some has strength and power, some has wisdom and sagacity. So, as an example, God would be like a Teacher, well-versed in all arts and sciences, and pupils from different corners learn from Him different arts and sciences and demonstrate their achievements according to their talents. The different demonstrations shall specify the particular art or science in which a particular pupil has gained proficiency. Similarly the different demonstrations and performances of the Prophets shall point out the specific perfection of a particular Prophet, and it shall be known that such and such a Prophet is inspired by such and such an Attribute of God i.e. though other Attributes may also partially reflect in a particular Prophet, but the main source of inspiration shall be only one Attribute of God. The miracles of the Prophets show that Hazrat Moosa was inspired by the Attribute of Transformation, and Hazrat Eisa was inspired by the Attribute

of Reviving. And the Quran, that is the miracle of the Last Prophet, shows that Hazrat Mohammad (Be peace upon him) is inspired by the Attribute of Knowledge. And everyone knows that all attributes in their performance depend upon the said attribute. Intention, power, etc. cannot do anything without knowledge and awareness. We eat bread and drink water only after knowing that it is bread and it iswater, and obviously the function of knowing precedes any further function. Hence the Holy Prophet is supreme in the galaxy of Prophets because he is inspired by the supreme attribute. All other Prophets are subordinate to him. All the perfections of Prophet end in him. So he shall be the end and seal of all Prophets. The reason is that the Prophets are the viceroys and envoys of God, they possess different degrees with God. Some are for cities, some are for one country or one nation. The Holy Prophet has come for the whole world and for all mankind in time and space. And he said in his lifetime : "I am the last Prophet, no Prophet after me !" But Hazrat Eisa never said that he was the Last Prophet, nay, he said that the chief of the world was to come after him. It is therefore clear that Hazrat Eisa denied the finality for his own self.

27. **The Mohammadan Miracles also are supreme in character :** When the supremacy and finality of Mohammad (Be peace upon him) are both known then one thing should also be noted that the supremacy of the Holy Prophet is not only acceptable in perfections, but it is also acceptable in miracles, because it is a part of Eman that the miracles of Holy Prophet are superior to the miracles of all other Prophets. .

(a) Mohammadan Miracles Versus Miracles of Hazrat Eisa and Hazrat Moosa : If a wooden staff turned into a serpent by the miracle of Hazrat Moosa, the dry trunk of a date tree turned alive by the touch of the Prophet's back. The story is that the Holy Prophet said the Khutba on Juma Prayers with his back against a wooden column in Masjid-e-Nabavi for a long time. When the pulpit was prepared he left this wooden column and came to the pulpit to say the Khutba. Lo ! this dry Trunk began to weep at this seperation. It was a big congregation, thousands of Sahaba were present in full strength, because Juma Prayer is most important in Islam and is performed only in congregation. They heard the voice of its weeping. The Holy Prophet came to this Trunk, popularly known as the Ustuane Hannana, embraced it with his breast and began to stroke it with his hand. Lo ! that wooden column stopped weeping, and became silent as a baby becomes silent while weeping.

Such a strange event took place before thousand eyes that neither the revival of the dead, that was the miracle of Hazrat Eisa, nor the transformation of Moses' staff into the serpent, that was the miracle of Hazrat Moosa, has any proportion with the said miracle of the Holy Prophet. The explanation of this riddle is that the dead body had relation with the Spirit before death, but the said Trunk had

neither any relation with the Spirit, nor had any connection with the popular life. Moreover, the body of man and animal, though is not the source of life, yet there is no doubt in this fact that the bodies of man and animal are absorptive and receptive of life. This is why from the higher sphere the spirit had to descend into the terrestrial vessel. And it is evident too that the spirit must have love with its old house due to long stay in it, a matter that makes easy the miraculous performance of Hazrat Eisa. But all these things were non-existent in the said Trunk.

Similar is the case of Moses' miracle. The staff of Moses was transformed into the form of a serpent. Its movements and motions appeared after transformation into the particular shape of the snake. The movements, action, biting, curving, etc. of the snakes are particularly characteristic of their shape. Other living objects cannot perform their actions, not to speak of vegetation or rocks. In brief, the coming of spirit into that particular form, that was assumed by the staff, is not so much wonderful as the entering of life and spirit into the said Trunk that was definitely a rock in reality.

Moreover, the staff of Moses only demonstrated those actions that are characteristic of snakes and serpents. It did not demonstrate any such actions that are characteristic of rational being and men. But the weeping of the said Trunk in the pain of separation from the Holy Prophet, or due to the end of the Khutba that was read near it, is an act that is specially characteristic of rational beings, especially those who are perfect souls.

The explanation of this puzzling fact is that love is of two kinds : (1) Love of Beauty (2) Love of Perfection.

Love of Beauty requires a tender eye and a tender disposition. Love of Perfection requires a good sense and excellent ability. These two things are especially found in men of high nature and wisdom. If we probe deep enough we shall come to this conclusion that the said Trunk had acquired a very high and noble spirit by the touch of the Prophet's body. This spirit had acquired the love of beauty and the love of perfection. So when the Holy Prophet left it and went to the pulpit the Trunk began to weep out of intense love in its spirit. Such spirit is characteristic of a perfect man. This spirit was far more nobler and loftier than the spirit which the staff of Moses acquired.

The stone of Moses caused the fountains of water to gush forth. Fountains come forth out of the stones and rocks ! But no body has ever seen fountain of water coming forth of human body. The Holy Prophet once put his hand upon a cup of water, and lo! the water gushed forth of his blessed fingers like a fountain. It means the blessed hand was the source of immense blessing. This miracle is higher than the said miracle of Moses.

Similarly the splitting of the moon, a miracle of the Holy Prophet, is superior to the miracle of splitting of water into twelve parts shown by Hazrat Moosa. The splitting of water was confined to a particular piece of earth while the splitting of moon was a spectacular change in the phenomena of the space governed by the Law of Gravitation.

If someone may doubt about the events and miracles connected with the Holy Prophet and demand a proof of their reality and truth, we shall ask him how they knew about the miracles and prodigies of their Prophets and Saints which their devotees describe. If they believe in them on the basis of the Taurat and the Gospel, then believing in the miracles of the Holy Prophet, on the authority of Quran and Hadith, is imperative, because the truth of the Taurat and the Bible has been injured by the various changes in those Books in time and space, and no one knows correctly in what age those Books were written and who were their narrators. As for the Quran and Traditions, the narrators, with all their details of character and authority, from here upto the Holy Prophet are known with certainty. Then what a more wrong would be than that the Taurat and the Bible may be believed and the Quran and Hadith rejected and disbelieved.

28. All Religions are not basically wrong : Now one thing more should be taken into consideration. We do not say that all other religions are mere fabrications. Two religions are really heavenly and we believe they are sent down by God — one is the Religion of the Jews and the other is the Religion of the Christians. But it is also a fact that many changes have been made in those religions.

As for the religions of the Hindoos and Budhists we cannot say that Hinduism and Budhism are heavenly, neither we can say that they are mere forgery, because the Holy Quran say : وان من امة الا خلا فيها نذير which means there is not a single nation or big group of mankind but that some warner has come among them. So how can we say that no warner or apostle has come in the big countries, like India, China, etc. The Holy Quran also says منهم من قصصنا عليك ومنهم لم نقصص عليك which means the story of some Prophets is related to thee and some Prophets are not described in the Quran. But the devotees of India and China ascribe to their saints such actions that are beneath the status of Prophethood, and such qualities that are characteristic of Divinity. So it is very probable that those people might have also departed from the line of guidance and mixed unprophetic teachings in their education as the Jews and Christians have done.

In short, we do not say that other religions are radically wrong and are human fabrications. We only say that salvation lies only in the obedience and submission to the Holy Prophet Muhammad (Be peace upon him) and the Holy Quran, because the Holy Prophet is the last Messenger of God and the Holy Quran is the last Message of God on earth. The period of Mosaic Religion and Christian Religion is over. Today only the Religion of Muhammad (Be peace upon him) is the order of

the age. Salvation from the chastisement of the Hereafter and the wrath of God is only dependent upon the following of the Holy Prophet and the Book he brought from God.

29. The Miracle is an Act of God, The Quran is a Word of God : The fire burns the wood. The water kills the fire. The poison is a cause of death. Why ? The answer of the last 'why' stops somewhere. An atheist will stop at the property of Matter, but a Unitarian shall stop at God. If an atheist bows down before the property of Matter, then what is the harm if religious man stops at the act of God ? Matter has no knowledge, no power, no intention. God has all the excellent attributes which one imagine.

"The end of all things is unto God. He cannot be questiond for what He does. Of course, the servants can be questioned about their actions. You are given but a little knowledge. Glory to Thee, our Lord ! We know not but only that Thou hast told us. No doubt, Thou art the All-Knowing, the All-Wise."

The Holy Prophet has said : "When the question goes upto God, man should stop and seek His shelter."

Those who believe in the being and existence of God have to recognize this fact that God has a power, an intention, and He has a habit. They are separate from one another. Sometimes Power and Habit are confused. For example, an event which takes place against the general causes is said to be against the Law of Nature, and the heretics find an excuse of easily rejecting many such hard events as the creation of Hazrat Messieh without a father, or the Miracles of the Prophets. The habit of God is to create men and women by the well-known process of production. But it is within His power to create them without that process also. So God shows the miracles at the hands of the Prophets. They may be against the Common Habit of God, but they can not be beyond God's power. We will rather say that God sometimes acts against the Known Laws at the hands of the Prophets so that their Prophethood may be established in the eyes of the common men. As such some act is according to Common Habit and some act is according to the Special Habit. The miracles of the Prophets are according to His Special Habit, that outwardly appear to break the known laws working in the Universe. But the Miracles are governed by the Hidden Laws of the Universe, a sphere far beyond the orbit of human sciences and senses. Consequently the Miracle is an act of God and His special habit. Our dealings with friends, masters, parents, children are different. Similary God's matters with different servants are different. The Prophets are His distinguished servants.

No one can make the sun or moon or man or a little mosquito. Similarly no one can defeat a miracle. What God can do, man cannot do.

Similarly what God can speak, no one can speak. The Divine Word is that no one in the whole universe can bring such a word. You create paper flowers. But a

little drop of water will spoil your flower, while by the same drop the flower of God shall become more fragrant and pretty. Man can photograph God's creatures but he cannot create them.

"They can never create a fly though they may get together for that work." (The Quran).

This is an act of God. When such act appears at the hand of a man (who says he is a Prophet) without conformity to the Natural laws it is a Miracle, be it from the genus of actions or from the genus of words. This is why we say miracle is not an art or a freak of science, or a sorcery, or soothsaying, or astrology or mesmerism. The arts and sciences can be learnt, but miracle cannot be learnt. The Prophets have no say in the miracles. The pen seems to be writing, but in reality the writer writes. Similarly God acts through the medium of a Prophet. That act of God is known as the Miracle of a certain Prophet. Similarly in the Miracle of Word the Prophet has no power or control. It is God who sends His Word through the medium of a Prophet. A Prophet cannot change the Divine Word by his own will.

30. **A false prophet cannot show miracles :** Miracles are the acts of God. He bestows miracles upon the Prophets only. So a false prophet cannot show miracles. Ghulam Ahmad Qadyani was a false prophet. As a matter of fact, a false prophet is nothing. After the Holy Prophet if anyone claims to Prophethood, he is a liar, and is liable to capital punishment.

31. **The need of man towards Revelation is natural :** As man requires food and water for his physical nourishment similarly he needs Revelations for his spiritual nourishment. God has created material things for physical needs. God has sent down Revelation through the Prophets for his spiritual requirements. For the material thirst there are material springs. For the spiritual thirst there must be spiritual springs, and there are the pure and clear springs of Divine Revelation. The last and the most perfect Revelation is the Holy Quran.

32. **Gradualism in Revelation :** God can create material things all of a sudden. But the process of creation is gradual. The seed becomes a tree by degrees, though God could create it all of a sudden within no time. God sends down the rain according to need, shower after shower. Similarly God sent down the Quranic Revelation by degrees according to the need and thirst of the seekers of God's good pleasure. They gradually absorbed it and rose to spiritual glory.

33. **Specialism in Revelation :** The Revelation sent down upon the Prophets before the Last Prophet had got some speciality in time and space. The Past Revelation was confined to particular regions and nations.

34. **Generalism in the Quranic Revelation :** But the Revelation sent down upon the Holy Prophet had universality in its character, because the Holy Prophet is the Last Prophet, and the Holy Quran is the last message of God for all mankind.

35. The Universal Address of the Quran : The text of the Holy Quran expressly shows that it is addressed to the whole human race and not to any particular nation or community. It has got a general appeal to all classes of man and to all strata of society. It runs over and above the image of scientists and the intellect of philosophers. It is a guide to a king and the intellect of philosophers. It is a guide to a king and a beggar alike. It teaches all mankind how to live upon the face of the earth for the preparation of the next life in the Hereafter.

36. Comprehensiveness of the Quran : After an honest research you will find in it all those fundamental principles and laws of culture, civilization, morals, mode of conduct, social justice, administration, politics, economics, spiritualism, Divine Recognition, purification of souls, enlightenment of hearts, union with God, organization and welfare of humanity, that accomplish the very purpose of creation of this great universe and which cannot be imagined to be so methodically codified by a people bereft of knowledge and recognition. With the appropriation of all knowledges and methods the grand versatility of this Book, its comprehensive approach, impressive style of narration, its taste and flavour, its royal dignity and splendour are all such things that have given a challenge to the whole world with a clarion call. Since its descension and introduction unto mankind it has been claiming, "I am the Word of God, and as the sun, moon, heaven of God cannot be created by the Creatures, similarly the whole world shall remain helpless to produce a book like the Quran. The people shall try to defeat it, to annihilate it, to distort it by all sorts of insidious plans and mischievous activities, but they will never succeed in their mission. They will suffer all sorts of pains and miseries, they will die in distress, but they shall never be able to reproduce the like of the Quran, or the like of its smallest Sura. Is this not a sufficient proof of its Divine Origin ?"

37. The Holy Prophet was an Ummi and the Arabs were Ummis : The Holy Prophet neither saw any school, nor any library or seminar, nor did he sit before a mortal teacher, but presented a Quran before the world that defeated the whole mankind. It shows that God, the All-knowing, the All-Wise. taught this Quran to the Holy Prophet in the Pagan Society of Arabia. The Quran revolutionized the whole legacy of human civilization and established a new era of enlightenment.

38. How to judge the Divine Word : There are five methods of judging whether Quran is Divine or not.

(a) The condition of its Bearer.
(b) The nature of its education.
(c) Can a mortal speak a like word ?
(d) Does the Bearer of the Divine Word possess some stores of knowledge whereby he is presenting such valuable knowledges and subjects ?

(e) Did Hijaz possess some treasures of knowledge ?

The answers to these questions are very clear and manifest. The Holy Prophet possessed a stainless character, a fact that was recognised by his bitter enemies. The Quranic education is absolutely divine in character. No mortal could ever speak such shining word during the last fourteen hundred years. The Holy Propet was born in a nation that possessed no treasure of knowledge. These are all historical facts. No honest soul can deny them. Hence the Holy Quran is the Word of God.

39. There are no contradicitions in the Quran : From the beginning to the end the Quran is homogenous. The style and expression is uniform. There are no contradictions in it. A Divine Word must be pure of contradictory ideas as against the word of a mortal.

40. Quran cannot be the work of one man or committee of men : The Holy Quran cannot be the work of one man because one man cannot have equal control over and proficiency in all branches of knowledge. If a man is well-versed in a few branches of knowledge even then his style of description of each branch shall be different. But the style of the Quran is uniform from the beginning to the end.

The Holy Quran cannot be the work of a committee or a board, because every expert has his own style of expression. The style of a historian shall be quite different from that of a scientist or philosopher or economist. Hence the Holy Quran cannot be the work of a committee, because there is a perfect uniformity in its expression and style.

41. Quran cannot be the effort of human imagination : Human imagination sometimes works positively and sometimes negatively, sometimes it goes up to sublime heights and sometimes it goes down to earthly depths, sometimes it catches reality and sometimes it completely misses it, but the Holy Quran delineates the events of the world after death that no imagination can reach them. It is pure from all the infirmities of human imagination. It is an absolute reality.

42. The state of the Prophet at the time of descension of the Quran : When the Quranic Revelation descended upon the Prophet, or when God spoke by the tongue of Mohammad (Be peace upon him) at that time the states and conditions of the Prophet were quite different from his general state because the mortal body had to become the manifestion of Divine Attribute, and all his spiritual and angelic powers were secluded from this World of Matter and condensed unto the Unseen World resulting, by the detraction and attraction of the mortal characteristics and the angelic energies, into conditions distinct from the normal state. The students of Traditions know this fact well that in his general sermons and speeches such extraordinary conditions were not seen, because at that time the words came from the mouth of a mortal though these words might be containing deep thought and

pure truth. This is why the words of Tradition can be distinctly recognized from the words of the Quran.

Hazrat Abdul Aziz Dabbagh was an Ummi Saint. He could not read the Quran, but could recognize the word of the Quran when mixed with other words either of Tradition or otherwise. When he was asked how he recognized the Quranic words, he said : "Holy words have light. The light of the Quranic words is just like the light of the sun, the light of the words of Hadith is just like the light of the moon, the words of saint have light like that of the stars, while the words of a commoner have got no light. I see these lights very clearly. I come to know : these are the words of the Quran, these are the words of the Hadith."

In short, the words of the Quran are not only distinct from the words of the Tradition in literary and scientific beauty, but are also distinct in their divine light and character. Hence the words of the Quran are not the words of Muhammad (Be peace upon him) but are the words of God.

43. God Himself is the Protector of the Quran : Past Books have been changed by their devotees, but the Holy Quran is secure from any kind of change in its original text. When doubts were created by the opponents about the Quran that it would also not survive in its pure form as the other heavenly Books did not remain safe from alterations, God clearly promised that He would protect the Quran. According to that promise the Quran is safe from any change. It is safe in the breasts of millions of Huffaz in the world. No enemy has been successful in its attempt to change it. Is it not a miracle ?

44. Modern Age and the Quran : Modern mind is much affected by the growth of social and physical sciences. Due to intense diversions and contradiction in modern sciences man is highly confounded and unable to find a straight way for the solution of his manifold problems and for the achievement of mental and spiritual peace. His life has become a pensive journey without destination. As for the Unseen World it is being rapidly neglected. Even science does not help him in this direction. This is all because man wants to solve all his problems and questions by wisdom alone. And the fact is that the sphere of wisdom is limited. This is why the Merciful Lord of the universe sent His Messengers with divine guidance to bring mankind out darkness into the light of real knowledge and guidance. The Last Message sent by God is Holy Quran and the Last Messenger is the Holy Prophet Mohammad (Be peace upon him).The Holy Quran is a compendium of all universal facts, exact principles and laws, just approach to human problems and precise reflection of divine reality, absolute knowledge and perfect wisdom and the fundamental teachings of the past Heavenly Books (Taurat, Zaboor, Bible, etc.)

The social and physical sciences are all progressive. Every progressive thing is imperfect. An imperfect knowledge cannot give perfect guidance. Hence the sciences of today can't render perfect guidance to mankind. On the other hand, the Holy Quran consists of those universal facts which are set in the knowledge of

Allah. In the knowledge of Allah there can be no variation or change. Hence Quran is a perfect knowledge and can give perfect guidance in all phases of human life. The whole world should concentrate to the study of the Holy Quran.

The Quran is a message and a guidance for the whole mankind whether poor or or rich, ruler or subject, master or slave, black or white, eastern or western, bourgeois or proletariat, labourer or capitalist, employee or employer, student or teacher. It has ample treasure of knowledge and instructions to satisfy each one of them. The teachings of the Quran are Universal and everlasting.

Modern Sciences can not serve mankind in the solution of the world problems, nor in the salvation Hereafter. The Holy Quran alone can liberate mankind from the disasters of this World and the chastisement of the Hereafter. The whole world should concentrate to the study of the Quran and respond to its Universal Divine Call. But most of the people in the world do not rightly know the real message and teaching of the Quran.

45. **Translation of the Quran without Tafseer is dangerous :** The English translations of the Quran are generally very deficient. The Quran cannot be interpreted by mere translation. Translation without 'Tafsir' (commentary notes or explanation) is highly dangerous for a common reader.

The work of Tafsir is a very difficult task. According to Sheikh Ahmad Sirhindi (Mujuddid Alf-e-Thani) the verse means that only those persons can reach the depth of the Quran who are purified. External and internal purity is necassary for the attainment of profound knowledge of the Quran. The first teacher of the Holy Quran is the Holy Prophet (Be peace upon him). Consequently, those persons who are away from the Holy Prophet and are plunged into the pool of darkness of infidelity and polytheism (Kufr and Shirk), sins and defiles, preposterous assumptions and filthy ideas, cannot reach the meaning of the Quran. They cannot interpret the will of Allah. The perverted muslims and orientalists fall in this category who have done injustice to the Quran by giving such meaning and interpretation which are far away from the real conscience of the Quran. They have infused their own personal whims and speculations. All those translations and interpretations are rejected ( ) which are against the Traditions of the Prophet.

There are very many authentic Tafasir in Arabic and Urdu languages, but in English language there is perhaps none. The old Tafasir are too many and it is difficult to study all of them. Allama Shabbir Ahmad Usmani, the Sheikhul Islam of Pakistan, had written a brief Tafsir of the Holy Quran in Urdu so that the common man may know what Quran says. This Tafsir is a gist of all the old Tafasir. Millions of people in Pakistan and Bharat have benefited from this wonderful Tafsir. But the English speaking people are ignorant of this invaluable treasure of knowledge. So, I have tried to render this Tafsir into English for three main reasons :—

(1) The people may correctly know the right meaning of the Quran and gain spiritual inspiration and guidance.

(2) To eradicate those filthy ideas and wrong beliefs which are being propagated among the modern Muslims, East and West, in the fair name of Islam and Quran by the Maudoodi and Qadyani groups.

(3) To exterminate those wrong ideas which are being spread by the Christians and Orientalists about Tauheed and Risalat (Divine Oneness and Propethood) about Mohammad and Jesus (Be peace upon them) and about other fundamental principles of Islam in the field of legislation, political thought, economic system, sociological ground-work, state and government, moral and cultural values.

46. The excellent Qualities of the Quran :

1. Hazrat Usman reported God's Messenger (Be peace upon him) as saying, "The best among you is he who learns and teaches the Quran". (Bukhari).

2. Hazrat Uqba b. Amir said : When we were in the Suffa, God's Messenger (Be peace upon him) came out and asked, "Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large-humped she-camels without being guilty of sin or severing ties of relationship." We replied : "Messenger of God (Be peace upon him) we would all like that." He said, "Does not one of you go out in the morning to the mosque and teach or recite two verses of God's Book ? That is better for him than two she-camels and three verses are better for him than three she-camels, four verses are better for him than four she-camels and so on than their numbers in camels."

3. Hazrat Abu Huraira reported God's Messenger (Be peace upon him) as saying, "Would one of you like, when he returns to his family, to find there three large, fat pregnant she-camels" ? When we replied that we would, he said, "Three verses which one of you recites in his prayers are better for him than three large, fat, pregnant she-camels." (Muslim).

4. Hazrat Aisha reported God's Messenger (Be peace upon him) as saying, "One who is skilled in the Quran is associated with the noble, upright recording angels ; and he who falters when reciting the Quran and finds it difficult for him will have a double reward." (Bukhari and Muslim).

5. Hazrat Ibn Umar reported God's Messenger (Be peace upon him) as saying, "Jealousy is justified only regarding two types : a man who, having been given the Quran by God, stands (in prayer) reciting it during the night and during the day ; and a man who having been given wealth by God, spends on others from it during the night and during the day." (Bukhari and Muslim).

6. Hazrat Abu Musa al-Ashari reported God's Messenger (Be peace upon him) as saying, "A believer who recites the Quran is like a Citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Quran is like a date which has no fragrance but has a sweet taste, a hypocrite who does not recite the Quran is

like the colocynth which has no fragrance and has a bitter taste, and the hypocrite who recites the Quran is like basil whose fragrance is sweet but whose taste is bitter." (Bukhari and Muslim).

7. Hazrat Umar b. al-Khattab reported God's Messenger (Be peace upon him) as saying, "By this Book God exalts some peoples and lowers others." (Muslim).

8. Hazrat Ibn Abbas reported God's Messenger (Be peace upon him) as saying "Anyone who has nothing of the Quran within him is like a ruined house." (Tirmidhi and Dairmi).

9. Hazrat Abu Sa'id reported God's Messenger (Be peace upon him) as stating, "God who is blessed and exalted says, 'To him who is so occupied with the Quran as to neglect making mention of me and making request of me I will give the most excellent things I give to those who ask." ' The superiority of God's words over all other words is like God superiority over His creatures." (Mishkat).

10. Hazrat Ibn Masud reported God's Messenger (Be peace upon him) as saying, "If anyone recites a letter of God's Book he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif Lam Mim are one letter, but Alif is a letter, Lam is a letter and Mim is a letter." (Mishkat).

11. Hazrat Ali said he had heard God's Messenger (Be peace upon him) say "Dissension will certainly come", and when asked him how it could be avoided he replied, "God's Book is the way, for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the distinguisher and is not jesting. If any overweening person abandons it God will lead him astray. It is God's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve, nor the tongues become confounded and the learned cannot be saturated with it. It does not become worn out by repetition and its wonders do not come to an end. It is that which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is right, and we beleive in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgement according to it is just, and he who invites people to it guides to a straight path." (Tirmidhi and Dairmi).

12. Hazrat Mu'adh al-Juhani reported God's Messenger (Be peace upon him) as saying, "If anyone recites the Quran and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this ?" (Ahmad and Abu Dawood)

13. Hazrat Ali reported God's Messenger (Be peace upon him) as saying, "If anyone recites the Quran, learns it by heart, declares what is lawful in it to be lawful and what is unlawful in it to be unlawful, God will bring him into Paradise and make him intercessor for ten of his family all of whom have deserved Hell." (Mishkat).

ALLAMA SHABBIR AHMAD USMANI

(Be mercy upon him)

A great Theologian, a great Writer a great Orator, a great Politician, a great Saint, Allama Shabbir Ahmad Usmani was a student and Khalifa of Sheikh-ul-Hind. He was born on 7th Muharram 1304 A.H. (1885 A.D.) in U.P. (INDIA). His father, Maulana Fazlur Rahman, belonged to a well-known Usmani family of Deoband. He was Deputy Inspector of Schools and was posted at Bareilly when the great son was born. He received his education at Darul Uloom of Deoband and got first position and distinction in his final examination in 1908 (1325 A.H.). He was appointed an Ustaz the same year in the same Darul Uloom due to his extaordinary ability. In 1910 the first Convocation of Darul Uloom was held. The Allama delivered a marvellous speech at this occasion and he was made a permanent Ustaz of the Darul Uloom. In 1915, when Hazrat Sheikkul Hind made his journey to Hijaz, the great Allama taught 'Muslim' in his place. The speeches and lessons on this famous Book of Tradition showed his marvellous intelligence and ability. Finally these speeches were reproduced in his famous Book Al-Muslim in three volumes. Unfortunately this Book could not be completed due to his most busy life. In 1344 A.H. Sultan bin Abdul Aziz bin Saood summoned a conference of Motamir Aalame Islami. A grand deputation of Jamiatul Ulema went to participate in this conference. He went with this deputation as a prominent member. The Sultan was highly impressed by his eloquent and scholarly speeches and made many reforms in his administration.

In 1345 A.H, Allama Shabbir Ahmad Usmani, Anwar Shah Kashmiri and other prominent teachers of Deoband were forced to leave Deoband due to some unavoidable circumstances. They went to Dabhel in District Gujrat and joined the Jamia Islamia Dabhel as teachers. In 1352 A.H. when Anwar Shah Sahib died he also taught Bukhari. The speeches and lectures on Bukhari were recorded by one of his students, Abdul Waheed Siddiqi of Fatehpur, U.P. India. Insha Allah these lectures shall appear to the readers after some time in English. Prayer is required by the readers.

The greatest work of Hazrat Allama Shabbir Ahmad Usmani is the Tafsir of the Holy Quran. In this Tafsir he has drawn the essence of thirteen or fourteen famous Tafasir. It is written in Urdu. The western world is thirsty for a standard and correct interpretation of the Quran This Faqir has tried to introduce this valuable treasure of knowledge to the English-speaking world. What is Tafsir ? :—Tafsir as a matter of fact, is the translation of God's Consience into words of interpretation. God's conscience is hidden in the Quran. Any such commentary that is away from God's Conscience is not a Real Tafsir. If some element of Nafs is amalgamated in Tafsir it is wrong. If some element of personal whims and fancies is mixed with the Tafsir it is wrong. Tafsir means : "It is what God means." Tafsir is not that which our Nafs means, or our desire says, or our heart believes, or our mind speaks.

Purification is the first condition of Tafsir : Unless our Nafs, our heart, our Mind i.e. our interior (Batin) is purified we cannot understand the Holy Quran correctly. Hence only a Purified Scholar can write a correct Tafsir, otherwise there is all possibility that his own Nafs may be mixed with the Tafsir. Hazrat Allama Shabbir Ahmad Usmani was a great Scholar and was purified by his eminent Sheikh, Maulana Mahmood Hasan, popularly known as Sheikhul Hind and Prisoner of Malta. The two main conditions of Tafsir (a) Purification and (b) Comprehensive Knowledge of all branches of religion were perfectly found in the Great Allama. This is the reason that I have tried hard to render it into English so that the world may recieve correct guidance and know exactly what God means and what God requires. Today wrong ideas have been introduced in the name of Quran. That is dangerous for the lovers of truth. That is dangerous for the lovere of God, who want to recognize and see Him through the Quran.

Political Services of the Great Allama : In 1944 he joined the Muslim League and worked hard for the achievement of Pakistan. The Muslims were divided in politics and a large number of them were controlled by the Congress. But for Allama Shabbir Ahmad Usmani, the success of Muslim League was uncertain. It was due to the efforts of Allama Shabbir Ahmad Usmani that Muslim League became a strong organisation and finally succeeded in the achievement of Pakistan. The former North Frontier Province, the old Punjab and Sind were under the influence of the corrupt forces. Allama Shabbir Ahmad Usmani with the help of 500 Ulema rooted out the influence of the Congress Muslims in North West India and brought that region in favour of the demand for Pakistan. After the establishment of Pakistan, Quaid-e-Azam kept intimate relations with Allam Shabbir Ahmad Usmani and consulted him in all important matters. By his association Quaid-e-Azam had become more fervent in Islam and always referred to Islam in his speeches and discourses for the solution of national problems. In short, Allama Shabbir Ahmad Usmani was also one of the Builders of Pakistan and a great Reformer of the Muslim Nation. The Qarardad Maqasid was written by Allama and was passed by the Constituent Assembly of Pakistan. It is the basis of the Constitution of Pakistan. It would be a pity on our part if we forget him and do not introduce him to the people of the world who want to study Islam and know about Pakistan. A Scholar of recognized authority, the great Allama is highly respected in the Islamic World. It is, however, deplorable that he is being neglected in our country. The great Allama died in 1949 and was buried at Karachi. His grave is not far away from the Mausoleum of Quaid-e-Azam but unfortunately it is not easily accessible to his devotees coming from various parts of the Islamic World.

Mohammad Ashfaq Ahmed, M.A., M.Sc.

Karachi.

Dated 18-9-1980.

A BRIEF LIST OF IMPORTANT SUBJECTS

1. The Holy Prophet is tbe Last Prophet : (Khatme Nabuwat—Finality of Prophethood). (Verse 55—Aale Imran, Verse 159—Nisa, Verse 50—Mominoon, Verse 40— Ahzab).

2. Da'wat and Tabligh : (Verse 104—Aale Imran, Verse 125—Nahl).

3. The absolute excellency of the Prophet's Ummat : (Verse 143—Baqara, Verse 110—Aale Imran).

4. Knowledge of the Unseen : (Verse 188—Aaraf, Verse 59—An'am, Verse 34— Luqman, Verse 65—Naml).

5. What is Bid'at (Innovation) ? (Verse—208 Baqara, Verse 27—Hadid).

6. Unlawfulness of Interest and Usury : (Verse 275—Baqara, Verse 276—Baqara, Verse 130—Aal-Imran, Verse 39—Rum).

7. Four conditions of Marriage and the illegality of Muta : (Verse 24—Nisa, Verses 6,7—Mominoon).

8. Except wife and slave-woman, all sexual ways are unlawful : (Verse 6,7—Mominoon).

9. The Jews were wrathed and cursed due to slaying the Prophets : (Verse 61—Baqara).

10. The Attributes of God are the sources of Divine Laws : (Ayat-al-Kursi 255—Baqara).

11. The three attributes of the God-fearing : (a) Belief in the Unseen (b) Establishment of Prayer (c) Expending of God's Bounties. (Verse 3—Baqara).

12. The qualities of the Hypocrites : (Verses 8 to 20—Baqara) and other Suras.

13. Mankind is divided into three big groups : Believers, Unbelievers, Hypocrites (Verse 20—Baqara).

14. Challenge of the Quran : (Verse 23—Baqara).

15. The adviser should act upon his own advice, it does not mean that a sinner should not advise : (Verse 44—Baqara).

16. We should not forsake the higher for the lower : (Verse 61—Baqara).

17. The hearts of the Jews are harder than stones : (Verse 74—Baqara).

18. The most wrathed and cursed are those who change Divine Laws like the Jews : (Verse 85—Baqara).

19. Those who hate God's friends and saints, God hates them : (Verse 98—Baqara).

20. The satans ascribe evil things to God's accepted servants : (Verse 102—Baqara).

21. God is pleased with Eman and Taqwa and not with magic performances : (Verse 103—Baqara).

22. **Due to malice the People of the Book do not embrace Islam :** (Verse 109—Baqara).

23. **Those who spoil the Sanctity of Mosques are the worst creatures :** (Verse 114—Baqara).

24. **In Time and Space the Disbelievers have like hearts :** (Verse 118—Baqara).

25. **Ecclesiastical Prosperity is based on Eman :** (Verse 124—Baqara).

26. **Worldly Prosperity is not based on Eman :** (Verse 126—Baqara).

27. **The test is taken in things hard and heavy on Nafs :** (Verse 143—Baqara).

28. **The unprecedented patience of Hazrat Hajra and Hazrat Ismaeel made Safa and Marwa the signs of God :** (Verse 158—Baqara).

29. **Tauhide Zati, Tauhide Sifati and Tauhide Fai'ly (Unity of Self, Unity of Attributes and Unity of Action) :** (Verse 163, 164—Baqara).

30. **The Believers have greatest love with God :** (Verse 165—Baqara)

31. **Only those possessed of Wisdom and Guidance should be followed :** (Verse 170—Baqara).

32. **Why pig is forbidden :** (Verse 173—Baqara).

33. **What is Virtue ?** (Verse 177—Baqara).

34. **Phases of the Moon :** (Verse 189—Baqara).

35. **Four types around the Holy House :** (a) Seekers of World (b) Seekers of Virtues in the World and Hereafter (c) Hypocrites and (d) Seekers of God's good pleasure only (Verses 200 to 207—Baqara).

36. **Around Paradise there are afflictions, hardships and tests :** (Verse 214—Baqara).

37. **What you like may be dangerous for you :** (Verse 216—Baqara).

38. **The main struggle of the Unbelievers is to turn the Muslims from Islam :** (Verse 217—Baqara).

39. **A Muslim slave-woman is better than an unbelieving free-woman :** Verse 221—Baqara).

40. **Women are our tillage; the seed should be thrown in tillage :** (Verses 222, 223—Baqara).

41. **Man should not forget his excellency over woman :** (Verse 237—Baqara).

42. **Administration and Organization Require good knowledge and good physique:** (Verse 247—Baqara).

43. **Prophets are different in degrees of excellency :** (Verse 253—Baqara).

44. **There is no Compulsion in Religion :** (Verse 256—Baqara).

45. **Momin has a tendency to light, Kafir has a tendency to darkness :** (Verse 257—Baqara).

46. **A small seed grows into a big tree, similarly a small virtue grows into a huge tree in the Hereafter :** (Verse 261—Baqara).

47. Promise of Satan—poverty and indecency, Promise of God—boon and bounty : (Verse 268—Baqara).

48. Wisdom—the great endowment : (Verse 269—Baqara).

49. Sadqa (charity) can be given to the Non-Muslims : (Verse 272—Baqara).

50. Giving to those busy in learning or serving the Quran or Islam is a great Thawab : (Verse 273—Baqara).

51. Those who donot differentiate between interest and profit in trade shall be raised like mad men in the Hereafter : (Verse 275—Baqara).

52. Sadqah-givers prosper, interest-eaters decline : (Verse 276—Baqara).

53. Wage war against the interest-eaters if they donot give up the taking of interest : (Verse 278—Baqara).

54. Credit transactions, big or small, should be written correctly and honestly (Verse 282—Baqara).

55. If you hear God's commands, accept them, God will open your breasts, otherwise seal your hearts : (Verse 285—Baqara).

56. God is Hayyul Qayyum and the Christ is not Hayyul Qayyum : (Verse 2—Aale Imran).

57. That meaning of Ruhullah shall be taken which tallies with 'Son of Mary' : (Verse 7—Aale Imran).

58. The greatest Fitna injurious to man is woman : (Verse 14—Aale Imran).

59. The best valuable of the world is a good wife : (Verse 14—Aale Imran).

60. The Non-Muslims shall never be able to exterminate the Muslims : (Verse 12—Aale Imran).

61. The Religion acceptable with God is Islam : (Verse 19,85—Aale Imran).

62. The Custodians of Divine Religion are now Muslims and not the Jews or Christians : (Verse 26—Aale Imran).

63. How to deal with the Big Powers of the Unbelievers : (Verse 28—Aale Imran).

64. A worldly government can err in the appointment of her Ambassador, but God cannot err in the appointment of His Prophet : (Verse 79—Aale Imran).

65. The Jews want that the Muslims should never unite : (Verses 100 to 107—Aale Imran).

66. The supremacy of Muslims over all nations : (Verse 110—Aale Imran).

67. The Israeli State today exists on the support of the Americans and Russians : (Verse 112—Aale Imran).

68. When affliction befalls on the Muslims the Jews, the Christians and other Unbelievers become glad, but when they receive God's bounties the Unbelievers abhor : (Verse 120—Aale Imran).

69. The temporary defeat in Uhad was a lesson to the Muslims, otherwise God is not pleased with the Unbelievers : (Verse 140—Aale Imran).

70. Wise men are those who remember God : (Verse 190—Aale Imran).

71. Fikr (thinking) without Zikr (remembrance) leads to atheism : (Verse 191—Aale Imran).

72. If you avoid big sins God shall forgive you your small sins : (Verse 31—Nisa).

73. Turn your disputes unto the Quran and Sunnah: (Verse 59—Nisa).

74. How Hazrat Umar got the title of Farooq : (Veres 60 to 70—Nisa).

75. Four groups of mankind are blessed :(i)The Prophets (ii) The Truthful (iii) The Martyrs and (iv) The Righteous (Verse 69—Nisa).

76. When disaster befell, the Hypocrites said it was due to the wrong decision of the Prophet, when fortune befell they said it was an act of God : (Verse 78—Nisa).

77. News of war and peace should be reported to the rulers for investigation and announcement : (Verse 83—Nisa).

78. The endowment of an Islamic State is a great bounty of God : (Verse 94—Nisa).

79. If you suffer hardships in Jihad the Unbelievers also suffer troubles, but you hope from God what they do not expect (Verse 104—Nisa).

80. Do not advocate for the treacherous : (Verse 105—Nisa).

81. Do not follow desire in doing justice : (Verse 135—Nisa).

82. The Hypocrites shall go to the lowest chamber of the Hell : (Verse 145—Nisa).

83. Those who make way between Islam and Kufr are great Unbelievers : (Veres 150, 151—Nisa).

84. The Jews could not slay or crucify Jesus : (Verse 158—Nisa).

85. The Christ shall come down from the heaven and slay Dajjal : (Verse 159—Nisa).

86. Islam is the most perfect Religion : (Verse 3—Maeda).

87. Common men have share in Kingdom but not in Prophethood : (Verse 20—Maeda).

88. The cowardice of Bani Israeel in the days of Moses : (Verse 24—Maeda).

89. Do not malice, a malicious man is rejected : (Section 5—Maeda).

90. Seek Wasila unto God : (Verse 35—Maeda).

91. Cut the hand of a thief, man or woman : (Verse 38—Maeda).

92. The Jews are great liars : (Verse 42—Maeda).

93. Those who do not adjudicate according to God's Law are either Unbelievers or wrong-doers or miscreants : (Verses 44 to 47—Maeda).

94. For a Momin the best Law-giver is God : (Verse 50—Maeda).

95. If you do not help Islam God shall raise other people : (Verse 54—Maeda).

96. Repudiating the wrong notions of the Jews and Christians is an act of Prophethood : (Verse 67—Maeda).

97. The greatest enemies of the Muslims are the Jews and the Associators : (Verse 82—Maeda).

98. Through wine and gambling the Satan creates mutual hatred and enmities : (Verse 91—Maeda).

99. Donot seek provision through supernatural way : (Verses 112, 115—Maeda).

100. Jesus never claimed to Divinity : (Verse 117—Maeda).

101. No one can remove the misfortune except God : (Verse 17—An'am).

102. Darwin's Theory of Evolution is wrong : (Verse 38—An'am).

103. How nations met annihilation : (Verses 41 to 45—An'am).

104. The Prophet is a man : (Verse 50—An'am).

105. Sin is forgiven after sincere repentance : (Verses 54, 55—An'am).

106. Three types of worldly chastisement : (Verse 65—An'am).

107. Do not sit where God's Verses are ridiculed : (Verse 68—An'am).

108. Hazrat Ibrahim had not committed Shirk as Maudoodi has put it, his words reflect a Negative Interogation : (Verse 78—An'am).

109. Had Prophets committed association (Shirk) their deeds would have been spoiled : (Verse 89—An'am).

110. Human eyes cannot comprehend God : (Verse 104—An'am).

111. Wicked Men and Jinn have always adversely opposed the Prophets and their True Followers : (Verse 113—An'am).

112. The breasts of those who believe are opened and the breasts of the disbelievers are narrowed : (Verse 126—An'am).

113. The cities are not destroyed till the people thereof are not warned : (Verse 132—An'am).

114. The Door of Tauba shall be closed when the sun rises from the west : (Verse 159—An'am).

115. God has sent down two Garments : (a) Garment of cloth and (b) Garment of piety. (Verse 26—Aaraf).

116. Put on good clothes at the time of prayer : (Verse 31—Aaraf).

117. The worldly bounties are for the Momins, exclusively theirs' on the Day of Resurrection : (Verse 32—Aaraf).

118. In this Age of Electronics the discourse between the People of the Hell and the People of the Paradise is understandable : (Verse 50—Aaraf).

119. Spiritual Rain and Material Rain : (Verse 58—Aaraf).

120. The fundamental teaching of the Prophets is uniform : (Sections 8,9,10,11—Aaraf).

121. The sight of God is not possible with these worldly eyes in this world of matter : (Verse 143—Aaraf).

122. Supreme excellency was written for the Ummat of the Last Prophet : (Verse 156, 157—Aaraf).

123. The First Covenant in the Spiritual World is the basis of Divine Oneness : (Verse 173—Aaraf).

124. Knowledge without purification is a dangerous thing : (Verse 176—Aaraf).

125. When the Quran is recited, give ear to it : (Verse 204—Aaraf).

126. The intention of invading the Trade Caravan was proposed to break the economic power of the Pagan idolaters : (Introduction of Sura Anfal).

127. God shall always void the treacherous plans of the Unbelievers against the Muslims : (Verse 18—Anfal).

128. If the brave show indolence in the battlefield the coward shall flee away : (Verse 25—Anfal).

129. Two things are a hindrance to God's chastisement : (i) My existence and (ii) Istighfar (seeking God's forgiveness). (Verse 33—Anfal).

130 Go on fighting till the Religion of God is firmly established : (Verse 39—Anfal).

131. Satan deserts his friends when they are on the verge of doom : (Verse 50—Anfal).

132. The angels physically took part in the Battle of Badr : (Verse 50—Anfal).

133. The Unbelievers are the worst creatures : (Verse 55—Anfal).

134. Make full preparations for war against the Unbelievers : (Verse 60—Anfal).

135. Peace Treaty should not make you indolent of military consolidation : (Verse 60—Anfal).

136. O Prophet ! Urge the Muslims to Jihad : (Verse 65—Anfal).

137. There will be great Fitna if the free Muslims donot help the Muslims under subjugation : (Verse 73—Anfal).

138. The main idea of Anfal—Abu Jahl defeated for ever, Muhammad (peace be upon him) established in Arabia for ever : (Introduction of Sura Tauba).

139. The main idea of Tauba—purging of Arabia : (Introduction of Tauba).

140. If they go straight with you, you should also go straight with them : (Verse 8—Tauba).

141. Only pious and sincere Muslims should be given the control of Mosques : (Verse 18—Tauba).

142. Donot love your fathers and brothers if they prefer Kufr to Eman : (Verse 23—Tauba).

143. The Associators are unholy, they should not come near the Holy Mosque :

(Verse 28—Tauba).

144. The Fatwa of an A'lim is acceptable only when it is given according to Shariah : (Verse 31—Tauba).

145. Those who hoard wealth and donot expend in the way of God shall be severely chastised : (Verse 35—Tauba).

146. Hazrat Abu Bakr Siddique is the Companion of the Cave : (Verse 40—Tauba)

147. Plentitude of wealth and children is a chastisement in the world for the Unbelievers : (Verse 55—Tauba).

148. The expenditures of Zakat are classified by God Himself : (Verse 60—Tauba).

149. The Hypocrites exposed : (From Verse 61 to the End of Tauba).

150. The difference between Sin and Hypocricy : (Verse 80—Tauba).

A BRIEF LIST OF IMPORTANT SUBJECTS
Vol. II (PART XI to XX)

Sura Tauba (Contd.)

1. Allah has used the word 'unholy' (رِجس) for the hypocrites. (Verse 95)

2. The hypocrites utter false oaths and make lame excuses. (Verse 96)

3. If the hypocrites win to please you yet God is never pleased with them. (Verse 96)

4. The rustics are generally hard-hearted and very little do they absorb the divine light. (Verse 97)

5. Some hypocrites wished the turns of time for the Muslims. (Verse 98)

6. For the 'Formers' (سابقون الاوّلون) and their Followers is Forgiveness and Paradise. (Verse 100)

7. The hypocricy of some hypocrites was so concealed that even the Holy Prophet did not recognise them ; only Allah was aware of them. (Verse 101)

8. Zakat gives purification and draws divine blessing and the sincere giver receives the blessing from the Holy Prophet. (Verse 103)

9. Even a holy place like mosque can be founded on hypocricy and dissension, as the hypocrites had built the Masjid-e-Zirar. (Verse 107)

10. The Holy Prophet was forbidden to offer prayer in Masjid-e-Zirar but was urged to say prayer in Masjid-e-Quba. (Verse 108)

11. Their hypocricy can not be rooted out unless their hearts are broken. (Verse 110)

12. Allah has bartered Paradise for the wealth and life of the Believers. (Verse 111)

13. It is Haram for the Prophets, and the Believers to ask pardon for or send 'sawab' to the disbelievers and the polytheists. (Verse 113)

14. Allah does not lead a people astray before the 'guidance' is revealed to them. (Verse 115)

15. Those 'migrants' and 'helpers' who stood by the Holy Prophet in the hour of difficulty were given lofty ranks and degrees. (Verse 117)

16. The story of "Taubah" of those three men who did not join with the Prophet in the Tabuk expedition—Ka'ab bin Malik (كعب بن مالک), Helal bin Umayyah (هلال بن امیّہ) and Murarah bin al Rabe'a (مراره بن الربیع). (Verse 118)

17. The King of Ghassan offered political asylum to Ka'ab bin Malik but Ka'ab bin Malik threw his letter into the fire. (Verse 118)

18. Abu Khaseema said : The Prophet of God traverses the deserts and platues in scorching heat and we enjoy in cool shadows—it can not be ! (Verse 118)

19. There shall exist on this earth, the Righteous Ones in every period. (Verse 119)

20. Vexes not, either hunger, or fatigue or thirst, those fighting in the way of God. (Verse 120)

21. They tread not any where to the rage of the unbelievers nor do they snatch any thing from the enemy but that for them is written a virtue in recompense. (Verse 120)

22. The invading Jihad is Farz-alal-Kifaya and learning religious knowledge is also Farz-alal-Kifaya. (If the kuffar attack, then Jihad is Farz-e-Ain.) (Verse 122)

23. O' Believers ! Keep fighting the Kafirs who are near to you and must that they find in you harshness (both in peace and war). (Verse 123)

24. Each new Quranic Revelation added to the Eman of the Believers and increased the Hypocrites in their hypocricy. (Verse 125)

25. The Hypocrites are thrown into Fitna once or twice a year i.e. they are visited by some earthly and heavenly disaster, yet they do not turn to 'Taubah'. (Verse 126)

26. The Hypocrites are devoid and destitute of religious understanding and deep insight. (Verse 127)

27. The Holy Prophet is heart-pinched at thes ufferings of mankind, is ardently covetous for the human race and is specially gentle and kind to the Believers. (Verse 128)

Sura Yunus

28. Allah created the universe in six days (i.e. gradually) that mankind may also work thoughtfully. (Verse 3)

29. The calender of years, months and days marches with the solar and lunar movements. (Verse 5)

30. Those who disbelieved in the Divine Sight and prefered the worldly life and became satisfied with it are the People of the Hell. (Verse 8)

31. Remember thou thy Lord in comforts, thy Lord shall remember thee in adversity and hardship. (Verse 12)

32. The Unbelievers said : "The Quranic morals are appealing but we shall approve it if you banish from it the damnatory verses concerning our idols." (Verse 15)

33. The Prophet said : "I cannot change even a letter of my own accord ; if I do it (God forbid), who can save me from the chastisement of God." (Verse 15)

34. Forty years of my life are before you, did I ever say a single Word from God ? (Verse 16)

35. The last and the final decision regarding differences in religion will be made on the Day of Judgment. (Verse 19)

36. In adversity man's eye is lifted from ways and means and is fixed unto God ; but at the end of affliction he again turns to ways and means and forgets God. (Verse 21)

37. A heedless man reaches the pinnacle of hopes and the disaster comes from heaven and destroys the whole game. (Verse 24)

38. For the virtuous (محسنين) is good, and more i.e. the 'Sight of God' along with Paradise. (Verse 26)

39. It is not for the wise to wander in false superstitions leaving aside the truth. Verse 32)

40. Random arrows do not do an aught in the debate of truth and righteousness. Verse 36)

41. If the Quran is my product, bring ye a small Sura the like of it. (Verse 38)

42. When they did not comprehend the arguments and prodigies of the Quran, they resorted to denying. (Verse 39)

43. Quran is an advice, a remedy for the internal diseases, a highway to God's union and an absorbant of divine mercy. (Verse 57)

44. Neither there is fear on the friends of God (اولیاءاللہ), nor shall they sorrow, and for them are good tidings various, here and Hereafter. (Verses 62-64)

45. Those who forge against God, are always unsuccessful. (Verse 70)

46. A Prophetic character is that one should declare what is truthful and refute the falsehood despite the opposition and threats of the foes. (Verse 71)

47. Perpetual denial of Truth seals the heart. (Verse 74)

48. Pharaoh had let loose his hand to persecute the weak. (Verse 83)

49. Avails naught for salvation the embracing of Eman at the time of the soul-drawing and at the observation of chastisment (the Unseen). (Verse 91)

50. The Christians envisaged new principles and a new religious constitution for the good pleasure of Constantine. (Verse 93)

51. The Divine order of chastisment was not yet issued for the People of Yunus, only a form-chastisement was divulged due to the internal stir of Hazrat Yunus, and as such the Eman of his people was gone to acceptance. (Verse 98)

52. The right is Ours to save the Believers, the Sinceres. (Verse 103)

Sura Hood

53. If you do perform 'Taubah' your worldly life shall pass in peace. (Verse 3)

54. No part of the Quran can be changed or left off for the sake of time or due to the negative response of the people. (Verse 12)

55. Those who seek the worldly life and its adornment, their form-virtues are paid off here in this world. (Verse 15)

56. Europeans, Asians, Americans, China, Africa, Jews, Christians, Hindus, whoever they may be, cannot get salvation unless they believe in the Quran. (Verse 17)

57. He who says : the Quran is the 'word' (product) of the Prophet—is also a forger, and on him is the curse of God. (Verse 18)

58. Those who are internally blind do not see the perfections of the perfect ones just as the externally blind do not see the light of the sun. (Verse 28)

59. Hazrat Nooh said : "Neither have I the treasures of God, nor do I know the Unseen, nor am I an angel." (Verse 31)

60. Hazrat Nooh said : "I will never say they shall never be blessed—those who are contemptible in your eyes". (Verse 31)

61. Hazrat Nooh said : "My advice shall not benefit you if God would have willed to lead you astray". (Verse 34)

62. By the blessing of 'Bismillah', the Ark of Hazrat Nooh went on sailing in that Global Flood. (Verse 41)

63. The company of the 'Kuffar' was the real cause of the drowning of Noah's son. (Verse 42)

64. Who is that historian who taught the Holy Prophet the story of Noah and the drowning of his son ? (Verse 49)

65. Istighfar causes the rain to fall and increases in strength. (Verse 52)

66. Go upon the straight path—God shall meet you. (Verse 56)

67. With the angels was the chastisement for the People of Lot—this is why Ibraheem feared in heart. (Verse 70)

68. The 'Darood' of Salat is taken from Verse No. 73. (Verse 73)

69. The reward and punishment solely lies in the hand of God and His will. (Verse 108)

70. A country wherein virtues are in vogue, there guidance comes and error withers. (Verse 114)

71. "Sura Hood and her sisters have made me old", the Prophet said. (Verse 123)

Sura Yusuf

72. The Holy Prophet was unaware of the story of Yusuf before the revelation of Sura Yusuf. (Verse 3)

73. The brothers of Yusuf were not Prophets. (Verse 5)

74. In the story of Yusuf there are are ample signs of guidance and lesson-giving instructions. (Verse 7)

75. Brothers of Yusuf said : "Finish Yusuf, and become pious thereafter." (Verse 9)

76. The Quran avoids sentimentalism as found in all dramas and fictions ; the Quran draws the reader towards Eman and Divine Recognition over-passing the details. (Verse 15)

77. "A liar loses his memory." The brothers blood-stained the shirt but forgot to tear it. (Verse 18)

78. The brothers sold out an invaluable thing like Yusuf for a paltry price. (Verse 20)

79. The brothers wanted to down Yusuf but Allah raised him to the heaven of glory. (Verse 21)

80. Even before prophethood, the Prophets are inspired with knowledge and wisdom. (Verse 22)

Note : Maudoodi is wrong when he says, Prophets are just like common men in the acquisition of knowledge before prophethood.

81. The Prophets possess strong power of abstinance before prophethood. (Verse 23)

82. The Prophets are 'Mukhlas' مخلص (the chosen) before prophethood. (Verse 24)

83. A man should pray for full good in distress and not for evil, though what is destined shall fall. (Verse 34)

84. Different people had different angles in sending Yusuf to jail. (Verse - 35)

85. Hazrat Yusuf first taught 'Tauheed' and then gave the interpretetions of their dreams. (Verse 41)

86. The heart of the great people should not stand on the external means. (Verse 42)

87. Hazrat Yusuf acquired a royal and judicial discharge from accusation so that no blot may come on Prophethood. (Verse 50)

88. Hazrat Yusuf did not mention Zulaikha's name in particular because she had reared him. (Verse 50)

89. In إِلَّا مَا رَحِمَ رَبِّیْ there is a hint that the Prophets are pure of major and minor sins before and after prophethood. (Verse 53)

90. Not for wish and self-elevation but for the service of humanity it is not unfair to seek a rank and enumerate some qualifications thereto. (Verse 55)

91. It is not beneath prophethood or piety to involve oneself in financial responsibilties. (Verse 55)

92. The Prophets possess high perfection in wisdom—ecclesiastical and temporal (عقلِ معاش وعقلِ معاد). (Verse 55)

93. The perfect ones manage full means and repose confidence in God, while the imperfect ones miss the one if adopt the other. (Verse 68)

94. Such a long and heavy restraint of such a piercing sorrow—none but a Messenger can bear. (Verse 84)

95. Despondency of God's merey and Divine Inspiration is but a manner of an Unbeliever. (Verse 87)

96. One who falls in misery but transgresses not the Sharia, nor becomes impatient, finally gets more than the misery. (Verse 90)

97. There is a remedy of every disease with God. (Verse 93)

98. For the acceptance of prayer about his sons, Hazrat Yaqoob waited for the time of Tahajjud or the Night of Juma or both. (Verse 98)

99. Yusuf gave a brief narration of his past events without throwing a slightest remark of shame upon his brothers. (Verse 100)

100. Got full wealth, received perfect knowledge, now he coveted for the degrees of his fathers. (Verse 101)

101. The story of Yusuf provides a strong proof of the prophethood of the Holy Prophet, Mohammed (be peace upon him). (Verse 102)

102. And believe not most men in God but commit association withal. (Verse 106)

103. The wisdom and insight of the Followers of the Holy Prophet, of the Sahaba is proven (منصوص). (Verse 109)

Note : It is therefore Mardood to criticize them as Maudoodi & others have done.

104. In reply to the whims and occasional satanic whisperings, the Holy Prophet said to the Sahaba, "This is Eman manifest." (Verse 110)

105. The story of Yusuf is neither a novel nor a fiction, but the lesson-giving historical facts for the wise. (Verse 111)

Sura Ra'ad

106. The Theory of Gravitation is not against the Quran. (Verse 2)

107. From the difference in the creations it seems that God will cause the good and evil to reach their respective abode by analysing the composite elements of this Universe. (Verse 4)

108. For every nation there has been a way-teller (guide). (Verse 7)

109. Allah does not deprive any nation of His mercy unless it changes its way with Allah. (Verse 9)

110. And the thunder-cloud or the thunder-angel celebrates the glories and praises of Allah. (Verse 13)

111. Whoever is in the universe, performs Sajda to God, and their shadows, in the morning and evening. (Verse 15)

112. The difference between a unitarian and a polytheist is like that between a seer and a blind. (Verse 16)

113. The similitude of Right and Wrong (Haqq and Batil) is as a scum and a thing of use. (Verse 17)

114. God shows him the way unto His Self who turns unto Him. (Verse 27)

115. Hearts get peace only by Zikrullah. (Verse 28)

116. Had the Quran set the mountains in motion, broken the earth into pieces, brought the dead to life, then would you have believed ? (Verse 31)

117. The Disbelievers shall always be receiving shocks at their misdeeds. (Verse 31)

118. The research of Taqdeer-e-Muallaq (تقدیر معلق) and Taqdeer-e-Mubram (تقدیر مبرم). (Verse 39)

119. The spreading of Islam around Mecca is a sign of its truthfulness. (Verse 41)

Sura Ibraheem

120. We sent no Messenger but speaking the language of his own nation. (Verse 4)

121. If you do perform gratitude you shall receive bounties more and more. (Verse 7)

122. If the whole world disbelieves, His State of Independence shall not be a little affected. (Verse 8)

123. The Prophets said, "Do you have doubt in God who created the heavens and the earth ?" (Verse 10)

124. The Messengers said, "We are naught but mortals as you are, but God does kindness (grace) to whomsoever He will." (Verse 11)

125. If you expel men of guidance from the land, you shall be annihilated. (Verse 13)

126. The good works of the Unbelievers are like the heaps of ashes. (Verse 18)

127. On the Day of Resurrection the Satan will deliver a lecture : "If I had called you towards unbelief and sin, why had you become blind !" (Verse 22)

128. Kalema Tayyaba (کلمۂ طیبہ) is like a good tree, whose root is firm and whose branches are in the heaven, evergreen and ever-fruitbearing. (Verse 25-27)

129. Kalema Kufr is like a bad tree sans fruit and sans constancy. (Verse 26)

130. Leaders of Kufr brought their nation to the pit of destruction i.e. the Hell. (Verse 28)

131. If you count God's bounties, you can never encompass them. (Verse 34)

132. Abundance of provision in Mecca is the effect of Hazrat Ibraheem's prayar. (Verse 37)

133. Externally he prayed for the whole progeny, internally it was meant for the Last Prophet. (Verse 38)

134. On the Day of Qeyamat this earth and the heavens shall be changed. (Verse 48)

Sura Al-Hijr

135. On the Day of Qeyamat the Unbelievers will say : "Would that we were Muslims !" (Verse 2)

136. We Ourself have sent down this Advice and We Ourself are Guardian over it. (Verse 9)

137. The Disbelievers are not satisfied even at the clear observation of the miracles. (Verse 15)

138. Why the flames are thrown upon the satans? (Verse 18)

139. Of everything there are treasures with Us and We send down everything according to an appointed measure. (Verse 21)

140. Of the flame of fire We made the Jinn before the creation of man. (Verse 21)

141. The Satan is unable to influence the Selected Ones. (Verse 40)

142. There are seven gates of the Hell and eight doors of Paradise. (Verse 44)

143. Even the Perfect Ones think about the external means. (Verse 54)

144. The people of Lot had became blind in their lust. (Verse 72)

145. Ruins are a lesson for the Momin, an excursion/history for the Kafir. (Verse 77)

146. The Thamud lived in a country named Hijr situated to the north of Madina. (Verse 80)

147. Sura Fatiha is an outline map of all knowledges and contents of the Quran. (Verse 87)

148. Sura Fatiha is called as Sab'a Mathani (سبع مثانی) and the Mighty Quran. (Verse 87)

149. Lower thy arms for the Believers. (Verse 88)

Sura Nahl

150. It is an argument of the foolish people : "Why Allah would let us do such and such work if He disliked it." (Verse 35)

151. Taghoot (طاغوت) is that who unrightfully claims to headship, possesses no authority. (Verse 36)

152. The proof of Taqleed-e-Aa'emma (تقلید ائمہ) i.e. to follow the Imams of Fiqh is not against the Shariah. (Verse 43)

153. Only that interpretation of the Quran is reliable which tallies with the Traditions of the Holy Prophet. (Verse 44)

154. The example of God is the highest, the supreme. (Verse 60)

155. Should Allah seize instantly on injustice no creature would have been left on earth. (Verse 61)

156. By virtue of this Quran the children of the Ignorant became men of perfect acquaintance ( ). (Verse 69)

157. God has preferred some of you to others in provision. (Verse 71)

158. The matter of Qeyamat is as a twinkling of an eye or even lesser. (Verse 77)

159. Some hesitate to become Muslim due to economic factor, so upon whom do rest the flying birds ? (Verse 79)

160. This Quran is a clear narration of all the knowledges or guidance and the principles of religion. (Verse 89)

161. Allah has composed every kind of virtue and vice in verse 90. Hazrat Umar bin Abdul Aziz inserted this verse in the Khutba of Juma prayer. (Verse 90)

162. Don't defame the Muslims by breaking the covenants bihe the Europeans. (Verses 91-94)

163. Say, " أَعُوذُ بِاللهِ " (I seek refuge in God) before beginning the recitation of the Quran. (Verse 98)

164. The parents of Hazrat Ammar (حضرت عمّار) gave their lives, but did not say the word of unbelief. (Verse 110)

165. How to invite the people unto God. (Verse 125)

Sura Bani Israeel

166. The Holy Prophet got Bodily Ascension (معراج جسمانی). (Verse 1)

167. If you return unto obeuience, We shall return unto mercy, if you return unto disobedience We shall return unto wrath. (Verse 8)

168. A man should work with sobriety and thoughtfulness and not with a hasty mind. (Verse 11)

169. With misfortune are misdeeds which can not depart, the same shall come to sight in Qeyamat. (Verse 13)

170. And We do not send calamity until We send some messenger. (Verse 15)

171. We shall give the world to the world-seeker as much as We want and not as much as he desires. (Verse 18)

172. The doors of worldly provision are not shut for mere disbelief and sins. (Verse 20)

173. Things of wisdom and hikmat. (Verses 23-29)

174. Do not speak a word without research, nor follow it. (Verse 36)

175. The wretched flee from the Quran and the fortunate come near it. (Verse 41)

176. Everything of the universe glorifies Allah but you do not understand their glorification. (Verse 44)

177. Only a polytheist runs away from the mention of Divine Unity. (Verse 46)

178. Do not use a heartrending and provocative language during a discussion, because the Satan tries to create enmity. (Verse 53)

179. All the Near Ones (Muqarrabeen) find the Holy Prophet as Wasila to get more and more divine nearness. (Verse 57)

180. The Holy Propet is made the Chief of the whole Creation. (Verse 70)

181. Address to the Near Ones in a harsh tone at occasions of mistake or fault is an argument of their high degree with God. (Verse 75)

182. The proof of the five prayers from the Quran. (Verse 75)

183. "Wake up from sleep and say the Tahajjud Prayer, the greatest rank (مقام محمود) is to be conferred upon you." (Verse 79)

184. By سُلْطٰنًا نَّصِيْرًا is meant "power and authority" supported by the Divine Help. It does not mean the help of any "foreign power" as Maudoodi has written. (Verse 80)

185. Both spiritual and physical diseases are cured by the Quran. (Verse 82)

186. The reality of Human Spirit ! Maudoodi has given a wrong interpretation of this verse. (Verse 85)

187. The Jinn and Men are unable to bring the like of the Quran. (Verse 88)

188. The Messengers did not possess the divine powers. (Verse 93)

189. If angels would live on earth, then angel-messengers would have been sent. (Verse 95)

190. The Ummat-e-Muhammadia shall not be niggardly in expending the spiritual and material treasures. (Verse 100)

191. Even without understanding the meaning, inner light is achieved by mere verbal recitation of the Holy Quran. Maudoodi has ignorantly dubbed the verbal reading as 'parrot-reading.' (Verse 102)

192. Recite the Quran in loud-prayers (Fajr, Maghrib, Isha), neither too low nor too loud. (Verse 166)

193. This verse of Divine Unity implies a negation of the belief of the Christians, the Polytheists and the Jews. (Verse 111)

Sura Kahf

194. The story of Ashab-e-Kahf (Cave-men) is not less than a revival after death. (Verse 21)

195. Whatever the historians may say but the most exact is that which Allah has described. (Verse 22)

196. The thing of future should not be uttered without saying Insha'allah (انشاءالله). (Verses 23-24)

197. Do not obey him whose heart We have made heedless of Our remembrance. (Verse 28)

198. When you see prosperity in your house, you should say :
(Verse 39) مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

199. Abiding virtues are those works whose Thawab continues after death as imparting of religous knowledge, dedicating some well etc. to God, leaving God-fearing children. (Verse 42)

200. How is it with this paper (Book of Deeds) that neither any big thing is left

nor any small thing is left but that it comprehends all ! (Verse 49)

201. Moses' knowledge was such that if men followed it they would reap benefit while Khizr's knowledge was such that others could not follow (comprehend) it. (Verse 78)

202. The story of Zilqarnain and Yajooj Majooj. (Verses 83-100)

203. Those shall be the greatest losers in the Hereafter whose efforts were confined to the achievement of worldly gains and material successes only. (Verse 104)

Sura Maryam

204. Inheritance does not proceed in the material wealth of the Prophets. (Verse 6)

205. "The Fast of Quietness" is not permissible in our Shariat. (Verse 26)

206. The difference between 'Rasool and Nabi.' (Verse 51)

207. Do thou knowest any one of His Name i.e. His Attribute ? (Verse 65)

208. The way to paradise goes across the Hell. (Verse 72)

209. The Satan always instigates the Kafirs against the Muslims. (Verse 82)

210. The word of the Christians that "Allah has a son" is so heavy that no wonder if the heavens and the earth fall down thereby. (Verse 90)

211. The difference between the Accepted and the Famous ( ). (Verse 96)

Sura Ta Ha

212. Zikr-bil-Jahr (ذکر بالجہر **) is not against the Quran.** (Verse 7)

213. The greatest purpose of the Prayer is the Remembrance of God (ذکر اللہ **).** (Verse 14)

214. The Hour of Qeyamat is kept hidden from everyone. (Verse 15)

215. The company of the 'perverted and the heretics' corrodes the Eman. (Verse 16)

216. A Prophet is that on whom comes the Revelation of Orders. (Verse 28)

217 It is He who gave the sense of eating and drinking, if He teach not the infant to suckle, no one can teach him. (Verse 50)

218. My Lord neither goes astray nor forgets. (Verse 52)

219. High is he who got purified from filthy ideas, preposterous beliefs, mean morals and bad deeds. (Verse 76)

220. Samri was the Hypocrite of Moses. (Verse 85)

221. The Calf of Samri was an amalgam of Right and Wrong (Haqq and Batil). i.e. the gold taken from the people of Pharaoah was impure and the clay was pure, taken from underneath the steps of Hazrat Jibraeel's station. (Verse 96)

222. The Great Dajjal will complete the Fitna of Samri. (Verse 97)

223. The Amalgam of Haq and Batil ought to be burnt to ashes, as Hazrat Moosa burnt the Calf of Samri. (Verse 97)

224. For him who turned his face from My remembrance is tightness (narrowness). (Verse 124)

225. The proof of the Five Prayers from the Quran. (Verse 130)

Sura Anbia

226. Their hearts are diverted in amusements and turned away from the Quran. (Verse 3)

227. All the Prophets had clay-body. (Verse 8)

228. This world is a battlefield of Haq ond Batil (Right and Wrong). (Verse 18)

229. If there were other gods beside God the heavens and earth would have gone to dogs. (Verse 22)

230. Formerly the heaven and the earth were interlinked or juxtoposed or interpenetrated and their mouths were closed. (Verse 30)

231. Every living being is created from water. (Verse 30)

232. In the terrestrial arrangement of the mountains thers is a mighty sign of Nature. (Verse 31)

233. The sun, the moon, nay all planets and stars are revolving in their respective orbits. (Verse 33)

234 When the disbelievers became answerless about Tauheed at the arguments given by Hazrat Ibraheem they devised to throw him into the fire, but eventually got disappointed. (Verse 68)

235. The difference between the decisions of Hazrat Dawood and Hazrat Sulaiman was that of preference and non-preference. It was not the difference of Right and Wrong. Similar is the case of the difference of Imams of Fiqh in their diligence. (Verse 79)

236. The Strong Wind (عاصِفه) lifted up the Throne of Solomon in the air and the Soft Wind (رُخـآء) peacefully carried it in the space. Maudoodi's idea is wrong that Hazrat Sulaiman possessed a Commercial Fleet, and it found favourable wind in its journey to and fro in the Mediterranean Sea. (Verse 81)

237. Hazrat Yunus had committed a mistake in diligence, not that he had deviated from the station of prophethood, as Maudoodi has said in his ignorance. (Verse 87)

238. After the descension of Hazrat Eisa, the Yajooj and Majooj will come forth and spread over the earth. (Verse 96)

Sura Hajj

239. When you have passed through so many stages of creation, then believe in one more stage i.e. resurrection. (Verse 7)

240. One who adopts "Deen" with a worldly motive his world and hereafter are both who ruined. (Verse 11)

241. The one whose intention is on One God, is established. He who goes here and there is distressed, or becomes an atheist denouncing all. (Verse 31)

242. Neither flesh nor blood of the sacrifice but the piety of heart reaches God. (Verse 37)

243. The Muslims were ordered to raise the sword after severe persecutions from the side of the Unbelievers. (Verse 40)

244. The Pious Caliphs, the Migrant Sahaba and other Companions of the Prophet are praised in this verse. The function of an Islamic State is also defined. (Verse 41)

245. It is not that the eyes become blind, but the hearts become blind which are in the breasts. (Verse 46)

246. The difference between the Thought of a Prophet and the Divine Revelation which he receives. (Verse 52)

247. All the Prophets are unanimous in the Principles of Religion, but the ways of worship had been different for each Ummat. (Verse 67-69)

248. Struggle hard in Self-Purification/Self-Reformation. (Verse 78)

249. God gave you the name of Muslim in the former Books and in this Quran, or Hazrat Ibraheem especially called you by this name. (Verse 78)

250. The Rasool may teach you, and you teach the whole world. (Verse 78)

Sura Mu'minoon

251. The qualities of the Believers and their reward. (Verses 1-11)

252. The thought of the Unbelievers was that the Prophets should be super-human. (Verse 34)

253. These people are unconsious of religion and are lost in varied engagements and activities. (Verse 63)

254. If the True Lord follow their desire the earth and the heaven will be ruined. (Verse 71)

255. The last four verses of Sura Mu'minoon have great excellence. (Verses 115-118)

Sura Noon

256. **The punishment of a married fornicator is pelting and of an unmarried fornicator hundred stripes. Those who deny the punishment of stoning are heretics.** (Verse 2)

257. **Any order of the Lord, be it severe or lenient, is wisdom and mercy for the universe as a whole. If God's punishments as stoning, cutting the hand of the thief, etc. are Zulm (as Maudoodi has written) then God shall be Tyrant. (God forbid)** (Verse 2)

258. **The punishment of a slanderer is eighty lashes.** (Verse 4)

259. **The husband who casts imputation on his wife.** (Verse 9)

260. **The witness of the Quran on the purity and holiness of Hazrat Ayesha.** (Verses 11-26)

261. **The excellence of Siddiq-e-Akbar.** (Verse 22)

262. **He who calumnises Hazrat Ayesha, or any one of the holy wives is a Kafir and a rejector of the Quran ; he is outside the circle of Islam.** (Verse 23)

263. **For the unholy men are unholy women and for the holy men are holy women.** (Verse 26)

264. **Verses about the Veil.** (Verses 28-31)

265. **The women who are dragged to forced prostitution are liable of pardon.** (Verse 33)

266. **In the darkness of night the holy Prophet called his Lord, saying : وَاجْعَل لِی نُوْرًا اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ and begged light from God for his ears, for his eyes, his heart, for his every organ, nay for his each hair, and in the last he said : وَاَعْظِمْ لِیْ نُوْرًا or وَاجْعَلْنِیْ نُوْرًا or i.e. make me light throughout.**

Note : Those who say the Prophet was Noor and not Bashar should ponder over these prophetic words. (Verse 35)

267. **God's attribute of Noor should not be imagined on the light of the mortals (creatures).** (Verse 35)

268. **To whom God does not give light, there is no light for him.** (Verse 40)

269. **Every creature has its own prayer and its own manner of glorification.** (Verses 41)

270. **There are mountains of hail in the sky.** (Verse 43)

271. **The true Momins are promised "Vicegerency on Earth."** (Verse 55)

272. **He who denies the 'Khilafat' of the four Caliphs is included among the Disobedient (** **).** (Verse 55)

273. There are three times when even the slaves and the boys should not enter into the privacy without permission. (Verse 51)

274. Some social manners. (Verse 61)

275. Permission is also required before leaving as it is required before coming. (Verse 62)

276. Disobedience and opposition to the order of God and His Messenger create hypocricy in the heart. (Verse 63)

Sura Furqan

277. The hidden mysteries of the Quran can not be caught by the wisdoms and understandings without the Divine Succour. (Verse 6)

278. The Unbelievers thought a Prophet should be immune from eating, drinking and marketing. (Verse 7)

279. The Unbelievers thought a Prophet should also be rich like the worldly wealthy men. (Verse 8)

280. The Unbelievers thought a Prophet should be pure from humanness, or he should be a super-human. This is why they denied the Prophet seeing his human characters and manners of life. (Verse 8)

281. And all the Prophets and Messengers We sent unto mankind ate food and went to the bazars to fulfil their needs. (Verse 20)

282. No Prophet came to the world but that the sinners showed enmity against them. (Verse 31)

283. The wisdom in the gradual sending down of the Holy Quran. (Verse 32)

284. The Unguided Ones have made their wish their god. (Verse 43)

285. Do not obey the Disbelievers and encounter with them with (the arguments of) the Quran with a great force. (Verse 52)

286. Two rivers or seas—one is sweet, the other is bitter—God created them running side by side — an example of Islam and Kufr. (Verse 53)

287. The high qualities of the Believers (عِبَادُ الرَّحْمٰنِ). Verse 63 to the end of the Sura.

Sura Shu'ara

288. Will you dissolve yourself in the sorrow that they do not come to Islam. (Verse 2)

289. Before the contest Pharaoh had no intention to believe in Moosa. It means men of bad intention do not believe even if they see miracles. (Verse 40)

290. To keep trust in God in times of dangers is a work of those men who have high courage. (Verse 62)

291. Be he a Prophet or a Wali, God is neither helpless nor constrained in his matter. Only God's mercy and bounty is required all times. (Verse 83)

292. On the Day of Resurrection wealth and sons will not do, only a purified (diseaseless) heart will avail. (Verse 89)

293. The People of Aad made grand buildings and strong minarets for fame and glory. They only squandered wealth. (Verses 128,129)

294. The strong and rocky buildings of Thamood could not save them from the Divine Chastisement. (Verses 146,158)

295. If the People of Lut can be destroyed for that they thought Sodomy a right action, then how can the British People remain safe from the Divine Chastisement when their Parliament has legalized Sodomy ! (Verse 172,173,174)

296. Dishonesty in measuring and weighing is also a cause of Divine Punishment. (Verse 189)

297. Hazrat Jibraeel has brought down the Quran on the heart of the Holy Prophet. (Verses 194,195)

298. The satans have not brought down the Quran, they are averse to divine light, divine guidance and divine knowledge, and prone to darkness, corruption and misguidance. (Verses 210,211)

299. Lower thy wings of kindness upon the Momins and warn thy kith and kins. (Verses 214,215)

300. The satans come down on the sinners, liars. (Verses 221,222)

301. Two kinds of Poets — those who remember God in their works very oft and those who little remeuber God in their works. (Verse 224,227)

Sura Naml

302. God is pure of space, direction, body, shape, colour, ets. (Verse 8)

303. Hazrat Moosa had in his heart the fear of the unintentional murder of the Egyytian Qibtee, God had forgiven it. (Verses 10,11)

304. The opponents of Hazrat Moosa were sure in their souls that Moosa was truthful, but out of enmity, pride and prejudice they cried lies to him. (Verse 14)

305. Even little creatures like ants are given the power of expression and communication of their conscience, and Solomon was given the power of understanding them, as a miracle. (Verses 18,19)

306. Every creature possesses the light of divine recognition according to its

capaci'y given by God and within the orbit of its nature, as hoophoe recognized God within the field of its provision (insects in the sands). (Verse 25)

307. Even small creatures have the consciousness of Divine Oneness. (Verse 26)

308. Aasif Barkhia was an Ummati and Minister of Hazrat Sulaiman who had brought the Throne of Bilquees, by the spiritual power of the Divine Word, in the twinkling of an eye, from Yemen to Sham. (Verse 40)

309. Bilquees had sent precious gifts to Hazrat Sulaiman to judge his taste or know his price. (Verses 35-36)

Note : It is today an important subject of International Relations.

310. The change in the Throne of Bilquees and other extraordinary works were shown by Solomon to demonstrate the perfection of his own wisdom and to show the defect of her wisdom so that she might know that Solomon was right and she was wrong in the understanding of Religion. (Verse 41)

311. There were also nine ring-leaders in Mecca who worked against Islam and the Prophet of Islam. (Verse 48)

312. The answer of the People of Lut was nothing but that they would expel Lut from their city. (Verse 56)

313. Arguments in favour of God's Divinity. (Verses 60-65)

314. The thought of the Unbelievers concerning the Hereafter is worn out, and they could not reach the reality of the Hereafter. (Verse 66)

315. Today the heavy mountains look stable but on the Last Day they shall fly like clouds. (Verse 88)

316. By and by you shall observe those signs that will confirm what the Prophet had said from God. (Verse 93)

Sura Qasas

317. It is a great sign of God's power that Hazrat Moosa was brought up in the palace of Pharaoh — his enemy and God's enemy. (Verse 14)

318. The Prophets are given wisdon and knowledge before their Prophethood through divine inspiration. (Verses 14)

319. When Hazrat Moosa repented at the unintentional murder of the Qibtee God forgave him, and Hazrat Moosa knew it through divine inspiration. This event took place before his prophethood. After all, the Prophets are Wali (Saint) **before prophethood.** (Verse 17)

320. The Prophets serve mankind without any hope of return from them. Hazrat

Moosa before prophethood served the two girls under sympathetic sentiments for humanity. The Prophets only see towards God. (Verse 24)

321. Hazrat Shuaib was also a Prophet. He could not leave Moosa unrecompensed. (Verse 25)

322. Abdullah Yusuf Ali is wrong in presenting the character of a Prophet's daughter like that of Desdemona in the Othelo of Shakspeare. His legalization of Mut'a by these verses is heresy. (Verses 26,27,28)

323. Jehad was constitutionalized after sending down the Taurat, and the chastisements of extermination seldom came thereafter. (Verses 43)

324. You were not present on Mount Toor when We sent order to Moosa, or when We talked to Moosa, but that you speak through the Divine Revelation from God, the Seer of the present and the past. (Verses 45,46,47)

325. Sensible persons do not quarrel with the Ignorant especially when they talk absurdity. (Verse 55)

326. The fear of wealth and life generally prevents from Eman and Islam, but God's protection is above all fears. (Verses 57,58)

327. The Story of Qaroon has a great lesson for the Capitalists and those who desire for their wealth. (Verses 76-82)

Sura 'Ankaboot

328. Miseries are sent to test the Eman of a Muslim. (Verse 3)

329. Parents should not be obeyed if they order to disobey God and His Messenger. (Verse 8)

330. If miseries befall in the Way of God they should not be taken up as the Chastisement of God. (Verse 10)

331. No one shall bear tbe burden of the other on the Day of Resurrection. Of course, a man who misleads others shall bear the burden of his own sins and the burden of the sins of the misled. (Verse 13)

332. Hazrat Nooh lived one thousand and fifty years on this earth. (Verse 14)

333. They were wise in worldly affairs but they could not save themselves from the chastisement of God. (Verse 38)

334. Trust in other than God is like the trust in cobweb for defence. (Verse 42)

List of Some Important Subjects

Part XXI - XXX

Sura Ankaboot (29)

V. 48 The Holy Prophet Mohammad neither read any book nor held the pen, before Prophethood.

V. 49 Quran is alive by memorising only, writing is in addition to it.

Sura Room (30)

V. 1--17 A wonderous prophecy of the Quran about the Romans—a mighty reason of the Quran's truthfulness.

V. 17. 18 Different attributes of God reflect at different times.

V. 22 Difference in the colours and languages of nations is a manifest sign of the mighty nature.

V. 27 Divine attributes resemble not with the terrestrial and heavenly creatures. He is Pure Holy Self.

V. 30 - 34 (*a*) The religion of Islam is a religion of nature.

(*b*) If the works of religion are done for the world, religion would not be upright.

V. 41 Universal peace is inconceivable unless mankind returns to the religion of nature i.e. Islam.

V. 51 On achieving the desired goal a servant should not become fearless, His power multifarious.

Sura Luqman (31)

V. 6 Dancing, singing and other diverting engagements are not a part of Islamic culture.

V. 15 Right of the Messenger or Spiritual guide or the Murshid, comes under the right of God.

V. 33 (*a*) Satan deceives in the name of God also.

(*b*) Transient enjoyments also delude man.

(See also Fatir V. 5, 6, 10 ; Hadeed V. 14 ; Luqman V. 33.)

Sura Sajda (32)

V. 4 The heavens and the earth and what is between them were created in six days.

V. 5 (*a*) The order of all affairs on earth descends from the heavens, for whose accomplishment, external causes are created.

(*b*) The measure of one thousand years is One day with God.

V. 7—9 God originated the creation of man from a clay and his children from extracted water. A complete negation of the theory of Evolution.

V. 24 (*a*) When religious guides came after the past prophets why not after the last prophet ?

(*b*) Such guides guide by the command of God.

Sura Ahzab (33)

V. 1—3 "The unbelievers wanted to soften the Prophet towards them, the hypocrites desired to teach him their own cheating, and the Prophet has full trust in God, who is more wise than He ?"

V. 6 (*a*) The Prophet is nearer to the believers than their own selves.

(*b*) Casting oneself into burning fire is not permitted, if prophet orders, it becomes obligatory.

V. 33 Ahle-Bait are not innocent otherwise the word (cleanliness) would not have been used.

V. 40 Finality of the Prophethood of the Holy Prophet Mohammad (S.M.) (See also Aal-e-Imran V. 55, Mominoon V. 50, Nisa V. 159).

V. 50 Piety in youth and purity in the married life of the Holy Prophet Mohammad

V. 56 The meaning and method of sending Mercy upon the Holy Prophet Mohammad

V. 72 The meaning of Trust as offered by God.

Sura Saba (34)

V. 3—5 Resurrection will surely come. It is the logical result of this world.

V. 7—9 The disbelievers in resurrection are in great error and calamity.

V. 19 Ingratitude on blessing is disastrous. People of Saba ran amuck in comfort and demanded harship, as Jews demanded garlic and onion in place of Mann and Salva.

V. 21 Satan has no force to bar from truth, he simply allures and deceives.

Sura Fatir (35)

V. 10 Divine Remembrance and good deeds ascend up. When they will reach their limit, kufr will be dominated and Islam will attain to glory.

V. 12 Muslims shall attain benefit from both; the sweet water (Islam) and saline water (infidelity).

V. 22 The spirit of the deceased hears; in grave lies the skeleton, it hears not.

V. 32 (*a*) "Our sinner is forgiven, the middle one is secure and the one who moves forward, advances ahead of all." (Hadith)

(*b*) Categories of Divine enjoinments. (Comments)

Sura Yasin (36)

V. 3, 4 Prophet Mohammad (be peace upon him) is verily of the messengers.

V. 18, 19 The prophets are not inauspicious; denying them brings misfortune.

V. 36 God has created pairs in creatures. (See also Sura Naba)

V. 38 The sun goes on its fixed way.

V. 39, 40 Moon has determined stations. Sun overtakes not the moon, nor does the night advance the day.

V. 47 "Why should we feed the one whom God has not!" An absurd logic of capital worshippers.

V. 69 Poetic works bear no relavance with Prophetic works.

Sura Saffat (37)

V. 4 The Sovereign of whole creation is only ONE.

V. 7-10 The High Council is safeguarded; no hauty satan can reach there or listen to it.

V. 106 God tests the selected servants by difficult trials, keeps them steadfast and raises them in degrees.

V. 180-182 (*a*) There is a great excellence in reciting the last three verses of Saffat after Salat and at the end of a meeting.

(*b*) On all Prophets decends 'Salam' from God which is a proof of their greatness, innocence, blessedness and helped.

Note :—One who says that the prophets committed mistakes and were even punished, is ignorant from Quran. Shah Sahib says, "One on whom God sends Salam means he is free from seizure."

Sura Saad (38)

V. 9, 10 Would man be able to conquer the Universe?

V. 23 Capitalists want to devour even the meagre money of the poor.

V. 27 Not even the creation of a particle in the Universe is invain.

V. 28 Believers and corruption mongers can not be equal nor can the God-fearing and the dauntless be so.

V. 34 The significance of saying Insha Allah (See Comments).

V. 35 The prayer of Solomon: "......and confer upon me a kingdom such as may behove not any one after me."

Note :—Whatever Maudoodi has commented under V. 34 and 35 is a pile of absurdities. He has injured the glorious state of the Prophets and the lofty status of Sahaba as the narrators of Tradition, in a most vilifying manner. His comments upon them contain indecency and shamelessnes.

V. 71-85 How Iblees got accursed. His challange to God and God's reply.

Sura Zumar (39)

V. 4 God has no son, He is Pure (Holy) of this need; He is One and Omnipotent.

V. 6 The origin of creation—men and cattle.

V. 9 The worshippers of God are the men of understanding. Senseless and negligent can not equal them.

V. 15, 16 Who are the big losers ! Those who lose themselves and their families on the day of resurrection.

V. 23 (*a*) No word in the world is better than the words of this Book (the Quran).

(*b*) The Quran—the some of it interprets the some of it.

V. 29 This is the similitude of those who are the servants of One Lord and those who are the servants of many lords.

V. 32 Who is the most unjust ?

V. 41 The Quran has been sent for the whole mankind.

V. 42 Allah draws the souls at the time of death and in sleep; a sign of resurrection.

V. 52 (*a*) Classless society can never come into existence.

(*b*) Provision (livlihood) is not connected with wisdom. (See also Zukruf, V. 32).

V. 53 - 57 Do not despair of God's mercy and turn to God before its too late.

Sura Momin (40)

V. 8 The children and the followers of the perfect souls shall be joined with them in the paradise if they are on their way, otherwise they are like others. (See also Tor, V. 21).

V. 28 "If Moses is a liar his lying shall fall on him, if he is truthful, misery shall befall you."

V. 29 Even Pharaoh said to his people ; "I tell you the right way."

V. 35 Great hatred of God is for those who dispute in His words without authority. (See also V. 56 ; also Haj , V. 3 and V. 9)

V. 40 Good deeds of only the believers are acceptable.

V. 46 Pharaoh and his men are shown the fire of hell every morning and evening.

V. 51 God's help is with His messengers and believers, here and hereafter.

V. 56 Evil worshipper wants to live above the righteous one but it is not possible.

V. 57 Creation of Heavens and Earth is greater than the creation of man. (See also Naziaat).

V. 60 Allah comes to the call of one who calls upon Him.

V. 63 The denyers of God's words have only to wander after that.

V. 78 It is not in the power of any messenger to show miracless save by the order of God.

V. 83 Disbelievers exult in their knowledge against prophetic signs and teachings.

Sura Ha Mim Sajda (41)

V. 3 Quran is sent down for a people of understanding.

V. 5 The unbelievers do not respond to the Quran for their hearts are in a cover, in their ears is heaviness and between them and the Prophet is a curtain.

V. 9 - 12 God made the earth in two days, in two days placed blessings and aliments in it and in two days made the heavens.

V. 30 - 32 The accepted souls are given good tidings before death.

V. 40 What is Ilhad ? Those who walk crookedly in the verses of God are given respite, but their final fate is fire.

V. 44 To the believers, Quran is a guidance and a panacea to spiritual diseases and to the disbelievers, it is blindness.

V. 53 The 'Signs of God' are bound to appear in the souls and in the universe, to prove the truth.

Sura Shura (42)

V. 5 Angels ask forgiveness for those on earth.

V. 14 Those who created differences in religion, created after knowledge and out of mutual dissent. Later, doubts erupted that did not let them rest.

V. 20 Desirer of hereafter is given plenty of it, desirer of world is given some of it with no share in the hereafter.

V. 38 (*a*) The foundation of Khilafat-e-Rashida was upon counsel.

(*b*) Counsel is required in those matters which are not explicated in Quran and Sunnah.

(*c*) Counsel should be taken from a sane and worshipping person.

V. 39 And those, when they are assaulted, do take revenge.

V. 52 The prophets are attributed with the Eman as such, from ever.

Sura Zukhruf (43)

V. 32 Social and economic classes are not without divine expediencies.

V. 33 - 35 God created disbeliever, atleast somewhere should he get comfort.

V. 36 Upon one who shirks Zikrullah, a satan is appointed, who remains his comrade.

V. 54 (*a*) Pharaoh caused his people to lose their wisdom.
(*b*) Sinful people are easily misled.

V. 62 The descension of the Holy Christ is a sign of Qeyamah.

V. 64 Messaih taught the worship of only ONE God.

V. 81 If God had a son, Prophet Mohammad (SM) would have been the first to serve him.

Sura Dukhan (44)

V. 32 Though God knew the weaknesses of the Bani-Israeel, yet He gave them excellence.

Sura Jathia (45)

V. 3 - 5 In heavens and earth are many signs that help to get to believe.

V. 6 The Quran is exactly the words of God.

V. 11 For the disbeliever of Quran is a terrible chastisement.

V. 12, 13 Mighty creatures of God serve man.

V. 16, 17 The excellence and fall of Bani Israeel.

V. 23 Mere knowledge and understanding can not save from sins.

V. 24, 25 (a) The reality of TIME.
(b) The atheists believe 'time' to be God, then why not believe in real God?

Sura Ahqaf (46)

V. 10 Moses had evidenced the truth of Quran thousands of years before its descension. (See also Section 1, Muzzammil).

V. 15 God has ordered man to do good to his parents.

V. 29 - 32 How did the Jinn bring Eman on Holy Prophet Mohammad (See also Sura Jinn).

Sura Mohammad (47)

V. 4 (*a*) Capturing the disbelievers should be done after extensive slaying, in war.

(b) Basis of repatriating war captives.

(c) Treatment with war captives, in case they are not to be returned.

(Comments)

(d) God can destroy infidles, but war with them is a trial of both (believers and disbelivers).

V. 7 God helps those who help God.

V. 17 One who comes to the way of God, his understanding increases, and he becomes God-fearing.

V. 27 God divulges the rancours and innerselves of the hypocrites.

V. 30 A hypocrite is recognised by face and conduct of speech.

V. 35 Be not timid that you begin to call for peace.

Sura Fath (48)

V. 1, 2 (a) Why was the Treaty of Hudaybia called 'the manifest victory' ?

(b) By the word in Verse No. 2, is meant mistakes and not disobedience.

V. 10 Those who take 'Ba'et' at the hands of the Holy Prophet, take Ba'et at the hand of God.

V. 23 'Thou shalt never see the custom of God, change.'

V. 25 The presence of Muslims in Mecca saved polytheists from terrible chastisement.

V. 28 Prophet Mohammad (S.M.) is sent on straight path and true religion.

V. 29 (a) Mohammad and those with him are powerful over the unbelievers, soft hearted one to another.

(b) The indication and recognition of 'Sahaba'.

(c) The mention of Sahaba is in Taurat and in Injeel.

(d) Some scholars say that one who is jealous of 'Sahaba' is an infidle.

(e) The order (of merit) of Khalifat-e-Rashida as alluded in Quran.

Sura Hujrat (49)

V. 1 - 3 (a) Four things are of the mighty way-marks of God (i) The Holy Quran (ii) The Prophet (iii) Ka'ba (iv) Salat.

(b) Slightest rudeness in the respect of the Holy Prophet is an infidelity.

(c) The courtesy and reverence in the respect of the Holy Prophet after his death.

V. 6 Do not afflict a people on mere news by a sinner.

V. 7 (a) Difficulty would befall you, were the Prophet to act upon most of what you say.

(b) Hatred of Kufr is an indication of Eman.

V. 8 If one group of Muslims goes on ascending against the other, fight all against the aggressor.

V. 11 - 12 Some sublime morals of Islamic Society.

V. 13 Dignity and respect with God is not by cast but by fear of God.

V. 14 (a) Difference between Eman and Islam.

(b) Eman has not yet fully permeated into the heart of one who searches others' faults and tortures people.

V. 17 Your becoming 'Muslim' is not a favour upon the Holy Prophet, instead it is a favour of God upon you.

Sura Qaff (50)

V. 16 God is nearer to man than his jugular vein.

Sura Zariat (51)

V. 21 Signs of God are on earth and in the soul of man.

V. 50 The Verse proves that every human being can attain nearness to God.

Sura Toor (52)

V. 34 If the Holy Prophet has said the Quran himself, they should bring any discourse like it !

V. 39 Has God daughters and you sons ? (See also Najm V. 21)

V. 44 Disbelievers always give wrong meanings to Divine Signs.

Sura Najm (53)

V. 3 - 4 Holy Prophet spoke not a word by his desire but what revealed.

V. 16 What is Sidra-til-Muntaha ?

V. 29 - 30 Disbelievers have attained limited understanding, so they desire the world.

Sura Qamar (54)

V. 17 Holy Quran is easy for advice but for profundities and mysteries, it is an unlimited ocean.

Sura Rahman (55)

Man and Jin can not transgress the boundaries of heavens and earth

Sura Waqia (56)

V. 7 - 11 After the happening of Qeyamat, whole mankind will be divided into three divisions : (i) The people of the right (ii) The people of the left (iii) The Advancing ones

V. 13 - 14 The near ones are numerous among the formers and fewer among the laters.

Sura Hadeed (57)

V. 10 Those who spent and faught before Meccan Victory are much higher in rank than those who spent and fought thereafter.

V. 13 - 14 The hypocrites shall beg light of the believers at the Straight Bridge

V. 20 The race of the world !

V. 21 What should man race towards ?

V. 23 Grieve not at what you miss and exult not at what God gives you.

V. 27 (a) Renunciation of the world ( ) is an innovation of the Christians.

(b) Reality of Innovation (See also Baqara V. 208)

Sura Mujadilah (58)

V. 7 Allah is present in every meeting and counsel, wheresoever.

V. 8 - 10 Whispering in the meeting is an act of Satan.

V. 14 Friends of the wrathed people are neither with you nor with them.

V. 14 - 19 The party of Satan

V. 22 (a) The party of God

(b) Friendship with the opponents of God and His messenger is prohibited to believers.

Sura Hashr (59)

V. 2 - 3 Jews are subjected to humiliating ejection from their habitats, despite their worldly means.

V. 7 How to break the circulation of wealth in the circle of the rich ?

V. 6 - 10 (a) The meaning and expenditure of Fay

(b) Those who keep grudge with and speak ill of Sahaba have no share in Fay.

V. 11 - 12 God testifies that hypocrite allies of the infidles shall never stand by them in war with the Muslims.

V. 14 Disbelievers seem united against Muslims but their hearts are split apart.

V. 21 Were Quran to descend on a mountain, it would have been subdued and split asunder by the fear of God.

Sura Mumtahina (60)

V. 1 Muslims are forbidden to cherish friendly terms with and give their secrets to the disbelievers. (See also V. 13 and Aal-e-Imran V. 118)

V. 2 No expression of friendship and cordiality with infidles, will desist them from making excesses over Muslims.

V. 4 Between Muslims and disbelievers is enmity eternal, till they get to believe in One God.

V. 8 God forbids not kindness and justice with those disbelievers who fought you not in religion nor expelled you.

V. 9 Friendship is prohibited with those who fought you on religion and expelled you from your habitations.

V. 10 Eman of migrating (repatriating) women should be tested.

V. 12 The proof of Ba'et of Mashaekh from Quran.

Note :—The Ba'et mentioned in the above verses is not the Ba'et (oath) of Islam because Muslim women are being addressed, it is also not Ba'et-e-Jihad because Jihad is not obligatory on women. By this Ba'et is meant only that Ba'et which is prevelent among the Mashaekh of the Ummat. Mashaekh take similar oath while taking Baet, mentioned in the verse.

Sura Saff (61)

V. 2, 3 Boasting what one practices not; an abhorrent act near God !

V. 6 Jesus confirmed Taurah and gave the tidings of Prophet Mohammad after him.

V. 8 Disbelievers desire to extinguish the light of God but God has to perfect it.

V. 10 - 13 Security from chastisement, forgiveness, admittance to paradise, help from God and nigh victory—all depend upon Eman and fighting in the way of God.

Sura Juma (62)

V. 2 Functions of Prophethood are four :—(i) Recitation of verses (ii) Purification (iii) Teaching of the Book (iv) Teaching of Wisdom.

V. 3 The Prophethood of Mohammad (SM) is till the day of Qeyamah.

V. 5 Jew scholars became like ass laden with books due to absence of purification

V. 6, 7 The friends of God do keep the desire of death.

Sura Munafiqoon (63)

V. 4 Externally he seems impressive, but the heart of a hypocrite is palpitating with fear !

Sura Taghabun (64)

V. 14 "Some among your wives and children are enemies to you, so beware of them."

Sura Talaq (65)

V. 3 The cause of relief from hardships and attainment of success in both worlds, is Taqwa (Fear of God).

Sura Tahreem (66)

V. 6 Save yourselves and your families from the fire of hell.

Sura Mulk (67)

V. 10 "Had we heard or understood we would not have been of the inhabitants of fire."

Sura Qalam (68)

V. 9 The disbelievers wish leniency in the Prophet's stand that they may become lenient too.

V. 17 - 33 Those who eat the right of the poor, beggars and indigents, are surrounded by chastisement.

Sura Haaqqah (69)

V. 44 - 47 Had Prophet forged lie against God, God would have been his first enemy.

Note :—The verse applies to the real Prophets and not the false claimants thereto.

Sura Ma'arij (70)

V. 21 - 35 The attributes of those believers who will go to paradise.

Sura Nooh (71)

V. 10 - 13 If the people of Noah and other Prophets are promised certain bounties on 'Istighfar' what will the Umat of Prophet Mohammad (SM) get ?

Sura Jinn (72)

V. 8 - 9 Is man's reach on moon boast-worthy, when inferior creation of Jinn survey the heaven and sit in space stations ?

Sura Muzzammil (73)

V. 1 'Muzzammil' means 'enwrapped in the cloth, interpreted by the Soofies to be a garment of recluse and devoutness.

Note :—Maududi in his Tafheemul-Quran has given a wrong meaning and heinous interpretation of the word . His comments are derogatory to the lofty status and sublime integrity of the Holy Prophet.

V. 2-5 Night-waking makes the heavy load easy.

V. 6 Night-waking tramples the Nafs and the words come out upright.

Sura Muddassir (74)

V. 17-25 Truth flashes in disbeliever too but he intentionally denies and misinterprets.

V. 49-51 Disbelievers run from advice as ass runs from lion.

Sura Qeyamah (75)

V. 2 Research on the three states of soul (Nafs) of man.

V. 17 God collected (stored) the Quran in Mohammad's (SM) breast and God Himself recited it by Mohammad's (SM) tongue.

V. 19 Hadith is the commentary of the Quran explained under divine responsibility.

Sura Dahr (76)

V. 7-10 The qualities of Abrar (the virtuous).

V. 10-22 The reward and hospitality of Abrar

Sura Naba (78)

V. 19 Heavens are solid. (See also Ambia V. 32, Furqan V. 25)

Sura Nazea't (79)

V. 18, 19 (a) First thing Moses said to Pharaoh was of Purification

(b) Way unto God is shown by the knower of the way.

(c) Reaching God and achieving His fear depend upon purification

V. 37-39 Hell is the resort of one who committed insolence and preferred the life of this world.

V. 40, 41 Paradise is the resort of one who feared standing before Lord and restrained his soul from desire.

Sura Abasa (80)

V. 3 'Attention' and 'company' of the Holy Prophet are the agents of purification

V. 4 Instructing profits, not purifies.

Sura Takwir (81)

V. 19 - 21 The rank of Hazrat Jibraeel near God.

Sura Tatfif (83)

V. 22 - 28 The 'Abrar' and the 'Muqarrabeen'

Sura Inshiqaq (84)

V. 6 Both, those who please or displease their Lord, have to endure pains in reaching Him ! Why not please ?

V. 8 'Easy reckoning' means not being taken to task on every work.

Sura Tariq (86)

V. 4 Angels keep with man, protect him from disasters or write his actions.

V. 11 The heaven too keeps turning round.

Sura A'ala (97)

V. 14 - 15 Purification has a profound relationship with Zikrullah and Salat

Sura Balad (89)

V. 10 Every man has been shown (given the sense of) two passes - virtue and vice.

Sura Shams (91)

V. 8 Every soul has been inspired with the understanding of licentiousness and warding off.

V. 9 - 10 Prospered he who purified his soul and failed he who threw it into dust.

Sura Lail (92)

V. 5 - 10 Who is eased into easing and who is eased into hardship ?

V. 12 The way has been explained to every one under God's responsibility.

V. 18 Giving, in the way of God, purifies the heart.

Sura Bayyenah (98)

The disbelieving People of the Book and the Associators shall go to hell.

Sura 'Asr (103)

Appointedly every man is in loss, except............ !

Sura Humaza (104)

The final fate of taunter, carper and amasser of wealth.

Sura Feel (105)

The event of 'Ashab-e-Feel' is an indication of the supernatural manner in which the Holy Prophet, Ka'aba and its true servants shall be protected.

Sura Kafiroon (109)

There is an absolute abhorrence and detestation against the ways of associators.

Sura Nasr (110)

The Sura marks the successful completion of the Prophetic assignment of the Holy Prophet.

Sura Ikhlas (112)

The Sura negates the beliefs of associators, of Majoos, of Hindus, of Christians, etc.

Sura Falaq (113)

The Sura is a shelter from all sorts of evil and darkness.

Sura Naas (114)

The Sura is a shelter from all sorts of evil thoughts, diabolical misleadings, satanic insinuations and vicious temptations.

END

PRAYER

My Lord, I pray thee to accept my this humble effort and make this Translation a source of guidance and inspiration for a large part of the world. I am a man, full of sins and defects and I ask Thy pardon and forgiveness for my mistakes and errors. My Lord, raise the degrees of excellency of my Elders who are my intercessors in the Hereafter, and who have been a source of inspiration throughout this humble struggle ! My Lord, shower rains of Thy mercy on the Holy Prophet and his Companions and those who followed after them ! My Lord, shower Thy mercy on all friends who helped me in this effort ! My Lord, shower Thy mercy on the readers and those who carry its message far and wide !

No doubt, Thou art All-Forgiving, All-Merciful.

When Thou canst change sins into virtues, Thou canst also change this form-virtue into real virtue.

Mohammad Ashfaq Ahmad.

SURA AL—FATIHA — MECCAN — VERSES 7 — SECTIONS 1

In the Name of Allah, Who is Excessively Compassionate, Extremely Merciful.[1]

الْمَنْزِل ۱ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **All praises are to Allah,**[2] **(Who is) Lord of the Worlds.**[3]

۱۔ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

2. **Excessively Compassionate, Extremely Merciful.**

۲۔ الرَّحْمٰنِ الرَّحِيْمِ ۝

3. **Owner of the Day of Recompense.**[4]

۳۔ مٰلِكِ يَوْمِ الدِّيْنِ ۝

---

1. Rahman and Rahim (رحمٰن ورحیم) are both hyperbolic forms. The hyperbolism in Rahman is greater than in Rahim. Most Compassionate and Most Merciful are also correct translations.

2. All the praises – present, past and future – are entitled to God alone, because He is the Creator of all things and He is the Bestower of all blessings, whether He may give them directly or indirectly. For example, the heat or light received from the sunshine is, in fact, a gift of the Sun. Similarly, the original source of all blessings and bounties is Allah though they may come through some intermediate agency.

Note : "All kinds of praises" is not correct translation, because there is no limit of God's praises.

3. عالم (World) is a collective noun and comprehends all the creatures of God. This word is not generally used in its plural form. But in this verse عالم denotes all kinds of genera and species as the world of men, the world of animals, the world of angels, the world of jinns, etc. This is why the plural form is used so that it may be clearly understood that each and every individual of the Universe is the creature of God and of no one else.

4. The day of Recompense is really a very significant and extra-ordinary day because very great and important events will take place on that Day and such a horrible day has never happened before, nor will come afterwards. Moreover, the absolute domination of God over all recreated creatures shall be manifest. Even a phantom rule or authority enjoyed in the World will not be seen on that day. God alone will be the Omnipotent Ruler and Authority on that day and all intermediate demonstrations of power shall be extinct.
—Whose is the reign on that Day ? It is Allah's, Who is One, the Omnipotent.

۴. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

4. Thee only we worship, Thee alone we ask for help.[5]

۵. اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

5. Tell us the path straight :

۶. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

۷. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

6. The path of those whom Thou graced,[6] on whom neither befell
7. Thy anger and nor were they gone astray.[7]

---

5. This verse shows that seeking help in reality from anyone beside God is totally forbidden. Nevertheless, to ask for help from some pious man, regarding him non-independent and a medium of Divine Mercy (in a reflective sense) is not wrong because this help is in fact sought from God Himself.

6. The blessed ones are four groups :

(i) The Prophets, (ii) The Righteous, (iii) The Martyrs and (iv) The Pious (See verse 69, Sura Nisa). The wrathed ones (المغضوب عليهم) are the Jews and the deviated ones (ضالين) are the Christians. The Quranic verses prove it. Man deviates from the right way either knowingly or unknowingly. No section of the human race, past or present, is an exception to this rule. The Jews have gone astray knowingly, while the Christians deviated from the right path in ignorance.

7. God revealed this Sura in the direct narration of His servants, meaning thereby that whenever they come in His presence for worship they should beseech God in this way. This is why one of its names is also تعليم المسئله. At the end of this Sura, the word A'meen is traditionally recited, and this word is not a part of the Quran. It means : " O God ! Be it so." — we should follow the blessed people and get away from the betrayed ones.

The first half of this Sura contains the admiration and praise of God and the second half is a prayer for His servants.

Note : غير المغضوب الخ is a case in apposition with الذين or its adjective. The translation is done accordingly. Some of the translations, in which غير المغضوب seems to modify the verb, are against the analysis and against the real sense. There is no guidance to error.

SURA AL-BAQARAH-SENT DOWN IN MEDINA-VERSES 286- SECTIONS 40

SECTION 1

In the Name of Allah, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Alif Lam Mim.**[1]

١. الٓمّٓ ۚ

2 **This is the Book Wherein is no doubt,[2] guides[3] those who fear.—[4]**

٢. ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

---

1. These letters are known as Muqatta'at. Others cannot reach their real meaning, as it is a mystery between God and the Prophet, which is not disclosed due to some reason. The meaning given by some past scholars simply indicate their possible reflection and exposition or elucidation, it does not mean that they exactly speak the conscience of God. Hence, from the viewpoint of a scholar, those indications of the past scholars should not be repudiated simply dubbing them as personal opinion.

2. There is no doubt in this Book, being the Word of God and containing factual contents. It should be noted that the word can be doubtful only in two ways. Firstly, either there is some defect or mistake in the word itself, secondly, there is some flaw in the mind of the reader himself. In the first case the doubt goes to the Book or the Word ; and in the second form the receiver or the reader would be mentally a defaulter. In this verse the first form of doubt is repudiated. Now this doubt that all the Unbelievers thought this Book as doubtful and rejected it, then why this negation in this verse, is resolved totally. As for the second form of the doubt it is answered in the later verses — وان كنتم في ريب الخ (And if you are in doubt.........).

3. From this place to the end of the Quran is the answer of اهدنا الصراط المستقيم which was put by the servants to their Lord in the first Sura.

4. This Book shows the way to those people who fear God, because a God-fearing man will try to search for the works of His pleasure and displeasure, His obedience and disobedience ; and the haughty and arrogant man, who has no fear in his heart, does not bother about obedience and does not fear about the results of transgression and sinfulness.

3. **Those who believe in the Unseen[5] and perform the Prayer[6] (Salat) and expend of what We have provided them ;[7]**

4. **And who believe in what has been sent down to thee and in what had been sent down before thee and know the Hereafter as sure and certain.[8]**

5. **These people are upon guidance from their Lord and they are the winners of goal.[9]**

6. **As to those who got rejectors alike it is to them whether thou warn them or do not warn them they will not get to believe.[10]**

٣. الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ
٤. وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۗ
٥. اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ
٦. اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ

5. Those things which are beyond their wisdom and their senses e.g. Paradise, Hell, Angels etc.—they believe in all of them simply because they are bidden by Allah and the Prophet. It shows that a man who does not believe in these hidden things is devoid of guidance.

6. اقامت صلوٰة means that they always perform their Salat punctually and carefully and according to the given instructions and directions.

7. The roots of all obedience are three. Firstly, those things which belong to the heart. Secondly, those which belong to the body and, thirdly, those which belong to the wealth. In this verse all the three roots are taken in order.

8. The previous verses particularly refer to those idolators who had embraced Islam and in this verse the Jews and the Christians, who had embraced Islam, are mentioned.

9. It means that both the two groups of the believers got guidance in the World, and in the Hereafter they will achieve every kind of success. Consequently, those who did not believe and did not do good deeds failed in both the Worlds. Their World and the Hereafter are both destroyed. In the coming verses the condition of the Unbelievers is described.

10. These are particularly those Unbelievers for whom disbelief (Kufr) was predestined and are deprived of the wealth of Eman for ever, as Abu Jahl, Abu Lahab etc.; otherwise most of those people who were disbelievers had embraced Islam in those days and this conversion has had been a ceaseless mark of Islamic History and never stopped.

7. God has set a seal on their hearts and on their hearing; and on their eyes is a covering,[11] and for them is a mighty chastisement.

٧۔ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ
غِشَاوَةٌ ؗ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۝ ع

SECTION 2

8. And amongst the people there are some who say: 'We believe in God and the Last Day,' and they are never believers.[12]

٨۔ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ
وقف لازم وَمَا هُمْ بِمُؤْمِنِيْنَ ۝

9. They beguile God and the believers and, as a matter of fact they do not deceive anyone but themselves and realise not.[13]

٩۔ يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝

10. In their hearts is a disease,[14] then God increased their disease and for them is a painful chastisement on account of that they uttered a lie.[15]

١٠۔ فِىْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ
عَذَابٌ اَلِيْمٌ ۙ بِمَا كَانُوْا يَكْذِبُوْنَ ۝

---

11. Their hearts are sealed (they do not understand the truth). Their ears are sealed (they do not attend to the truth). And over their eyes there is a curtain (they do not see the right path).

12. The hypocrites do not believe from the heart which is Real Eman. They simply utter the words of belief by their tongue in order to deceive the people and Allah.

13. Their fraud cannot deceive Allah because He knows each and everything. Their fraud cannot deceive the believers too, because God always makes them aware, through the Holy Prophet or through other signs or hints, of their deceit and corruption. On the contrary, their fraud brings about their own destruction, but they do not understand it due to their heedlessness, ignorance and pride. If they think over a little, they can understand easily that their fraud does not harm the Muslims but brings about their own downfall.

14. These hypocrites have the disease of hypocricy (Nifaq) in their hearts. They have extreme hatred against Islam and malignance against the Muslims. This disease of hypocricy was already rooted in their hearts and now the new revolution brought about by the Holy Quran, the fast grandeur of Islam and the dazzling progress of the Muslims aggravated that very disease in their hearts.

15. Here the word 'lie' means the false proclamation of Islam. The grievous chastisement which shall be given to the hypocrites is not the punishment of simple lie. It is the punishment of their false claim of Eman and Islam. It was a terrible lie, hence a terrible punishment !

11. And when it is said to them, 'Do not create corruption in the land,' they say: Nay, we are but reformers.[16]

١١. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۙ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

12. Beware ! they are the corruptors but do not understand.[17]

١٢. أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِنْ لَا يَشْعُرُونَ ○

---

16. Briefly speaking the hypocrites made mischief and corruption in the land by several ways and for several selfish objects :—

(i) Firstly, they were infatuated with their low desires and were hateful to and heedless of obedience to the Divine Injunctions,

(ii) Secondly, to create respect for themselves they would go to the Muslims as well as to the Infidels and backbite each other,

(iii) Thirdly, they showed great friendliness and hospitality to the Unbelievers and did not argue with them if they opposed Islam and its injunctions. On the other hand, they would communicate the charges and doubts, which the unbelievers set against Islam, to the Muslims, so that some of them who were weak in faith or weak in wisdom might turn away from Islam or at least become doubtful about the Quranic directions and injunctions. And whenever they were dissuaded from corruptions of this sort, they would answer that they were the well-wishers of mankind and wanted that all the people who had become inimical to one another should live in peace and unity and the disruptions, which had been created by the new religion (Islam), be totally obliterated. In every age, the world-seekers and the followers of low desires always say similar words.

Note : Mischief and corruption whenever used in connection with the hypocrites generally carry the sense explained above and do not simply indicate a civil or political disturbance in the country.

17. The real reformation and well-wishing of the people is that the right religion should prevail over all other systems of life, and preference should be given to the Islamic injunctions and directions and not to the material benefits and mundane motives ; and whenever the question of religion arises, support should be given to the religion without caring the least about opposition or apposition of the people. 'Throw dust at the pleasure of the strangers'—we should not care about the pleasure of the non-Muslims touching the matter of Islam. The hypocrites do not understand that the real mischief is hidden behind those actions which they do under the pretension of compromise and expediency.

13. And when it is said to them, 'Believe as all other people got to believe,' they say:[18] Should we believe as the fools got to believe?[19] Beware ! they are the fools but donot know.[20]

14. And when they meet the Muslims they say: We have adopted faith (Eman). But when they are alone with their satans[21] they say : We are with you in reality,[22] we simply make fun (with the Muslims).[23]

١٣. وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ
السُّفَهَاءُ وَلَٰكِنْ لَا يَعْلَمُونَ ○

١٤. وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ○

18. These words either they said to themselves or to those weak, Muslims who had become their secret friends on some account.

19. The hypocrites regarded the simple and sincere Muslims as fools because these Muslims were so much devoted to God's obedience that they did not care a little about the opposition and its bad results. They were so much devoted to God and so much relied on Him that they did not safeguard themselves against the revolutionary perils—as against the hypocrites, who had maintained outward but cunning friendship with both the Muslims and the non-Muslims, and due to their selfish desire they had no fear of the Hereafter. They were so much governed by expediency that they felt no necessity of obeying the Quranic injunctions from the heart. They simply thought that mere lip-service and some most compelling actions were enough to be done for their security and prosperity in the world.

20. In reality the real fools are the hypocrites because they have sacrificed the permanent world for the temporary gain of this temporary world. To be content with the temporary and leave the permanent is an act of sheer foolishness. And what a foolishness is that they fear the creatures who can be evaded and neglected by thousands of means ! They do not fear the Creator of the Universe who is Omniscient and Omnipresent, and where no excuse or pretension can go by. And what a compromise and reconciliation is that in which opposition is borne against the Lord of the Universe and His obedient servants ! But these hypocrites are so foolish that they do not even understand such an obvious fact.

21. Satans—those proud and haughty persons who had not given up their infidelity (kufr) and exposed it to all the people ; or those hypocrites who were considered as their ring leaders.

22. 'In matters of faith or in matters of religion we are absolutely with you, and in no way can be away from you,' said the Hypocrites.

23. You should not be led away by the outward friendship which we have kept with the Muslims. We do not possess the same ideas or faith which the Muslims uphold. We simply mock them and publish their folly. Despite our self-contradictory words and deeds these Muslims, due to their stupidity, are thinking us Muslims, and as such do not touch our wealth and children and even give us share from the booty, and give us their children in our marriage, and also we pick up their secrets. These Muslims are so much foolish that, in spite of all our such activities, they do not understand our cunning and deceit.

15. Allah mocks them[24] and allows them to progress in their haughtiness (and) their condition is that they are quite blind (bereft) of reason.[25]

١٥. اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِىْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

16. These are the people who bought Error at the price of Guidance, yet their trade did not turn out profitable,[26] and neither did they turn guidance-receivers.[27]

١٦. اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى
فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ○

---

24. Because God has ordered the Muslims to behave with the hypocrites like other Muslims, hence their life and property is not disturbed or touched. The hypocrites mistook it on account of their ignorance and folly that all those advantages which the Muslims were reaping by embracing Islam they were getting the same by the simple lip-service. They became self-contented, although this attitude of the hypocrites was leading them to a grievous doom. Consequently, the Muslims were not. mocked but the hypocrites themselves bore the mockery. Or this mockery also means that God will punish them for this insolence (mockery).

25. The hypocrites were given respite from God and they extremely progressed in their contumacy and so much deviated from the path that they did not even think over its result and were happy at their ridiculous behaviour. But the matter was quite different and they did not understand that their mockery was leading them to the Hell.

Note : In the verse فى طغيانهم is connected with the verb يمدهم But some of the translators have connected it with يعمهون . In this way, the meaning is distorted and become according to Motezalites and against the Ahle-Sunnat and Arab usage. Such meaning is wrong as the learned know it well.

26. Trade here means the barter of guidance for error which is mentioned before.

27. The hypocrites adopted faith outwardly and sustained unbelief in their heart which led to their destruction in the Hereafter and humiliation in this world. God disclosed their real condition in the Quran, and it was a great disgrace to them. Had they come to believe, they would have been successful in both the Worlds. Now their trade proved profitless in this world as well as in the next world. The hypocrites did not understand that they were incurring this loss and disgrace by thinking the mere verbal belief as sufficient and profitable. In the following lines two examples befitting their condition are described.

17. Their similitude is that of a man who kindled a fire, when it lighted all around him God swept away their light and left them in the darks that they see nothing.[28]

18. They are deaf, they are dumb, they are blind, so they shall not turn (to the right path).[29]

19. Or (another similitude) is that of heavy rains from the sky, in it are darks and thunder and lightening—they put their fingers in their ears against the thunder claps, out of fear of death ; and God encompasses the rejectors (Kafirs).[30]

١٧. مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ○
١٨. صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ○
١٩. أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ○

28. The similitude of the hypocrites is such as if a man kindles a fire in the jungle to find the way in a dark cloudy night. When that fire kindled and the way became visible God extinguished that fire and that man kept standing in the dark night in the jungle and unable to see anything. Similarly, the hypocrites, for fear of the Muslims, tried to make avail of the light of the words of faith (Eman) but they could only achieve a little benefit e.g. security of life and property—that at once the light of that declared faith and all other profits disappeared, and just after death subjected to the most miserable plight and punishment.

29. They are deaf that they do not listen to the right word ; they are dumb that they do not speak the truth ; they are blind that they do not see their loss and gain. So, when a man is deaf and dumb, how can he come to the right path ? If he is merely blind, he can call someone or listen to someone. But when all these three faculties of the hypocrites are destroyed their guidance is beyond expectation.

30. The second example of these hypocrites is that they are like such people on whom a heavy rain is falling from the heaven and they are under thick shadows of darkness—the clouds are very thick, the shower is very strong and the night is very dark. Together with these darks is lightning and thunder and it is so terrible that these people put their fingers in their ears for fear of death lest they should die out of the intensity of sound. Similarly, the hypocrites, hearing about the injunctions and warnings of the Holy Quran and realizing their humiliation and disgrace and thinking about their selfish motives and wordly gains, are put to a great distress and fear, and they want to safeguard themselves by means of absurd contrivances. But God's Power is encircling them and these hypocrites cannot save themselve from His chastisement by any sort of means.

20. **Wellnigh the lightning may snatch away their sight. When it lightens upon them they begin to walk in its light and when it darkens they halt. And if God will He may take away their hearing and their sight. Truly God is Powerful over every thing.**[31]

SECTION 3

21. **O mankind ! worship your Lord Who created you and those before you so that you may become pious—**

22. **Who has created for you the earth as couch and the heaven as canopy and sent down rains from the sky, wherewith He brought forth fruits for your provision. So do not set up compeers to Allah and you do know.**[32].

٢٠ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا
فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

٢١ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

٢٢ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَ
أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ۝

31. The substance is that the hypocrites are lost in their error and their preposterous thoughts. But whenever they see the dazzling light of Islam and the manifestation of miracles and hear about the commands and warnings of the Quran, they are terrified and falsely turn towards the right path. Whenever they face some distress or some worldly torture, they turn back to their old infidelity, and when it lightens in the dark heavy rains they step forward, when the light is gone they again stand in the same darkness. But because God is Omniscient such contrivances and pretensions cannot go by.

Note : From the beginning of this Sura to this place three kinds of people are described :

(i) The Believers or the Momins,

(ii) The Unbelievers or the Kafirs, whose hearts are sealed and they will never believe,

(iii) The Hypocrites or the Munafiqueen who outwardly are Muslims but their heart is not on one side.

32. Now all the servants, whether Believers or Unbelievers or Hypocrites, are addressed and the Oneness of God (Tauheed) is put before them, which is the fundamental root of the Faith or Eman. The substance is that God has created you and those before you all, and has created your necessities and all other profits. Hence, it is a folly and sheer ignorance if you leave Him and take others as gods who can neither benefit you nor can injure you (as the stone-idol), and you know that no one is there in the Universe like Him.

23. And if you are in doubt about this word We sent down on Our Servant (Mohammad), then bring a Sura like it,[33] and call him whoever is your helper apart from Allah if you are truthful.[34]

٢٣. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا
بِسُورَةٍ مِنْ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ○

24. So if you cannot do it—and you can never do it—fear the fire whose fuel is men and stones, prepared for the unbelievers (Kafirs)[35]

٢٤. فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ○

---

33. It is aforementioned that the cause of doubt in this Book is either some objectionable or erroneous content of the Book itself, which is repudiated by the words and the second form of doubt is that someone has got self-created doubts due to weak intelligence or extreme jealousy. Because this form of doubt was not only possible but also occupied the Unbelievers, hence, to remove it, a fair and easy plan is described. If you think that this Book is an effort of human imagination you are also at liberty to produce such a versatile Sura consisting of at least three verses. When you become totally helpless in meeting this challenge and facing the smallest Sura despite your literary fame and versatility, then you should understand that this Book is not the word of any human soul or any other servant, but it is the Word of God. In this verse the Prophethood of the Holy Prophet is rationalized by this universal challenge.

34. If you are right in your claims that this Holy Quran is not the Word of God but the word of human being, then call all the ablest and all the most versatile genii literary scholars and poets and seek their help in producing a similar Sura, or else pray to your idols and gods most humbly to help you in this difficult task.

35. If you do not succeed in producing such a Sura (and it is certain that you can never succeed therein) then you should fear the fire whose fuel is stone and the unbelievers. The only way to save from this fierce fire is that you should come and believe in the Holy Quran. This fire is prepared for those infidels who do not believe in the Holy Quran and the Holy Prophet, and declare that the Quran and the Prophet are both liars.

25. And give glad tidings to those who adopted Eman and did good deeds, that for them are gardens underneath which rivers flow ; when they would be provided with fruits therefrom, they shall say, 'This is what we were given before,' and they would be provided with fruits of similar appearance;[36] and for them there shall be spouses pure and holy, and therein they shall dwell for ever.[37]

٢٥. وَبَشِّرِ الَّذِينَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ
لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا
رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ
رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ
اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ۝

36. The fruits of Paradise will appear similar in shape to the fruits of the world but the taste will be quite different. So, whenever they would see any fruit they would say that it is the same kind which they had eaten in the world or in the Paradise before that time, but when they would eat it the taste would be quite different from the previous fruits.

37. The women of the Paradise will be pure from bad morals (external and internal defiles).

Note : Upto this place three things which were important to know are described :

(i) The Origin i.e. from where we came and what we were ?

(ii) Livelihood i.e. what we should eat and where we should live ?

(iii) Destination i.e. what is our End ?

26. Verily God does not feel ashamed to use the similitude of a gnat or of a thing which is higher (or lower) in degree than the gnat.[38] So the people who are believers certainly know that this similitude is correct, which is sent down by their Lord, while those who are unbelievers say : 'What did God mean by this similitude ?' God leads many astray by this similitude and guides many thereby.[39] And He does not lead astray by this similitude but the miscreants—

٢٦. إِنَّ اللهَ لَا يَسْتَحْيٖٓ أَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً
فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ أَنَّهُ الْحَقُّ
مِنْ رَّبِّهِمْ ۚ وَأَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ
وقف لازم مَاذَآ أَرَادَ اللهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا
وَّيَهْدِيْ بِهٖ كَثِيْرًا ۗ وَمَا يُضِلُّ بِهٖٓ إِلَّا الْفٰسِقِيْنَ ۝

---

38. In this verse the answer to those objections and arguments which were charged against the previous verse by the infidels is given. The substance is that when the infidels could not produce even a small Sura like it, they said : 'Although we are unable to produce a Sura like it, yet by other reasons we can prove that it is not the Word of God but simply the word of man. We see that great men abstain from the description of petty and hateful things in their discourse. Then how can, God, Who is the Greatest of all, can mention fly and spider in the Holy Quran ? The Holy Quran argues that it is not something humiliating or shameful to God to introduce the description or the similitude of a fly or a spider or even a mosquito, because the real purpose of a similitude is to explain and expose the real object for which the similitude is used, and in no way it is connected with the glory or humiliation of that who has given the example. The explanation or exposition of a certian object or matter or case can be clear only when there is similarity between the object and the similitude, otherwise the similitude would be absurd. The objectionof the infidels could be reasonable if similarity must be necessary between the similitude and its giver. But even a foolish man knows that it is not the rule, and there are a number of such similitudes used in the Taurat, Bible and the works of great scholars, charters of kingsand emperors. Consequently, to say that the Holy Quran is not the Word of God, because such low similitudes are given in it, is absolutely wrong. Out of ignorance and malignance the infidels utter such unreasonable remarks about the Holy Quran. مافوقها can also mean that the thing may be lower in smallness or pettiness than the gnat, e.g. as the Prophet has described the world by the similitude of a mosquito-feather in some traditions.

39. The Believers believe these similitudes as truthful and beneficial and the infidels say, out of mockery, what God could have meant by such contemptible examples. The answer is given to them that this Divine Word is full of guidance, men of understanding receive guidance from this Quran, while miscreants fall in error. Briefly speaking the perfect differentiation between the Righteous and the False is that important purpose which is served by such examples in the Quran.

27. Those who break the covenant of God after its solemn binding and cut what God has commanded to be joined[40] and do corruption in the land.[41] Those are they who are the losers.[42]

٢٧۔ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۖ
وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ
فِى الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

28. How can yon reject Allah when (it is a fact that) you were lifeless[43] and He gave you life,[44] then He will make you dead,[45] then He will give you life,[46] then unto Him you shall be returned.[47]

٢٨۔ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ
ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝

---

40. "They cut what God has commanded to be joined", includes severance of blood relations as well as abstention from the Prophets, the Scholars, the Muslims, the Salat and other virtuous deeds.

41. Corruption here means that they spread hatred among the people against Islam and Eman, instigated the enemies of Islam to fight with the Muslims and falsely published the defects of the devoted Mulims—the followers of the Holy Quran—so that the common people should turn contemptuous to the Religion of Islam and the Holy Prophet. They also communicated the secrets of the Muslims to the Infidels and spread customs and fashions in the land against the ways of Islam.

42. It means that these heinous activities can neither defame the Holy Prophet nor humiliate the pious followers of Islam but bring about their own destruction.

43. L'feless here means that human beings were mere bodies without sense and motion in the form of elements developing through various stages into the food of the parents, then into the drop of semen, then into blood, then into a composite flesh.

44. After the previous stages of development the spirit was breathed which caused them to live in the womb of the mother and afterwards in the world.

45. When the time of death in the world comes He will put you to die.

46. All will be revived on the Day of Resurrection for the final judgment.

47. After getting out of the graves you shall stand before God for your accounts. When you are all under the obligations of God and you are all dependent on and expectant to Him in every condition and in every requirement, so it is against justice and fair sense to reject Him and disobey His commands.

29. He is He who has created for you all that is in the earth, then He turned towards the heaven so finished them into seven heavens; and God is Aware of all things.[48]

٢٩. هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا
ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

SECTION 4

30. And when thy Lord said to the angels: 'I am to make a Viceroy in the earth'[49] The agels said : 'Does Thou place in the earth one who do corruption therein and shed blood, while we proclaim Thy praise and remember Thy Holy Self.'[50] He said : 'Surely I have in knowledge what you do not know'.[51]

٣٠. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَ
يَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ
نُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ○

---

48. In this verse another bounty is described—God created you and He created all sorts of things in plenty for your sustenance and benefit (the foods, the drinks and the garments together with tools and implements for their production). Afterwards, He created various heavens in which there are various advantages for you.

49. Now a great bounty is described which was conferred upon all mankind and that is the story of the creation of Adam. He was made the Viceroy of God in the earth. If someone would have had doubt about the above fact that all things are created for mankind it is removed by the story of Adam—the Viceroy of God on earth—because a Viceroy on behalf of his Master is the controller and owner of all those things which are given by the Master.

50. When the angels were perturbed as to the necessity of creation of such a creature amongst whom there would be such persons who would be shedding blood and creating mischief (while they were there to perform the functions of a Viceroy perfectly well because they were highly obedient and submissive) they put that question not as an objection but for the sake of satisfaction. Now this question, how the angels came to know the condition of men, is resolved variously—they might have calculated it on the condition of the Jinns who were created before men on earth, or they would have seen it written on the Heavenly Book (Loh-e-Mahfooz) or God had told them, or else they would have concluded it from the very word Viceroy who is required only when there are crimes and cruelties.

51. This brief answer was given to the angels for the time being: God knows well those wise motives which are hidden in Adam's creation and the angels are not still aware of them, otherwise they would not have fallen in doubt about his Viceroyalty and his superiority.

31. And He taught Adam the names of all the things and then placed them before the angels and said : 'Tell Me the names of these things if you are right.'

٣١. وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِىْ بِاَسْمَآءِ هٰٓؤُلَآءِ
اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

32. They said : 'Glory be to Thee ! We do not know save what Thou has taught us. Surely Thou art the All-Knowing, the All-Wise.'[52]

٣٢. قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۭ اِنَّكَ
اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ۝

33. He said: 'Adam, tell them their names'. And when he described them their names, He said : 'Did I not tell you that I know well the unseen things of the heavens and the earth? And I know what you reveal and what you hide.'[53]

٣٣. قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ
بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْٓ اَعْلَمُ غَيْبَ
السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا
كُنْتُمْ تَكْتُمُوْنَ ۝

52. God taught Adam the name of each and everything together with its origin, qualities, its advantages and disadvantages ; and this knowledge was revealed into his heart without the medium of words, because without such knowledge Viceroyalty and Governorship in the world is not possible. Afterwards, in order to inform the angels about the secret of his creation, they were asked if they were able to perform the functions of Viceroyalty they should tell the names and qualities of those things. The angels acknowledged their ignorance and helplessness, and fully understood that without such a comprehensive knowledge no one could perform the functions of a Viceroy on earth, and if they had got a portion of such knowledge it was not sufficient for that noble designation. Recognizing this fact they called out, 'O Lord ! none can reach Thy Wisdom and Thy Knowledge.'

53 Afterwards when Adam was questioned about all those things of the Universe, he promptly and freely described them to the angels and all of them were wonderstruck at the comprehension of Adam's knowledge. Then God said to the angels : "Had We not told you We know all the secrets of the heavens and the earth and We are also aware of all those things which are hidden in your hearts ?"

Note : This verse proves the superiority of knowledge over worship. The angels are great worshippers and they are innocent ; but because they are inferior in knowledge the rank of Viceroy was given to man and not to the angels, and they also recognized it. That the rank of Viceroyalty should be given to man and not to the angels is quite in accordance with justice and reason. We see that worship is a quality of the creatures and not the attribute of God, while knowledge is a glorious attribute of God. Hence, Adam was more befitting His Viceroyalty because the Viceroy should positively possess the quality of the ONE whom he represents.

34. And when We said to the angels : 'Bow down before Adam'; so they bowed, down except Iblees;[54] he didn't obey and waxed proud and he was one of those who are infidels (Kafirs).[55]

۳۴. وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ فَسَجَدُوٓا
إِلَّآ إِبْلِيسَ ؕ أَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِينَ ○

35. And We said : 'Adam! dwell thou and thy wife in the Paradise and eat there whatever you desire and wherever you long ; but do not draw near this tree otherwise you will become of those who are transgressors.'[56]

۳۵. وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا
مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظّٰلِمِينَ ○

---

54. When Adam was recognized as the Viceroy the angels and together with them the Jinns were ordered to bow down towards Adam and hail him as a Qiblah for prostration, as the kings first appoint their heir then order the nobles to pay homage to him so that none dare to rebel and oppose. The angels bowed down towards him according to the order given to them, but the Iblees did not join them. He originally came out of the Jinn and had close intermixation with the angels. The main cause of his rebellion is as follows :—

For several thousand years the Jinns inhabited the earth and they also went to the heavens. By and by these Jinns became haughty and ferocious. When their disobedience and bloodshedding knew no bounds the angels, by the order of God, slew many of them, and the rest were scattered in the jungles, mountains and the islands. Iblees was a great scholar and priest amongst them. He showed his immunity from the corruption of the other Jinns. By the intercession of the angels he was released and he began to live with them. Now he became greedy for this great designation of Viceroyalty on Earth in place of the Jinns. He devoted himself to worship with a false idea that he was exclusively entitled to this great rank. But when the order was pronounced for Adam the Iblees was disappointed at the loss of his false worship, and did what he could do in sheer envy and malevolence against Adam, and was eventually cursed for ever.

55. He was predestined as an infidel (kafir) in the knowledge of God but his infidelity (kufr) was exposed now ; or else we can say that now he turned out a rejector (kafir), because he denied the command of God out of pride and calculated it as given against wisdom and reality and thought it beneath his self-assumed dignity. He was not merely cursed for not performing Sajda towards Adam, because disobedience is sin but calling God's order as unwise is a great Kufr (infidelity) and quarrelling with God with foolish vanity is a tremendous rebellion. So Iblees was cursed for ever or declared as a Kafir not because he did not obey the order to bow down towards Adam but because he denied that very command and thought it unreal, unwise and below his self-conceited vanity.

56. It is said that the tree was either of wheat or grape or fig or lemon. (God knows better).

٣٦۔ فَأَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلٰى حِينٍ ○

36. Then Satan caused them to slip away from that place and brought them out of that comfort and respect in which they were,[57] and We said : 'Get you all down, some of you shall be enemy of some other[58] and for you in the earth shall be your sojourn and provision for a time.'[59]

٣٧۔ فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ
اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ○

37. Then learnt Adam from His Lord some words and He turned towards him. Surely He is the Relenting, the Merciful.[60]

---

57. It is said that Adam and Hawwa began to live in the paradise and Satan was thrown away from that place of reverence. His malignance increased and at last with the help of the snake and peacock he entered into the Paradise and insinuated the mother Hawwa to eat of that tree. She was simple and easily caught in the net of the satanic persuasions and ate of that tree and also caused Adam to eat it and assured him that by its eating he would become more favourite and nearer to God ; and so far as the prohibition was concerned it was given a charmful imputation i.e. they would become angels, although his supremacy over the angels was already established.

58. In punishment to this mistake the order to live upon earth was pronounced for Adam and Hawwa and for their coming children. There Satan and man would be inimical to each other and they would have to face with much difficulties and hardships because of this enmity. The Paradise is not a place of sin, nor a place of enmity. The better place for these things is the Earth which is made for your examination.

59. You will not live on earth for ever but for an appointed time and will benefit from the things on the earth and then will come before Us for final Judgment. The time destined for each man is the time of his death and the time destined for the whole universe is the Qayamat.

60. When Adam heard the divine order, full of anger, and came out of the Paradise, he resorted to weeping and repentance for his mistake. In this condition God by His Mercy revealed to him some words. Adam very humbly said those words and his mistake was pardoned. The words are

8. We ordered : 'Go down all of you from here[61] ; and if some guidance reaches you from My side, whosoever follows My guidance, on them shall be no fear, nor shall they be sorrowful.[62]

٣٨۔ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

61. Hazrat Adam was granted pardon but instantly he was not allowed to enter he Paradise. The order to live on earth stayed because it was upto the plan for which ie and the Universe were created. Obviously he was made the Viceroy for the arth and not for the Paradise. And God also proclaimed that living on earth would iot be injurious to His obedient servants, it would be profitable to them. The lisobedient, of course, shall enter the Hell. And for this differentiation and examina-ion the world is the more suitable place.

62. Fear is that condition of man which is created due to some impending nisery or disease. When that misery or disease befalls it leaves an effect on the victim. This effect is known as sorrow. For example, a man is suffering from a fatal lisease. The painful idea that this patient will die soon is fear and the shock after iis death is sorrow.

In this verse if the fear and sorrow of this world are meant then the meaning will e that for those persons who live according to the divine guidance there shall be no lace for this 'fear'—perhaps this guidance may not be True Guidance, it may simply e the deceit of the Satan or simply their own misunderstanding ! And there shall e no place also for the 'sorrow' of the loss of the Paradise, because the guided ones vill in no time regain their lost home—the Paradise.

If the sorrow and fear of the Hereafter are meant, the question naturally arises hat when on that Day even the Prophets will not be fearless, how can the ear of the rightly guided be ruled out ? The answer is that the fear is of two kinds. Sometimes the cause of the fear is found in the fearer himself as the criminal of a king where crime is the cause of the fear which goes to the self of the criminal ; and sometimes the cause of the fear is found in the object of fear—for example if a man before a king or a lion. trembles with fear, it does not mean that he has done any crime of the king or the lion, but the awe and dignity of the king and the terror and rage of the lion is the cause of fear which turns to the personality of the king and the lion. Here the fear of the first kind is repudiated and not the second kind. The prophets and the pious will fear on that Day because of the Awe and Dignity of God. This doubt could be reasonable when لاخوف فيهم يا لايخافون would have been used in place of لاخوف عليهم

39. **And those who disblieve and believe Our signs they shall be the inhabitants of the fire, therein dwelling for ever.'**

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

SECTION 5

40. **'Children of Israel ! remember[63] My blessing which I bestowed upon you[64] and fulfil My covenant, I shall fulfil your covenant,[65] and fear only Me.[66]**

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ○

---

63. In Section-3 the address was general to all mankind and those bounties were described which were conferred upon the whole human race, viz., the earth, the heavens and all other things, and the creation of Adam and his Vicegerency etc. Now the Children of Israel are especially addressed and particularly those bounties which had been conferred on them from time to time and generation to generation, and the ingratitude which they had shown in answer to these bounties, are described in detail. The Bani-Israel had been distinguished among mankind in the knowledge of the Scriptures and Prophethood, and they were considered as more acquainted with Prophethood and its recognition, because from Hazrat Yaqub (Jacob) to Hazrat Eisa (Jesus) about 4000 Prophets had been raised amongst them. The whole of Arabia was looking towards them whether they confirmed Mohammad (صلی اللہ علیہ وسلم) or rejected him. The Divine rewards and their crimes are described elaborately so that they may be ashamed of their past errors, and now incline towards believing in the Holy Prophet and the Holy Quran, or else other people may become aware of their heinous activities and may not rely on them.

Note : Israel is the name of Hazrat Yaqub and it means the servant of God (عبداللہ) in the Hebrew language.

64. Thousands of prophets were sent among them, Taurat and other Scriptures were sent down, they were emancipated from Pharaoh and settled in the land of Syria; Manna and Salva were provided, twelve fountains were made to gush out from a stone—such unusual bounties and graces were never given to any people in the world.

65. In the Old Testament God had promised them that they would be given the country of Syria if they would follow the injunctions of the Taurat and believe and help the Prophet who would come to them. The Bani - Israel had recognized this convenant but they did not keep it. They changed their hearts and wrongly interpreted the injunctions of the Book and began to accept bribes on telling the people wrong injunctions and concealed the Truth in order to maintain their hierarchy, disobeyed the Prophets and slew many of them and changed the signs of the Holy Prophet given in the Old Testament. All these wicked actions led them to the wrong path and they were utterly deprived of guidance.

66. It means that you should not fear the loss of material gains.

. And believe in what I have sent down confirming what is with you[67] and be not the first rejector of it.[68] And do not sell My verses for a little price and fear Me and Me alone.

٤١۔ وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا
تَكُوْنُوْٓا اَوَّلَ كَافِرٍۢ بِهٖ ۖ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ
ثَمَنًا قَلِيْلًا ۡ وَّاِيَّايَ فَاتَّقُوْنِ ○

And do not confound the truth with falsehood and do not conceal the truth intentionally and knowingly.

٤٢۔ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ
اَنْتُمْ تَعْلَمُوْنَ ○

. And do keep up the Prayer (Salat) and do pay alms (Zakat) and bow with those who bow.[69].

٤٣۔ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ○

---

67. According to the Taurat the Bani Israel were bound to confirm that Prophet o would confirm the Taurat, otherwise not.

te : It must be noted that all the injunctions of the Holy Quran in connection h the fundamental principles of Faith, the Prophets, the events of the Hereafter, Permissions and Prohibitions are all according to the past Divine Books. Of rse, some of the permissions and prohibitions are abrogated. But abrogation is against confirmation. The opposite of confirmation is rejection or accusation 'alsehood. Abrogation simply means the change of some order or injunction. ange of orders is just like the change of medicines in a new prescription The ran has changed some past injunctions but never denounced them.

68. You should not become the first of those who reject the Quran knowingly, erwise you will share the curse on all the infidels coming till the Last Day. So as the rejection of the idolaters is concerned it is due to ignorance and not out knowledge. In the latter type of rejection you shall be the first and this rejection ıarder than the rejection of the idolaters.

69. You should perform the prayer in congregation. In the former religions ›up prayer was not binding and in the prayer of the Jews there was no Rukoo ›wing). In short, the aforementioned actions are not enough for deliverance, you ›uld follow the Last Prophet in all the details. Prayers too should be performed ording to his way, wherein there is congregation and Rukoo as well.

44. Do yo bid others to Virtue and forget your own self and you do read the Book? Then why do you not think over?[70]

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتٰبَ ۚ أَفَلَا تَعْقِلُونَ ○

45. And seek help from patience and prayer (Salat)[71] **and of course it is hard and heavy but on those humble souls—**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخٰشِعِينَ ○

46. Who think (bear the idea) that they have to go in the presence of their Lord and that they are to return towards Him.'[72]

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلٰقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رٰجِعُونَ ○

---

70. Some of the Jew scholars did this strange thing that they praised the relig of Islam before their people, but they themselves did not embrace it. Neverthele like the Jew scholars, most of the cursory observers are involved in this doubt th when they do not default in preaching the injunctions of Shariah and also do conceal the truth, it is not necessary for themselves to act upon those injunctio as many people get guidance and act upon Shariah because of their preaching. according to the rule, 'One who urges a man to good action he is just like its acto all those actions which are done by those people who have come on guidance their preaching are all their actions. This verse nullifies both the above s assumptions. The real aim of this verse is that the adviser should also act upon advice necessarily ; it does not mean that a transgressor should not advise others.

71. The main cause of the deliberate rejection of the scholars of the People the Book was fundamentally the love of wealth and the love of honour. God p cribes the cure of both the diseases. Patience shall cure the love and greed wealth, and Prayer will create in them the spirit of humility and submissiveness, the love of honour will descrease.

72. It means patience and prayer from the sincerity of heart is difficult but i easy for those who are humble and God-fearing, who think that they have to before God and return to Him (in other words in Salat there is nearness to G rather a kind of meeting with Him).

Or they have to go before their Lord to answer for their accounts in the Herea

SECTION 6

47. 'Children of Israel! remember My benefactions which I did to you and also remember that I gave you superiority over the whole world.[73]

۴۷۔ يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ
عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ○

48. And be afraid of that Day when no person shall be of any avail to another person, nor shall intercession be accepted for him, nor any recompense be taken from him, nor shall they get help.[74]

۴۸۔ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَّلَا هُمْ يُنْصَرُوْنَ ○

---

73. Because attainment of sublime piety and the perfection of Eman were difficult for the Jews and Christians through patience and absorption in prayers, therefore an easier method is taught and that is the gratitude. This is why God recounts to them all those gifts and bounties which were conferred upon them now and then, and also exposes their profligacies. Not only in human beings but also in animals the sense of gratitude towards their benefactor is natural and this subject is elaborately described in a few sections.

Note : Supremacy over the people of the world means that, from the rise of the Bani Israel to the advent of the Holy Quran, the Bani Israel surpassed all the people of the World ; none was equal to them. But when they vied with the Quran and the Last Prophet the supremacy ceased. In place of that supremacy they got the title of Wrathed and Deviated', and the followers of the Holy Prophet were given the honour of كنتم خير امة (you are the best people).

74. Whenever someone is entangled in misery his friends often do the same—first they try to pay off his dues, if they cannot do it they try to save him by intercession and recommendation, if they cannot do it then they try to get him released by giving some ransom-money and if they are helpless in this effort too they finally collect their helpers and try to liberate him by force. God taking up this order has proclaimed that no person, however beloved and near to God he may be, can save any disobedient enemy of God—an infidel—through any of these four ways. The Bani Israel said that whatever sin they might do they would not be punished because their forefathers who were Prophets would get them pardoned. So God says that this idea of the Jews is absolutely wrong. This rule, however, does not rule out the advantage of intercession which is believed by the Muslims (Ahle Sunnah) and which is described in other verses.

49. And rember that time, when We delivered you from the People of Pharaoh who afflicted you with a harsh chastisement and torture, they slew your sons and left alive your women.[75] And in this there was a great test from your Lord.[76]

٤٩۔ وَإِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ
الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ
نِسَآءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ○

50. And when We divided the Sea for your sake, then We saved you and drowned the People of Phara·›h and you were looking.[77]

٥٠۔ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ
اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ○

51. And when We did appoint with Moosa (Moses) forty nights, then you had made the calf after Moosa and you were (certainly) transgressors.[78]

٥١۔ وَإِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ
الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ○

52. Then We pardoned you even at this so that you may be obliged.[79]

٥٢۔ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ○

---

75. Pharaoh had seen a dream. The astronomers interpreted that a child would be born among the Bani Israel who would destroy his religion and his kingdom. Pharaoh ordered that the sons of the Bani Israel should be slaughtered and the daughters allowed to live for service. God created Moses and kept him alive.

76. The word has got various meanings—misery, blessing, trial. If بلاء denotes slaughter it will mean 'Misery', if it denotes deliverance, then it will mean 'Blessing and if it denotes the collective sense, then it will mean 'Test or Trial'.

77. Remember that great blessing when your forefathers had run away for fear of Pharaoh and the river was ahead and the army of Pharaoh behind you, and We saved you and drowned Pharaoh and his army. (The details follow in other Suras).

78. And this story and bounty is also more apt to be remembered that we promised forty nights with Moosa (Moses) in order to give the Taurat and when Moosa had gone away to the Tor you began to worship the calf. You were terribly offending and unjust that you took the calf as your God. (The details of this story are also related in other Suras).

79. In spite of this tremendous Shirk (شرك) We forgave you and granted your repentings and did not instantaneously destroy you (as the army of Pharaoh was destroyed at a lesser crime). All this We did so that you may become grateful to Us.

53. And when We gave to Moosa the Book and the Decisive Commands so that you may get guidance.[80]

٥٣. وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ○

54. And when Moosa said to his people,[81] 'My people ! you have done wrong to yourself by making this calf, so now turn to your Creator in penitence and slay yourselves.[82] It is better for you with your Creator ; then He turned towards you.[83] Surely, He is the Relenting, the Extremely Merciful.'

٥٤. وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ
اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى
بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ
بَارِئِكُمْ ۭ فَتَابَ عَلَيْكُمْ ۭ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ○

55. And when you said, 'O Moosa ! we will never believe thee, till we see God openly!' Then the thunderbolt took you and you were beholding.

٥٥. وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ
جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ○

---

80. The Book here is the Taurat and Furqan means those commands of Shariah which are a criterion of legal and illegal (Halal and Haram). Furqan also comprise the miracles of Moosa which were a criterion to know the truthful and the liar, the believer and the unbeliever. Or Furqan is the Taurat itself which is a Book too and also a criterion of Truth and Untruth.

81. Here 'people' especially denote theose people who had worshipped the calf.

82. Those who had not knelt before the calf should slaguhter those who had worshipped it. Some say that there had become three parties in the Bani Israel. The first group did not worship the calf and also forbade others. The second one worshipped the calf and the third one neither worshipped nor forbade others. The second party was ordered to be slaughtered and the third party was ordered to slay them so that the act of slaying might atone for their silence. The first party did not join this repentance because they did not require it.

83. It is controversial among the scholars whether the slaughter itself was the repentance or it was a supplement to the repentance as in our Shariah it is necessary for the grant of the repentance of the intentional murderer that he should give himself over to the heirs of the murdered who are at liberty to take revenge or pardon.

56. Then We raised you up after your death so that you might be grateful.[84]

٥٦. ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ○

57. And We caused the cloud to overshadow you and sent down on you the Manna and the Salva.[85] Eat of the good things We have provided for you,[86] and they did not do us any harm but they did harm to themselves.[87]

٥٧. وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ
وَالسَّلْوٰى ۭ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ۭ وَمَا
ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

---

84. And you should do remember that time also when inspite of so many benefactions you had said to Moosa that you would not believe him that it was the Word of God unless you saw God manifestly with your eyes. At this insolent demand the lightning had seized you and you were dead. Afterwards, We revived you at the request of Moosa and this is the story of that time when Moosa had selected seventy men and bronght them on the Mount Tor to hear the Divine Word. When they heard it, they said to Moosa that they did not rely on it because they were hearing it from behind the curtain. Moosa should show God to the open eyes. At this those seventy men were seized by the lightning to death.

85. When Pharaoh with his people was drowned and Bani Israel went away from Egypt to Syria by the order of God their tents were tattered in the jungle and the hot sunshine became troublesome. For their comfort God created the canopy of clouds and provided for them Manna and Salva when their corn finished. Manna was a kind of sweet coriander somewhat greater in size, it fell with the dew in the night around their camps in plenty. In the morning everyone would go and bring according to his need. Salva was a bird which is known as quail. They would mass in thousands around the camps. When it fell dark they would go and catch them and roasted them to eat. For a long time their food had been Manna and Salva.

86. Eat this fine and delicious food and be satisfied—do not hoard for the future and do not desire to barter it for any other food.

87. The Bani Isreal did not carry out the order of God. On the contrary they began to store them out of greed and the flesh soon got rotten. This was their first transgression. Secondly, they demanded pot herbs, cucumbers, garlic lentils and onions in place of Manna and Salva. These actions of ingratitude and transgression led them to serious miseries and hard labour.

٥٨. وَإِذْ قُلْنَا ادْخُلُوا هٰذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا
حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُولُوا
حِطَّةٌ تَغْفِرْ لَكُمْ خَطٰيٰكُمْ ۚ وَسَنَزِيدُ الْمُحْسِنِينَ ○

58. And when We said: Enter this town[88] and eat freely of it, wherever you will and enter into its gate prostrating[89] and saying 'Pardon', We will forgive your faults and increase for the good-doers.[90]

٥٩. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا
ع كَانُوا يَفْسُقُونَ ○

59. Then the transgressors changed the word from that which had been said to them; so We sent down upon the evil-doers chastisement from heaven for their transgression and disobedience'.[91]

SECTION 7

٦٠. وَإِذِ اسْتَسْقٰى مُوسٰى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ
رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ○

60. And when Moosa asked for water for his people, We said; 'Strike the rock with thy staff,' and there gushed forth from it twelve fountains.[92] Each tribe recognized its drinking-place. 'Eat and drink of God's provision and do not wander in the land making mischief'.[93]

---

88. When they were tired of wandering in that jungle and were dissatisfied with Manna and Salva they were ordered to enter into a city whose name was Areeha,. in which a powerful people Amaleqa coming from A'ad was settled. It is also said that the city was Baitul Muqaddus.

89. They were ordered to enter into the gate of the city in a somewhat bowed fashion thanking God as a sign of gratitude. (And this was a bodily gratitude). Some say that they were ordered to enter the city somewhat bowing the waist as a sign of humility.

90. And they were ordered to go into the city begging pardon from God for their sins—(it was the gratitude by the tongue). And who would do both the things—firstly he would enter in a bowed fashion and secondly he would ask pardon for his sins—his faults and sins would be forgiven and the portion of the good-doers would be increased.

91. The change was that in place of حطّة they uttered the word حنطة as mockery. The حِطّة means pardon and the word حِنطة means wheat. And instead of performing the Sajda they began to creep on their buttocks. When they reached the city the epidemic of plague seized them and about 70,000 of the Jews died in one day.

92. This story also belongs to that jungle. When they did not get water, twelve fountains were caused to gush forth from a stone by strike of the staff of Hazrat Moosa and there were twelve tribes of different numercial strength and each one got a fountain acording to its capacity. The fountains were proportional to the tribes, and it was also a sign of recognition for each to each.

93. Again they were ordered by God, 'Eat Manna and Salva and drink the water of the fountain and avoid making mischief on the earth.'

61. And when you said, 'Moosa ! we will not endure one sort of food, so pray to thy Lord for us that He may bring forth for us what the earth produces—green herbs and cucumbers and wheat and lentils and onions.'[94] Moosa said, 'Do you want to exchange the higher for the lower.[95] Go you down to any town then you shall find what you demand.'[96] And humiliation and wretchedness were struck upon them and they drew the wrath of God.[97] This happened because they did not obey the commands of God and slew the prophets unrightfully. That was because they were disobedient and did not live within bounds.[98]

٦١ وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ
بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ؕ
اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ وَبَآءُوْ بِغَضَبٍ
مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ
يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا
ع وَّكَانُوْا يَعْتَدُوْنَ ۟

94. This story also belongs to that jungle. The Bani Israel were tired of eating the heavenly food—Manna and Salva--and they said that they could not keep satisfied with one type of food only. They required the corn of the earth, cucumbers, garlic, lentils and onions etc.

95. It means whether they were so foolish as to exchange such excellent food as Manna and Salva for such ordinary things as garlic and lentils, etc.

96. They were told that if they desired those things they should go to such and such city where they would find their desired things. And so it happened.

97. Humiliation is this that they have always been under the influence of subjections of Muslims and the Christians. Mere wealth is nothing. They were deprived of independent life. Their wretchedness that inspite of wealth they are far worse than the penniless beggars because of intense greed and parsimony. And according to a famous saying. 'Wealthiness is by heart, not by the wealth'. As such the poor Jews are wrathed under their poverty and the rich jews are wrathed under the parsimony and dependence due to intense greed and love of wealth. Consequently, the glory and honour which was given to them by God was changed into humilition and disgrace, and thus they came under the wrath and anger of God.

98. It means that the cause of this humiliation, wretchedness and the wrath of God was their infidelity and their murdering of the Prophets; and the cause of this infidelity and murdering was their disobedience to the injunction and their going out of the bounds of Shariah.

SECTION 8

62. No doubt the people who became Muslims and the people who became Jews and Christians and Sabians, who got to believe (from amongst them) in Allah and the Day of Judgment and did good works, for them is their wages with their Lord and upon them is no fear and neither shall they be sorrowful.[99]

٦٢ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

63. And when We took covenant with you and raised above you the Mount of Tor, 'Hold firmly the Book which We have given you and remember what is in it, haply you shall be God-fearing.'[100]

٦٣ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ

---

99. It means deliverance is not confined to any particular group. The Belief or Faith (Eman) is the condition and good deeds in addition. So, whosoever has Eman and does good deeds he shall get his wages (with his Lord). This rule is described because the Bani Israel were proud of their ancestors and said, 'We are the children of the prophets and so we are better before God in all respects.'

Note : Jews are the people (Ummat) of Hazrat Moosa and the Christians are the people (Ummat) of Hazrat Eisa (Jesus). The Sabians is a group who have sorted out what they thought best in every religion and thus made a compendium of those selected teachings, believe in Hazrat Ibraheem, also worship the angels and recite the Zaboor—Book of Hazrat Dawood (David) and perform their prayer towards Ka'aba.

100. It is said that when Taurat was sent down the Bani Israel said out of contumacy, 'The injunctions of Taurat are difficult and hard to act upon,' then God ordered the mountain to tower over them likely to come down, and a fire was created before them. They could not help but obey the injunctions of the Taurat by force. As for the doubt that this type of compelled belief and obedience is tantamount to clear compulsion and forcibility which is against the verse لا اكراه فى الدين (there is no compulsion in religion) and also against the rule of obligation because the basis of obligation is option and compulsion is repugnant to option, its answer is that compulsion was not there in respect to the acceptance of religion as such. So far as the religion itself is concerned the Bani Israel had already accepted it and repeatedly asked Hazrat Moosa to bring a Book constituting the Divine Injunctions so that they might act upon it. But they resorted to breaking the covenant. Hence, the towering of the mountain was a device to prevent them from breaking the covenant and not a device to compel the acceptance of the religion.

64. Then you turned back thereafter, so but for the bounty and mercy of God on you, you would have been destroyed.[101]

65. And you have known well those amongst you who transgressed the Sabbath, so We said to them, 'Be you apes, despised and humiliated.'[102]

66. Then We made this event an example and a lesson for those people who were in that time and for the times to come and admonition to the Godfearing.[103]

67. And when Moosa said to his people, 'God commands you to sacrifice a cow.'[104] They said, 'Dost thou make fun with us.'[105] He said, 'Allah forbid that I become of those who are ignorant.'[106]

٦٤ ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُم مِّنَ الْخٰسِرِيْنَ ۝

٦٥ وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ۝

٦٦ فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝

٦٧ وَإِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوْا
بَقَرَةً ۚ قَالُوْٓا أَتَتَّخِذُنَا هُزُوًا ۚ قَالَ أَعُوْذُ بِاللّٰهِ أَنْ
أَكُوْنَ مِنَ الْجٰهِلِيْنَ ۝

101. It means that they turned back after making the promise and the covenant: So, if God would not have been Merciful on them they would have been totally destroyed—immediately annihilated—or if they would have repented and followed the Last Prophet even then their sins and faults would not have been forgiven.

102. The Bani Israel were ordered in the Taurat not to catch fishes on Saturday as it was appointed for worship only. They began to catch fishes on that day with fraud. As a punishment their faces were made like those of the apes. Human sense and consciousness was there, they looked each other and wept but could not speak. After three days they all died and this event happened in the time of Hazrat Dawood. (See Sura A'araf)

103. This event and this punishment was made a mark of fear and a lesson for those who were present there and for the coming generations ; or for those habitations which were near them and for those which were away from them.

104. Also remember that time when a man A'ameel by name among the Bani Israel was killed and his murderer could not be traced, then Hazrat Moosa said, 'It is the order of God that you sacrifice a cow and strike the body of the dead with a piece of flesh of the cow, the dead will rise up and tell about his murderer.' God this way revived that dead man and he told about the murderer, that his own heirs had slain him because of the greed of wealth.

105. The Bani Israel were surprised when they heard this order because they had never seen that a dead person could be revived in such a way.

106. Hazrat Moosa replied, 'Mockery is the work of a foolish and ignorant man and that too in the case of Divine Commands for a Prophet it is never possible.

68. They said, 'Pray to thy Lord for us that He may make clear to us what cow it is.'[107] He said, 'He says she is a cow, neither old nor virgin, middling between old age and virginity, so now do that which you are commanded.'[108]

٦٨۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ ۖ
فَافْعَلُوا مَا تُؤْمَرُونَ ○

69 They said, 'Pray to thy Lord for us that He may tell us about her colour.' He said, 'He says that the cow is yellow, bright is her colour, looks pretty to the beholders.'

٦٩۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ○

70. They said, 'Pray to thy Lord for us that He may tell us what kind of cow she is,[109] as we are put in doubt about that cow, and, if God will, we shall surely be guided.'

٧٠۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ
عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ○

71. He said, 'He says that she is a cow not labouring in tilling the soil or watering the fields, sound without stain or blemish.'[110] They said, 'Now thou hast brought the correct information.' Then they sacrificed her and they did not appear that they would do so.[111]

٧١۔ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ
وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا
ع الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ○

---

107. What is her age and what are her general conditions, whether young or old?

108. Sacrifice that cow as you are ordered.

109. They further asked him to inform them about her kind and her job.

110. She has no physical deficiency, and in her colour there is no spot of a foreign colour, it is yellow altogether.

111. This cow belonged to a man who served his mother very much and was a virtuous soul. This cow was purchased from him for as much gold as could be filled in the skin of the cow. Then it was sacrificed, and they were not apt to sacrifice her at such a great cost.

SECTION 9

72. And when you had killed a man, then you put the blame on one another in dispute and God wanted to disclose what you were hiding.[112]

73. So We said, 'Strike the dead with a piece of this cow.'[113] Thus, God will bring the dead to life and shows you His signs so that you may ponder over.[114]

74. Then your heart became hardened thereafter,[115] and became just like a rock or even harder. And there are rocks from which rivers come out and there are rocks which split and water issues from them and there are rocks which fall down in fear of God. And God is not heedless of your deeds.[116]

٧٢۔ وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ
مَا كُنْتُمْ تَكْتُمُونَ ۝

٧٣۔ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ
وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

٧٤۔ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

112. Your forefathers had killed A'ameel and then accused one another and God wanted to reveal what you tried to conceal (the weakness of your Faith or the actual facts of the murder).

113. When a bit of the beef was struck on the body of the dead person he came to life by the order of God and the blood began to flow from the wound and he told the name of his murderer, who was his own nephew and who had killed him, out of greed for wealth and property, in a jungle. After telling the name he fell down and died.

114. This story is related so that the people may know that God will revive the dead persons by His Unlimited Power on the Day of Resurrection and He shows you the signs of His Might so that you may think over and understand that God can revive the dead.

115. It means after the revival of A'ameel—despite the observation of such important and unusual signs of God's Power your hearts did not become soft (submissive).

116. Some rocks are very advantageous as rivers and plentiful waters flow from them and some rocks give out less water and are less advantageous than the former and there are some rocks which, though not a source of profit to mankind, have some inherent sensitivity and they fall down under the impulse of God's fear. But the hearts of these Jews are harder than all these three kinds of rocks. Neither they are a source of profit to anyone, nor they contain an aught of virtue. And God, O' Jews ! is not heedless of your actions.

75. Now, ye Muslims ! Do you hope that they would believe you and there was a party of them that listened to the Word of God, then perverted it after understanding it ; and they knew ? [117]

٧٥- أَفَتَطْمَعُونَ أَنْ يُّؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا
عَقَلُوهُ وَهُمْ يَعْلَمُونَ ۝

76. And when they meet those who believe they say, 'We are Muslims !' But when they are alone with one another they say, 'Why do you speak to them what God has revealed to you, that they may thereby dispute with you before your Lord ? Do you not understand?' [118]

٧٦- وَإِذَا لَقُوا الَّذِينَ اٰمَنُوا قَالُوا اٰمَنَّا ۚ وَإِذَا خَلَا بَعْضُهُمْ
إِلٰى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ۝

77. Do they even not know this that God knows what they hide and what they publish ? [119]

٧٧- أَوَلَا يَعْلَمُونَ أَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا
يُعْلِنُونَ ۝

---

117. The Word فريق (party) here means those people who had gone to Mount Tor with Hazrat Moosa to listen to the Divine Word. When they returned they made a change in the Divine Word. They said to their people that at the end of the Message they had also heard that they were at liberty to act or not to act upon those Divine Commands. Some scholars are of the opinion that here the Divine Word indicates the Taurat itself and the change here indicates the perversion which they did in the words and meaning of the verses of the Taurat e.g. they changed the signs of the Last Prophet and altered the punishment of adultry which was stoning the criminal to death.

118. Those people, who were hypocrites among the Jews, would reveal out of flattery some of the signs of the Last Prophet from their Book to the Muslims. Others would rebuke them as to why they gave in the hands of Muslims such testimonial informations from their own Book whereby the Muslims would prevail over them before God. The Muslims shall say that the Jews, in spite of knowing the Last Prophet as truthful, did not come to believe, and they in turn would have to become answerless.

119. God is aware of all their affairs whether secret or open and He can give all those arguments to the Muslims which are found in their Book and at very many places God has also informed them. They hid the 'verse of stoning' but God humiliated them by informing the Muslim, of that verse. This is the condition of their scholars who had boasted claims of their wisdom and the knowledge of the Book.

78. And some of them are illiterate, who have no knowledge of the Book except some false hopes, and they have got nothing but mere conjectures.[120]

٧٨- وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتٰبَ إِلَّا أَمَانِيَّ
النصف وَإِنْ هُمْ إِلَّا يَظُنُّونَ ○

79. So, woe to those who write the Book with their own hands, then they say this is from God in order to take on it a small exchange. So woe to them for what their hands have written, and woe to them for this sort of earning.[121]

٧٩- فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتٰبَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوا بِهِ ثَمَنًا
قَلِيلًا فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ
لَّهُمْ مِّمَّا يَكْسِبُونَ ○

80. And they say, 'The fire will not touch us but for a number of days'.[122] Say, 'Have you received a covenant from God—that Allah will not break His covenant, or simply you manufacture things about Allah which you do not kuow.[123]

٨٠- وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ
أَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗ

---

120. And as for the ignorant, they do not know what is written in the Taurat. They have brought up some fanciful desires hearing some fabricated fair words from their scholars, e.g. no one shall go to the Paradise except the Jews and no jew shall dwell in the Hell for ever because their forefathers will get them pardoned and salvated without fail. These ideas of the ignorant common Jews are totally baseless and they have no argument in their support.

121. These are those people who would write out of their own mind the things which their ignorant common men desired and ascribed them to God, e.g. it was written in the Taurat that the Last Prophet would be beautiful with waving hair, black eyes, medium height and wheat colour. They changed it and wrote in its place : 'Tall, blue eyes, straight hair', lest the masses should confirm the Holy Prophet and their worldly benefits might get in danger.

122. Some Jews said seven days and according to some forty days (the period during which they worshipped the calf) and according to some forty years (the period during which they wandered in the jungle of Teyah) and some said the period of lifetime in the world.

123. This is wrong that the Jews will not remain in the Hell for ever, because everyone shall dwell in the Paradise for ever or in the Hell for ever according to a set principle. The Jews cannot be an exception to it:

81. Nay, who earns evil (sin) and his evil (sin) has encompassed him[124]—those are the inhabitants of the Hell, there they shall dwell for ever.

٨١- بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ
فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

82. And those who believe and do good works they are inhabitants of Paradise, there they shall dwell for ever.

٨٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ
ع الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

SECTION 10

83. And when We took a covenant from the Children of Israel, 'Worship none but Allah and render good behaviour to your parents and kinsmen and to orphans and the needy and speak good to all men and keep up the prayer (Salat) and pay on the Zakat, then you turned away but a few of you and you are a people swerving.'[125]

٨٣- وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ
اِلَّا اللّٰهَ ۥ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِی الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّ
اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ ثُمَّ تَوَلَّيْتُمْ اِلَّا
قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ۝

84. And when We took promise from you that you shall not shed blood of one another and shall not expel your own from your native place, then you confirmed it and you yourself bear testimony.[126]

٨٤- وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَلَا
تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ
وَاَنْتُمْ تَشْهَدُوْنَ ۝

124. The surrounding by the sins means that the sins are so much overwhelming that not a single side is safe from their effect and domination. If a dot of Eman or confirmation is left in the heart even then the surrounding shall not be ascertained as pointed out in the verse. Now such a kind of perfect surrounding by sins can be only imaginable in the case of an absolute infidel.

125. Swerving from the Divine Laws has become your habit or rather your nature. You are inveterate swervers indeed.

126. Do not kill your people, nor expel them from your land.

85. Then you are a people who shed blood among yourselves in the same way and expelled a party of yours from their native land encroaching upon them with sin and tyranny.[127] And if the same people come to you as captives of someone else, you ransom them, although their expulsion was itself forbidden to you. Then do you believe in a part of the Book and reject the rest.[128] What shall be the punishment of those amongst you who do that but degradation in the present life and on the Day of Resurrection to be returned unto the most terrible chastisement. And God is not heedless of your deeds.[129]

٨٥. ثُمَّ اَنْتُمْ هٰۤؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ
فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ
بِالْاِثْمِ وَالْعُدْوَانِ ؕ وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْ
هُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ
بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ
مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْىٌ فِى الْحَيٰوةِ الدُّنْيَا ۚ
وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

127. There were two groups of the jews in Madinah, one was Bani Quraiza and the second one was Bani Nazir. They were at daggers drawn with each other. And of the idolaters there were also two groups, one was Aus and the other was Khazraj. These two were also inimical to each other. The Bani Quraiza sided with the Aus and the Bani Nazir supported the Khazraj, in the battlefield and outside. When in some battle one dominated the other the strong expelled the weak, destroyed their belongings and when someone came as a prisoner they would ransom him by colleting the fund as follows.

128. It means when their own people were caught and made prisoners in the hands of the strangers they were ready to obtain their release and themselves did not hesitate to tease them and cut their throat. If you obey the orders of God then you should do it in both the places (in all circumstances).

129. 'Who do that' means who believe in some commands and reject the rest, because the division of Faith (Eman) is not possible. As such, the rejector of certain injunctions would be none but a consummate infiidel. Mere belief in some commands cannot be useful in the achivement of Eman, even in the least. From this verse it is clarified that if someone may obey some injunctions of the Shariah and reject those injunctions or orders which are against his self-interest or habit or his liking then the obedience to those few injunctions cannot give him any profit.

86. These are the people who bought the life of this world for the Hereafter ; so their chastisement shall not be lightened, nor shall they receive help.[130]

SECTION 11

87. And to Moosa, We gave the Book and after him sent Messengers successively; and We gave Eisa (Jesus), son of Mary, clear miracles and gave him strength and power with the Holy Spirit.[131] **Is it not that whenever some Messenger brought to you a command which did not appeal to your desire you began to wax pride, then one party you belied**[132] **and one party you slew ?**[133]

8. And they say, 'There is a wrapping on our hearts.' Nay, God has cursed them for their unbelief (Kufr) ; so very few believe,[134] **(of them).**

٨٦. أُولَٰٓئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ○ ع

٨٧. وَلَقَدْ اٰتَيْنَا مُوسَى الْكِتٰبَ وَقَفَّيْنَا مِنْ بَعْدِهٖ
بِالرُّسُلِ وَاٰتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ
اَيَّدْنٰهُ بِرُوحِ الْقُدُسِ اَفَكُلَّمَا جَآءَكُمْ رَسُولٌ بِمَا
لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
وَفَرِيقًا تَقْتُلُونَ ○

٨٨. وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ ○

130. The jews preferred the worldly gains to the Hereafter because they kept ieir promise with the people for the sake of the World and did not care about the ommands which were given to them by God. When their condition is such who can ring recommendation or support for them before God ?

131. God had given many miracles to Jesus as the reviving of the dead and :covering the blind, the leper etc., exposing the hidden news and others. The Holy pirit is Gibra'eel (Gabrael) who was always with him or The Great Name sm-ul-A'zam), with whose blessing and power he revived the dead.

132. As belied Jesus and Mohammad (be peace upon them).

133. As killed Zakariyya and Yahya (be peace upon them).

134. The Jews said in their self-praise, 'Our hearts are safe in a covering id we are not impressed by any thing other than our own religion, we cannot obey iyone and surrender before his flattery, magic speech, miraculous shows or gglery. In answer to these heinous remarks of the Jews God says, 'They are solutely false when they say these words. On the other hand God has cursed them ie to their infidelity and thrown them away from His Mercy. This is why they do t come to belive in the Right Religion (Islam) and very few of them become believer 1omin).'

89. And when there came to them the Book from God confirming the Book which is with them—and aforetime they prayed for victory over the unbelievers—now when there came to them that they had already recognized, they rejected it (him) so God's curse is on the rejectors.[135]

٨٩- وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ
كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۫ فَلَعْنَةُ
اللّٰهِ عَلَى الْكٰفِرِيْنَ ○

90. Evil is the thing for which they have sold themselves, that they rejected what God sent down, due to grudge that God should send down of His grace, on whomsoever He will, of His servants.[136] As such they incurred wrath upon wrath;[137] and for the infidels humiliating is the chastisement.[138].

٩٠- بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ
بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ؕ وَلِلْكٰفِرِيْنَ
عَذَابٌ مُّهِيْنٌ ○

135. The Book which came to them is the Quran and the Book which was already with them is the Taurat. Before the revelation of the Holy Quran the Jews, when vanquished by the infidels prayed to God, 'Give us victory, and dominance over these infidels by the grace of the Last Prophet and the Book which will be given to him.' When the Holy Prophet appeared and they saw all the signs of his righteousness and prophethood they turned rejectors, and were cursed.

136. The thing for which they sold themselves is infidelity and rejection of the Quran, and the rejection too out of grudge and malignance.

137. The first wrath was that they rejected the Quran together with their own Book and became infidels, and the second wrath was that they opposed the Prophet out of jealousy and perversity.

138. It shows that every punishment is not meant for humiliation alone because the punishment which will be given to the Muslims for their sins shall be given to them in order to purify them from sins, and not for humiliation. On the contrary the Unbelievers will be chastised by way of disgrace and humiliation.

٩١ وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ
بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ
مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ
مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

91. And when it is said to them, 'Believe in what God has sent down.' They say, 'We believe in what is sent down to us and do not believe in what is besides it ; although it is the Book which confirms that Book which is with them.[139]. Say, 'Why then had you been killing the Prophets of God before, if you were indeed the believers.[140].

٩٢ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ
الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ۝

92. And there had come to you Moosa with clear miracles ; yet you made a calf (for worship) in his absence and you are evil-doers.[141]

---

139. 'What God has sent down' means the Bible and the Quran. What is sent down to us means the Taurat. In other words the Jews said, 'We do not believe in any Book except the Taurat and we reject the Bible and the Quran both', while those Books were also truthful and confirmed the Taurat.

140. Say to them, 'If you believe in the Taurat then why did you kill the Prophets ?' In the Taurat it is ordered to help and believe the Prophet who comes confirming the Taurat. And unluckily you killed those Prophets who have passed before (as Hazrat Zakarriyya and Hazrat Yahya) who acted upon the Taurat and who were born to propagate its teachings. Even a fool can have no doubt in this fact that Hazrat Zakariyya and Hazrat Yahya were the great upholders of the Taurat.
Note : This point is understood from the word قبل (before) in the verse.

141. What has been your behavour with Hazrat Moosa whose Shariah you are upholding and on account of whose Shariah you are denying other truthful Shariahs, and who had shown you manifest miracles as the miracles of the Staff, the White Hand, the Dividing of the River etc ? But when for some days he had gone to the Mount Tor you began to worship the calf, although Hazrat Moosa (عليه السلام) was alive and upright on his Prophethood ; then at that time where had your Faith in Hazrat Moosa and his Shariah gone away, and now in the grudge and malignance against the Last Prophet you are so much stuck to the Shariah of Hazrat Moosa that you do not even listen to the Command of God ? In fact, you are transgressors, your forefathers were transgressors. This was the behaviour of the Bani Israel with Hazrat Moosa. Now the condition of their Faith in relation to the Taurat is described.

93. And when We took your covenant and towered upon you the Mount Tor, 'Hold what We have given to you strongly and listen !' They said, 'We heard and we did not obey;' and absorbed into their hearts was the love of the calf due to their unbelief (Kufr).[142] Say, 'Evil are the things which your faith teaches you, if you are the holders of faith.'

٩٣- وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

94. Say, 'If the last home Is for you with God exclusively and not for others, then long for death, if you speak truly.'[143]

٩٤- قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ
دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ○

95. And they will never long for death on account of the sins which their hands have forwarded and Allah knows well the sinners.

٩٥- وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ○

96. And thou shall find them eagerst of all for life and even of the idolaters; each one of them wishes that he may live a life of 1000 years, and yet such a long living cannot save him from the chastisement, and God sees what they do.[144]

٩٦- وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ
الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ
سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ
يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ○ ع

142. You were ordered to hold firmly the injunctions of the Taurat. Because the Mount Tor was raised upon you, therefore you simply said by the tongue for fear of life (or simply at that time), 'We heard the injunctions of the Taurat'—and from the heart (or afterwards) said, We obey not and accept not the injunctions.' The cause of this mischievious proclamation of belief and the rejection, from the very heart, was that form-worship or picture-worship was deep-rooted in your heart and due to infidelity that rust was not completely washed away. On the contrary, it increased by degrees.

143. The Jews said, 'No one will go to the Paradise except the Jews and we will not be chastised.' God said, 'If you are sure that you will go to Paradise, then why do you fear death'?

144. The Jews have done so much bad deeds that they are extremely fearful of death and think that they shall face a horrible doom immediately after death. This is why they are very eager of long life and even greater than the idolaters. This fact fully negated their boastful claim of entering Paradise exclusively.

SECTION 12

97. Say, 'Whosoever may become an enemy to Gibra'eel (Gabriel), so he it is who brought down this Word on thy heart by the order of God confirming the Word which is before it and showing guidance and giving tidings to the believers.'

٩٧۔ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَإِنَّهٗ نَزَّلَهٗ عَلٰى
قَلْبِكَ بِإِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى
وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝

98. Whosoever is an enemy to God and His angels and His Messengers and Gibra'eel and Micha'eel—so Allah is an enemy to such infidels.[145]

٩٨۔ مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ
وَمِيْكٰىلَ فَإِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ۝

99. And We have sent down to thee verses clear and enlightened; and none shall reject them except those who are disobedient.

٩٩۔ وَلَقَدْ أَنْزَلْنَآ إِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ
بِهَآ إِلَّا الْفٰسِقُوْنَ ۝

100. Is it not the case that whenever they make a covenant a party of them throw it aside? Nay, most of them do not believe.[146]

١٠٠۔ أَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۚ بَلْ
أَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝

---

145. The Jews said, 'The angel Gibra'eel brings down revelation to this Prophet and he (Gibra'eel) is our enemy, he has brought much trouble to our forefathers. If some other angel, (in place of Gibra'eel), may bring the revelation we will believe in Mohammad (صلی اللہ علیہ وسلم) ! God says that whatever the angels do, they do according to the Order of God and do nothing by their own desire. Hence, whoso is enemy to those angels God is enemy to him.

146. This is their old habit that whenever they make a covenant with Allah or His Prophet or someone else a party of them throws it aside. As a matter of fact, most of the Jews do not believe in the Taurat in reality, and no wonder if they break the covenant !

١٠١ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَٰبَ كِتَٰبَ
اللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ○

101. And whenever there came to them a Messenger from God, confirming the Book which is with them, then a party of the People of the Book threw away the Book of God behind their backs as if they do not know.[147]

١٠٢ وَاتَّبَعُوا مَا تَتْلُوا الشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ وَمَا
كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ الشَّيَٰطِينَ كَفَرُوا يُعَلِّمُونَ
النَّاسَ السِّحْرَ وَمَآ أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَٰرُوتَ وَمَٰرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ
مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم
بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ
اشْتَرَىٰهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَٰقٍ وَلَبِئْسَ مَا
شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ○

102. And they followed what the Satans recited in the days of Sulaiman's kingdom;[148] and Sulaiman did not commit blasphemy but the Satans did it that they taught the people magic, and they hankered after the knowledge which was sent down on two angels—Harut and Marut—in Bable. And those two angels did not teach any one till they said 'We are for a test, so thou should not become infidel'. Then they learnt from them the magic withal they caused disruption in a man and in his wife; and they cannot harm anyone thereby without the order of God. And they learn the thing which harms them and profits them not, and they have known well that there in no share in the Hereafter for him who exercises and adopts the magic. And most vile is the thing for which they sold themselves—if they would have got wisdom !

---

147. رسول (Messenger) signifies the Holy Prophet. مافيهم points out the Taurat and كتاب الله (Book of God) also points out the Taurat. In short, when the Holy Prophet (صلی الله علیه وسلم) came confirming the Taurat a party of the Jews then threw away the Taurat behind their backs as if they did not know about it. When their attachment with their own Book is so baseless and faithless how can they be expected to move forward for the Holy Quran ?

148. It means these fools threw away the Divine Book behind their backs and began to learn magic from the satans and practised it.

103. And if they would have come to believe and adopted piety far better had been the reward from their Lord—if they would have possessed sanity.[149]

١٠٣ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ○

SECTION 13

104. O believer, do not say, 'Raena' and say, 'Unzurna', and give ear ; and for the infidels is a painful chastisement.[150]

١٠٤ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ○

---

149. The Jews abandoned their religion and the knowledge of their Book and hankered after the learning of magic.

The magic spread among the people from two sides, firstly in the days of Hazrat Sulaiman (Solomon), because in those days the men and Jinns lived together and the men learnt magic from the satans and adduced Hazrat Sulaiman that he had taught them magic and his rule over the Jinns and the men was also established by the force of magic. So God tells them that magic does not behove the Prophets because it is an act of infidelity and Hazrat Sulaiman was a Prophet.

Secondly magic came from Harut and Marut who were two angels living in the form of men in Babylon and they knew magic. Whenever someone went to them to learn magic they first forbade him and said that magic destroyed the Faith (Eman), hence he should avoid it, but if he insisted, then they taught him. God desired to test the people by these angels. So God says that such kinds of knowledge shall have no benefit in the Hereafter. On the contrary, they will be absolutely harmful, and they are harmful too in this world. Nevertheless, they can do nothing without God's order. Before God it would be better for them if they would have learnt the knowledge of Religion and the knowledge of the Book.

150. The Jews came to the Prophet and heard him speaking. Whenever they could not catch some of his words they uttered the word راعينا (Raena) in order to draw his attention. The Muslims also sometimes said this word after them. God forbade them the use of this word. If they required they should say اُنظرنا (Unzurna) which had the same meaning, and thenceforth be attentive from the very beginning, so that they need not ask second time. The Jews used this word (Raena) with a bad intention. When they said this word with a little press of the tongue the word became راعينا (Raeena) which means 'our shephered' and in the language of the Jews Raena also meant a fool.

105. Those people, who are unbelievers amongst the People of the Book and the Idolators, do not wish that any good should be sent down upon you from your Lord ; and God singles out for His Mercy whom He wills ; and God is of Grace Abounding.[151]

١٠٥. مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ وَلَا
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ
رَبِّكُمْ ۗ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ ○

106. If We abrogate any verse or cause it to be forgotten, We send down a better or the like of it. Knowest thou not that God is Powerful over everything.[152]

١٠٦. مَا نَنْسَخْ مِنْ اٰيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَآ أَوْ
مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

107. Knowest thou not that for God only is the kingdom of the heavens and the earth and beside God there is none for you as supporter or helper.[153]

١٠٧. أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَمَا
لَكُمْ مِنْ دُونِ اللّٰهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ○

108. Do ye Musalmans also want that you do question to your Prophet as questions were made to Moosa before this time. And whoever exchanges belief for unbelief has surely strayed from the right way.[154]

١٠٨. أَمْ تُرِيدُونَ أَنْ تَسْـَٔلُوا رَسُولَكُمْ كَمَا سُئِلَ
مُوسٰى مِنْ قَبْلُ ۗ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ ○

---

151. The infidels (whether they be Jews or the Idolaters of Makkah) never like the sending down of the Quran on you. The Jews desire that the Last Prophet should be born among the Bani Israel, and the Idolaters want him to be amidst their nation. But it is the benefaction of God that He raised the Last Prophet from amongst the Ignorant (Ummis).

152. This was also a taunt of the Jews that they said, 'Some of the verses in your Book are abrogated. Had it been from God then the deficiency on account of which they are now abrogated did God not know that beforehand ?' God says to them in answer to this taunt, 'There was no deficiency or flaw in the previous verse, nor in the latter verse. Whatever the Sovereign sees fit He orders accordingly. At that time that order was suitable and at this time another order is suitable.'

153. On one side God's Power and His Ownership is all comprehensive and on the other side His Kindnesss and Mercy on His servants is all-embracing ; then who can know better than He the requirements and benefits of His servants, and who can exercise his domination and power over them better than God, and who can devise for their welfare and betterment better than He ?

154. Do not rely on the Jews and never believe them. Whoever has become doubtful at their insinuation has turned an infidel. The Muslims should be vigilant and not led astray by their profane propaganda. Moreover, you should not bring doubts to your prophet at the instigation of the Jews, as they themselves brought doubts to their Prophets Hazrat Moosa and others.

109. Many of the People of the Book wish from their heart that they might restore you as infidels, after you have become Muslims, by some way or other, due to the jealousy in their hearts, after the Truth has become clear unto them.[155] So, you forgive and overlook till God send His command ; [156] certainly God is Powerful over everything.[157]

١٠٩ وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْ بَعْدِ
اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى
الثلثة يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

110. And keep up the Salat and pay on the Zakat and whatever good will you forward for your souls you shall find it with God. Verily, God sees all what you do.[158]

١١٠ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ
مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ۗ اِنَّ اللّٰهَ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ○

111 And they say, 'None shall enter into Paradise except that they be Jews or Christians'.[159] These are but their vain desires. Say, 'Produce your proof if you are truthful.'

١١١ وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ
نَصٰرٰى ۗ تِلْكَ اَمَانِيُّهُمْ ۗ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ
كُنْتُمْ صٰدِقِيْنَ

155. Most of the Jews wish that they may turn you, by someway or other, disbelievers again, although it has become manifest unto them that your Religion (Deen), your Book and your Prophet are all righteous.

156. You should keep patient at their severe troubles till a command comes from Allah. At last the order came that the Jews should be expelled from Madinah.

157. It means you should not be troubled at your weakness. God will make you powerful by His Power and disgrace the Jews. It also implies that delay does not mean that God is helpless or powerless in punishing the Jews and rewarding the Muslims.

158. Tolerate the troubles of the Jews and keep yourself absorbed in His worship. God is not heedless of your actions. None of your virtues shall be lost.

159. The Jews say that none but they shall go to the Paradise and the Christians say that none but they shall enter the Paradise.

112. Nay, whosoever surrendered his face to God and he is a good-doer, for him is his wage with his Lord ; and no fear shall be on them and neither shall they be sorrowful.[160]

١١٢ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ
ع عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

SECTION 14

113. And the Jews do say, 'The Christians are not upon any way,' and the Christians say, 'The Jews are not upon any way,' in spite of the fact that they all recite the Book.[161] In the same way said those people, who are ignorant, word similar to that of the Jews and Christians. Now God will decide among them on the Day of Resurrection in the matter they disputed.[162]

١١٣ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ
النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ
الْكِتَابَ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ
فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ○

---

160. Both the Jews and Christians are lost in their false hopes and they have no proof or document for such claims. They should know that the principle of success is to accept the Commands of God and follow them from whatever Prophet those commands are known. Consequently those persons would have their good wages, who accept and obey the commands of God through the Prophet, whoever he may be, and do not feel proud and prejudiced at their race or nationality or constitution as the Jews do, and such persons would have no item in themselves which may be the cause of fear and nor shall they be sorrowful.

161. The Jews came to know from the Taurat that the Christians got infidels when they called Eisa as the son of God, and the Christians saw in the Bible clearly that the Jews became infidels by rejecting the Prophethood of Jesus.

162. These ignorant here are the Idolaters of Arabia, and those Pagan Arabs who associated partners with God. In brief just as the Christians and Jews think each other as gone astray similarly the Idolaters think that all the groups except their own are on the wrong path. They may go on uttering such wilful words in this world. Hereafter they shall know the Judgment of God.

Note : A doubt arises here that when كذالك is used then what is the need of using the words قولهم . Some commentators have said that مثل قولهم is an emphasis and clarification for كذالك . And some say that two separate similitudes are given here, hence two words are used. One similitude expresses the similarity of belief of the Pagan Arabs and the People of the Book (The Pagan Arabs also think that all the people are in error except themselves as the Jews and Christians say). The second similitude points out that as the People of the Book declared their convicition of exclusive guidance without reason, only out of prejudice, selfish will and jealousy; similarly the Pagan Arabs also did the same without basis only out of their wilfulness.

114. And who is more unjust than he who barred God's mosques that His Name be rehearsed (celeberated) there ; and strove in their destruction[163]—such persons, not befitting them that they enter them but fearing[164]—for them in the World is disgrace[165] and for them in the Hereafter is a mighty chastisement.

١١٤- وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ أَنْ يُّذْكَرَ فِيْهَا
اسْمُهٗ وَسَعٰى فِىْ خَرَابِهَا ؕ أُولٰٓئِكَ مَا كَانَ لَهُمْ أَنْ
يَّدْخُلُوْهَآ إِلَّا خَآئِفِيْنَ ۬ؕ لَهُمْ فِى الدُّنْيَا خِزْىٌ وَّ
لَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ○

115. And to God only is the East and the West, whithersoever you turn your face there God is turning[166] ; verily God is Excessively Bestowing, All-Knowing.[167]

١١٥- وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ
اللّٰهِ ؕ إِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ○

---

163. This verse either signifies the Christians, who fought with the Jews and burnt the Taurat and ruined the Bait-ul-Muqaddas, or it signifies those Pagan Arabs who had prevented the Muslims at Hudaibiyah from going to Masjid-ul-Haram (Baitullah) out of envy and prejudice. Nevertheless, whoever bars God's Mosques or tries to destory or pollute them, he is under the same order.

164. It was worthwhile on the part of those unbelievers that they should have entered those Mosques of Allah with awful reverence, humbility and respect. It is a sheer transgression that the infidels dishonoured those Mosques. Or it means that such wrong-doers are not deserving to live in that land with political power and honour. And it was what actually happened—the land of Syria and Makkah was given by God under the possession of the Muslims.

165. They bore disgrace and subjugation in this world, were imprisoned and paid tribute to the Muslims.

166. This was also a dispute between the Jews and the Christians that each one would declare its Qiblah as superior. God says, 'Allah is not confined to any particular direction.

He is over and above space and direction. Of course, whithersoever you turn your face by the order of God, He is turning towards you and will accept your prayers. Some of the scholars say that this verse was revealed about the performance of Salat when travelling in some carriage, or when during a journey the Qiblah had become doubtful.

167. His Mercy is all-pervading and not confined to any particular space and He knows well the requirements, intentions and actions of the human beings. He knows well what is useful and what is injurious to His servants and He issues commands accordingly. He will reward the obedient and punish the transgressor.

116. They say, 'God has had the begot.' Free is He from all things—Nay, to Him belongs all what is in the heavens and the earth. All are subservient unto Him—

١١٦۔ وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِى
السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ○

117. The Originator of the heavens and the earth and when He decrees a thing, He but says to it, 'Be', and it is.[168]

١١٧۔ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا
يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

118. And say those people who know nothing, 'Why does God not speak to us ? Or why does an ayat (sign or verse) not come to us, ?[169] So had said those people who were before them word of similar sense. Their hearts are all alike. Indeed We have described the signs for those people who believe.[170]

١١٨۔ وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَا
اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ
تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ○

119. We have sent thee with the truthful religion, bearing good tidings and warning. And thou shall not be questioned about the inhabitants of Hell.[171]

١١٩۔ اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ
عَنْ اَصْحٰبِ الْجَحِيْمِ ○

---

168. The Jews said Hazrat Uzair the son of God and the Christians called Hazrat Eisa the son of God. God says that His Self is pure from all things. All are His slaves and His servants and His creatures and all are subservient unto Him.

169. Amongst the People of the Book and the Idolaters, who are ignorant they all say, 'Why does not Allah speak to us directly without medium or why does He not send some token clearly so that we may confirm the Prophethood and Messengership of Hazrat Mohammad (صلی اللہ علیہ وسلم) ?'

170. In reply to this insolent demand of the Unbelievers God says, 'This demand is not something new, those before them had also made such a foolish demand to their Prophets. And for those who want to believe We have described clear signs of the truthfulness of the Prophet. But if those, prone to enmity and obstinacy, reject them it is their jealousy and hatred and nothing else.

171. You shall not be blamed or questioned as to why you did not make them Muslims.

120. And never will the Jews be pleased with thee and neither the Christians unless thou follow their religion.[172] Say, 'Only the way which God tells us is the correct one;[173] and if suppose thou follow their desires after the knowledge which has come to thee, then thou shall have no supporter nor helper against God.[174]

١٢٠۔ وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ
مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ
اَهْوَآءَهُمْ بَعْدَ الَّذِیْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ
اللّٰهِ مِنْ وَّلِیٍّ وَّلَا نَصِیْرٍ

121. Those people whom We have given the Book recite it with a right which its recitation demands, these are the men who believe in it, and the one who would reject it, such persons shall be the losers.[175]

١٢١۔ اَلَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ
اُولٰٓئِكَ یُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ یَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ

---

172. It means that the Jews and the Christians have no concern with the fact of Truth. They are obstinate and refractory, they will never accept your religion. But if you give in to follow their creed they will be at once pleased (God forbid) ! And it is not possible that you follow their creed, so now you should not expect any accord from them.

173. It means that in every age only that guidance is reliable which the Prophet of that age brings. Now that way is Islam and not the way of the Jews and the Christians.

174. It is said in the form of supposition. If suppose you fall down to obey their desires none can protect you from the anger of God. Or it is simply a warning to the Muslim community that if someone after embracing Islam and understanding the Quran, will go back from the religion of Islam, none can save him from the horrible chastisement of God.

175. A few men among the Jews were, however, just who recited their own Book honestly understanding it as Abdullah bin Salam and his companions. These persons embraced Islam and believed in the Holy Quran and the Prophet. This verse is revealed in their connection. They read the Taurat thoughtfully and they were they who were fortunate to receive the Faith (Eman). And those who rejected the Book—who changed it—they were doomed.

SECTION 15

122. Children of Israel ! Remember the bounties which We conferred upon you and remember it that We had given you superiority over the people of the world.

123. And beware that Day when no soul shall be of avail for another even a little and no compensation shall be accepted from it, and nor any intercession shall be profitable to it, and neither shall they receive help.[176]

124. And when his Lord tested Ibraheem in several things.[177] and he fulfilled them, then God said to him, 'I shall make thee an Imam (Leader) for all the people.'[178] Ibraheem said, 'And from my children too ?' God said, 'My covenant shall not reach the evil-doers.'[179]

١٢٢- يٰبَنِىۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ
وَاَنِّىۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ○

١٢٣- وَاتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ نَّفۡسٍ شَيۡـًٔا وَّلَا
يُقۡبَلُ مِنۡهَا عَدۡلٌ وَّلَا تَنۡفَعُهَا شَفَاعَةٌ وَّلَا هُمۡ
يُنۡصَرُوۡنَ ○

١٢٤- وَاِذِ ابۡتَلٰٓى اِبۡرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ
اِنِّىۡ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنۡ ذُرِّيَّتِىۡ ؕ قَالَ
لَا يَنَالُ عَهۡدِى الظّٰلِمِيۡنَ ○

176. After an elaborate description of those things (devine graces and their ingratitude) which were recounted to the Bani Israeel in the beginning, those things are again recounted to them as a warning and as a precaution, so that those things might be deeply well-seated in their heart and they may embrace Islam and know that the real aim of this description is invitation to Islam.

177. As the rites and injunctions of Hajj, Circumvention (فتنه), Dressing of hair and Miswak, etc. Hazrat Ibraheem (عليه السلام) performed all those things, in accordance with the instructions of God, with sincerity, and performed each of them perfectly well. At this absolute surrender and obedience he was made the Imam (Leader) for all the people.

178. All the Prophets shall follow your instance.

179. The Bani Israeel were proud of their ancestry and said, 'We are the children of Hazrat Ibraheem and God has promised Hazrat Ibraheem that Prophethood and religious leadership shall continue in his posterity, and we are following his religion and believe in it and all the people acknowledge the religion of Hazrat Ibraheem.' Allah says unto them that His Promise was meant only for those persons who led pious life. And Hazrat Ibraheem had two sons—Hazrat Ismaeel and Hazrat Ishaq (be peace upon them). For a long time religious leadership and Prophethood continued in the posterity of Hazrat Ishaq, and now it is translated to the posterity of Hazrat Ismaeel, and Hazrat Ibraheem had prayed for both the sons—Hazrat Ismaeel and Hazrat Ishaq. God also tells them that the religion of Islam has always been the same throughout the past ages. All the Prophets and their followers adopted it and lived accordingly. That religion of Islam is : 'To believe and obey whatever Command Allah sends through His Prophet.' Now this way is adopted by the Muslims and you have turned away from it. In the previous verses God had enumerated His graces. Now their doubt of everlasting exclusive religious leadesrhip of all mankind is removed, which had made them so haughty and arrogant that they did not yield to any Truth.

Note : After a brief introductory admiration of Hazrat Ibraheem (عليه السلام) under the history of Bani Israeel, the condition of Ka'aba and its supremacy is discussed in the following verses. According to commentators both the Jews and the Christians are blamed for their wrong ideas under this discussion.

125. And When We appointed the House at Makkah (Ka'aba), a place of congregation for the people and a place of peace and security [180]—and take Ibraheem's station a place for worship (Salat) [181]— and We ordered Ibraheem and Ismaeel (Ishmael). 'Keep up My House[182] sanctified for the people who will be doing Tawaf and Ea'tekaf and Rukoo and Sajda.'

١٢٥ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ○

126. And when Ibraheem said, 'My Lord make it a city of peace[183] and provide its people with fruits, such of them as believe in Allah and the Last Day.'[184] God said, 'And whoso disbelives I shall also provide him for some days, but then I will compel him to the chastisement of the Hell and it is a bad habitation (evil destination).[185]

١٢٦ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ
أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ
عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ○

---

180. Every year the people gather there for the performance of Hajj and those who perform the rites of Hajj there they become safe from the chastisement of the Hell. Or that there is complete peace and tranquility there and the people do not do injustice to one another.

181. The station of Hazrat Ibraheem (عليه السلام) is the stone on which standing Hazrat Ibraheem had built the House of Ka'aba (كعبه). There is a mark of Hazrat Ibraheem's feet on this stone and standing on the same stone Hazrat Ibraheem had called the people to perform the Hajj. This stone was also brought from the Paradise as the Black Stone (Hajr-ul-Aswad). Now there is an order to perform Salat near this stone and this order is not compulsory but optional (mustahab).

182. It means that bad work should not be done there and the unholy should not encompass it and the House should be kept pure from all sorts of defilement.

183. At the time of its foundation Hazrat Ibraheem had said this prayer to God that this plain should be made a city populated and peaceful, and so it happened.

184. Hazrat Ibraheem had also prayed to God that those who were the believers should be provided with the food of fruits and did not pray for the infidels so that the holy place might be kept pure and sanctified from the defilement of infidelity and association.

185. God declared that the unbelievers would also be given food in the world because the case of provision of food is not like that of Imamat (Leadership) which cannot be given but to the Believer only.

127. And remember when Ibraheem raised the foundations of the House of Ka'aba and Ismaeel and prayed, 'Our Lord accept from us. Thou art the Hearer, the Knower.'[186]

١٢٧ وَإِذْ يَرْفَعُ إِبْرٰهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

128. 'O our Lord! And make us obedient to Thee and from amongst our children also create a party obedient to Thee and tell us the rules and rites of performing the Hajj and forgive us. Verily, thou art the Relenting, the Merciful.'

١٢٨ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ○

129. 'O our Lord! And send amongst them a Messenger of their own, who shall recite to them Thy verses and teach them the Book and profound wisdom and purify them. Verily, thou art the Most Mighty, the Most Wise.'[187]

١٢٩ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيٰتِكَ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
ع أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

186. Accept this service of building the Ka'aba from us. You hear the prayers of all and know the intention of everyone.

187. This prayer was jointly said by Hazrat Ibraheem and his son Hazrat Ismaeel that a party should be raised from their progeny, obedient to Thee (God) and a Messenger be raised from amongst them who might teach them the Book and the Wisdom and purify them. And such a Prophet coming in the line of the progeny of Hazrat Ibraheem and Hazrat Ismaeel (Be peace upon them) is none other than the Last Prophet Mohammad (صلى الله عليه وسلم). This fact clearly nullifies the aforementioned conviction of the Jews who thought that Prophethood was exclusively confined to the children of Israel, and no Prophet would be born outside their ring.

Note: The knowledge of the Book means the necessary interpretation and explanation of the Book which become clear from the text of the Book, Wisdom means the hidden mysteries, and the profound and minute hints.

SECTION 16

130. And who is that who turns away from the religion of Ibraheem but that who has made hisself foolish and stupid? And indeed We chose him in the World; and in the Hereafter he is among the virtuous (rigteous).

١٣٠. وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ
وَلَقَدِ اصْطَفَيْنٰهُ فِى الدُّنْيَا ۚ وَاِنَّهٗ فِى الْاٰخِرَةِ
لَمِنَ الصّٰلِحِيْنَ ۝

131. Remember when his Lord said to him, 'Obey,' he said, 'I am obedient to the Lord of the Universe.'

١٣١. اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ۝

132. And this was the legacy which Ibraheem enjoined upon his sons and also Yaqub (Jacob), 'O my sons! As a matter of fact God has given you the religion chosen; so do not die but as Muslims.[188]

١٣٢. وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِىَّ اِنَّ اللّٰهَ
اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ۝

133. Were you present when death drew near Jacob? When he said to his sons; 'Whom will you worship after me?' They said: 'We will worship thy Lord and the Lord of thy fathers who are Ibraheem and Ismaeel (Ishmael) and Ishaq (Isaac)—one God Alone is He and to Him alone we are obedient.'[189]

١٣٣. اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ
لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْ بَعْدِىْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ
وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا
وَّاحِدًا ۚۖ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ۝

---

188. Hazrat Ibraheem and Hazrat Yaqub had left to their children the legacy of that religion whose grace and glory is admired in the previous verses. Now who does not believe in it, he also becomes the rejector and opponent of Hazrat Ibraheem and Hazrat Yaqub. The Jews said that Hazrat Yaqub had enjoined Jewism upon his children. They are liars as the coming verses prove.

189. You were not present around Yaqub when he was leaving the last instructions to his children. He had left the legacy of Islam which has been the religion of all the Prophets before his time. The Christians and the Jews changed his legacy and began to declare each other as misguided and irreligious and thus opposed the Religion of Truth (Islam). It was nothing but their forgery.

١٣٤. تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُم مَّا
كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

134. That was a party which has passed away. For them what they did and for you what you do and you shall not be questioned about their deeds.[190]

١٣٥. وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

135. And they say : 'Become Jews or Christians, then you shall find (get) the right way.'[191] Say thou : 'Nay, but we have taken up the way of Ibraheem who was of one Side and who was not of the associators.'[192]

---

190. The Jews and the Christians had this belief that the children would be caught for the sins of their parents and would share with their rewards too. God says, 'It is wrong. Everyone shall be responsible for his own actions, good or bad.'

191. The Jews say to the Muslims, 'Become Jews and you will be guided.' Likewise, the Christians say to the Muslims, 'Become Christians and you will be guided.'

192. Declare O' Prophet, 'We will never accept your voice because we are the accordants of Hazrat Ibraheem's Creed, who was away from all preposterous creeds and religions and he was not of the idolaters or the pluralists. This clause ما كان من المشركين (and he was not of the associators) implies that the Jews and the Christians were both indulged in association. The Idolaters of Arabia were also the claimants of Hazrat Ibraheem's Creed, but they were polytheists, hence they are also refuted. In fact, none of these groups—the Jews, the Christians and the Pagan Arabs—was on the path of Hazrat Ibraheem. Only the Muslims were left on his way.

Note : Every Religion or Shariah has three essential sections :

1. The Tenets of Faithe e.g. Tauheed and Prophethood (توحید و رسالۃ) : In the Tenets of Faith all Divine Religions are unanimous. Difference is impossible.
2. Millat :—Millat is the complex of the general principles of the Divine Constitution. These general principles serve as the basis of derivation. All the articles and detailed problems are derived from these general principles. The derivations fully reflect the original general principles. The accordance between the Millat of Hazrat Ibraheem and the Millat of the Holy Prophet is in these general principles.
3. Shariah :—The compendium of all universal laws, general principles, derivations, offshoots, etc. is known as Shariah. So the Millat of Hazrat Ibraheem and the Millat of the Holy Prophet are the same but their Shariahs are different.

136. Say ye, 'We believe in God and what is sent down to us and what was revealed to Ibraheem and Ismaeel and Ishaq and Yaqub and his children and what was delivered to Moosa and Eisa and what was given to other Prophets from their Lord. We make no division between any one of them and we are to that Lord obedient (surrendering).'[193]

١٣٦۔ قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ
وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ
اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○

137. So if they believe as you believe, then they got guidance too. And if they turn away it is they who are in schism ; so now God is sufficient from thy side against them. And He is the All Hearing, the All-Knowing.[194]

١٣٧۔ فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ
تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۗ

138. We have absorbed the colour of Allah and whose colour is better than the colour of Allah and Him alone we worship.[195]

١٣٨۔ صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۫
وَّنَحْنُ لَهٗ عٰبِدُوْنَ ○

---

193. We (the Muslims) declare our Faith in all the Prophets and in all the Books and declare that they are all truthful and righteous and we also declare that obedience to those Prophets and Books was binding on the people in their own times. We are the obedient servants of God and we believe in this rule that whenever a Prophet comes with heavenly commands and injunctions it is binding on the people to obey him and follow those divine commands and heavenly instructions. The People of the Book, against the rule, reject all other religions and are up holding their abrogated one. The People of the Book reject the orders and injunctions of the Prophet which are in fact the injunctions and orders of God.

194. You (the Muslims) should not be afraid of their enmity and treachery, God is your Protector and Defender from their harms and evils. These Jews and the Christians cannot do you any harm. God sees and hears all and knows the intentions and circumstances of everyone.

195. The Jews swerved from these verses and did not accept Islam and the Christians rejected too and began to say in pride and prejudice that they had a colour which the Muslims did not have. The Christians had made a colour yellow, and whenever a child was born among the Christians or whenever someone would embrace Christianity he was baptized in that colour and it was said that he had become a purified holy Christian. So God in answer to their self-assumed colour, says to the Muslims, 'You should declare that you have adopted the colour of God, (the right religion of Islam). Whoever comes within its fold is purified from all sorts of defilement.'

139. Say : 'Do you then dispute with us about God although it is He Who is our Lord and Who is your Lord. Ours are our deeds and yours are your deeds ; and we are singularly (sincerely) resigned to Him.'[196]

١٣٩ قُلْ أَتُحَآجُّونَنَا فِى اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ ۚ وَنَحْنُ لَهُ مُخْلِصُونَ ۝

140. Do you say that Ibraheem and Ismaeel and Ishaq and Yaqub and his children were either Jews or Christians ? Say : 'Do you know better or God ?' And who is more unjust than that who concealed that testimony which is proved to him from Allah and God is not heedless of your works.[197]

١٤٠ أَمْ تَقُولُونَ إِنَّ إِبْرٰهٖمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَ
يَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصٰرٰى ۗ قُلْ ءَ
أَنتُمْ أَعْلَمُ أَمِ اللّٰهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهٰدَةً
عِندَهُ مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ بِغٰفِلٍ عَمَّا تَعْمَلُونَ ۝

---

196. The Muslims say to the People of the Book, 'Your dispute about God and your thought that no one is worthy of divine kindness and mercy except yourselves is quite absurd. As He is your Lord, He is our Lord too ; and whatever we do, we do with sincerity and for Him alone, and do not do like you out of selfishness and prejudice and out of pride in our forefathers. We see no reason that your deeds may be granted and our deeds rejected.'

197. The Jews and the Christians are absolutely wrong when they say that Hazrat Ibraheem and Hazrat Isma'eel and other Prophets were either the Christians or the Jews. God says : 'Hazrat Ibraheem was neither a Jew nor a Christian.' Now the Jews and the Christians should tell them (the Muslims, or God) whether their knowledge is greater or Allah knows better.

141. That was a party which has passed away. For them is what they did and for you is what you do and you shall not be questioned about their actions.[198]

١٤١ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُم مَّا
كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ۝

198. This verse has recently passed. But because the idea of ultimate salvation was deep-rooted in their hearts (Jews and Christians) and they thought that they were the descendants of Prophets and saints hence they would be salvated sooner or later by the intercession of their forefathers, so in order to exterminate this deep-rooted idea from their hearts this verse is repeated with an additional emphasis.

Or we can say that in the past verse the address was especially confined to the Jews and Christians and the current verse is a warning to this Ummat of the Holy Prophet that they should not follow the Jews and the Christians in this false idea of ultimate salvation through the efforts of forefathers. Such an expectation from elders, nevertheless, does creep into the minds of the common people and they begin to cherish such illusionary hopes that their pious ancestors would save them from the wrath of God and the chastisement of the Hell. It is an absurd idea because everyone is responsible for his own actions.

Note : The traditional intercession is for the sins and not for infidelity. The Muslims believe in the intercession of the saints, pious men, angels, Prophets. They believe that by the permission of God the above persons will intercede for the pardon of a sinful believer and also for the promotion of a pious believer (Momin). But so far as an unbeliever (Kafir) is concerned there can be no intercession for him as has been declared in the Holy Quran. As against the Muslims, the Jews and the Christians believe that whatever they do, it would not be harmful for them and whatever they believe or reject, their forefathers shall save them in the Hereafter. Obviously this idea is totally against reason and nullifies the whole series of divine constitutions which have been sent for the reformation and training of mankind and for the sake of purification of souls and for ultimate salvation. The reconciliation of God and man by means of the incarnation and death of Christ is that absurd belief cherished by the Christians, which has given birth to the famous Belief of Atonement. It means a man of filthy ideas and wicked actions is equal to a man with a pious character ! The Holy Quran has proclaimed that no one shall be held responsible for the actions of another. No one shall hold up the burden of the other. Everyone is responsible for his own actions. This idea is quite feasible and rational and is in vogue all over the world in the courts and in all other daily transactions. The Day of Judgment shall also sustain this principle of individual atonement for the individual self.

SECTION 17

142. Now the foolish men will say, 'What has turned the Muslims from their Qiblah on which they were ?'[199] Say, 'To God belongs the East and the West, guides whom He will to a straight path ?'[200]

١٤٢ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلّٰهُمْ عَنْ
الجزء قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِّلّٰهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

---

199. Hazrat Mohammad (صلى الله عليه وسلم), when came to Madinah, continued the prayers (Salat) towards Baitul Muqaddas for sixteen or seventeen months. Afterwards, he was ordered to face Ka'aba. When this order came the Jews, the Idolators, the Hypocrites and some weak Muslims at their instigation began to create doubts about the Holy Prophet and Islam. They said that this man performed his prayers facing Baitual Muqaddas, which was the Qiblah of the bygone prophets, now what had gone wrong with him that he left it and began to face Ka'aba. Perhaps he did so out of envy against the Jews, or he was doubtful and confused about his own religion, and it proved that he was not a true Messenger of God.

Allah informed the Prophet and the Muslims about those objections and doubts of the enemies and about the answers thereto, so that none might prevaricate and demur in reply.

Note : The Article on Mohammad (s.m.) in the Encyclopaedia of Islam, the falsest book full of thousands of heinous allegations against Islam, says that the Holy Prophet began to say his prayers facing Baitul Muqaddas in order to entrap the Jews and the Christians but when they did not surrender the Prophet again turned towards Ka'aba.

200. O' Mohammad ! Say to them, 'We have neither changed our Qiblah out of any envy against the Jews, nor out of any self-prejudice, nor out of our own will. We have changed it only because we are ordered by God to change. Obedience to the Divine Command is our real religion. We do not follow our own will or sentiments. Formerly we were ordered to face Baitul Muqaddas and we obeyed it ; now we are commanded to face Ka'aba and we surrendered before that Command. To raise objection against our action and argue about it is sheer folly. It is against reason to question an obedient slave why he does this or why he does that. The slave is obedient to the will of his master and works according to his orders.'

'And so far as the mysteries of the Divine Commands are concerned who is that to understand them all and who can make you foolish infidels understand ? It is, however, understandable that the appointment of Qiblah is devised to set the way of worship. It is not the worship in itself. About the fixation of Qiblah God has had dealt with the peoples differently. Different peoples have been given different ways. God is the Master of all directions and circumstances. Whenever He wills He tells a way which is most straight and the shortest of all and the nearest to Him. And we are fortunate that we are directed to that Qiblah which is superior to all other Qiblahs.'

143. And thus We have made you a moderate Ummat so that you may be witnesses against the people and the Messenger may be a witness to you.[201] And We had not appointed that Qiblah on which thou was before but to know who would follow the Messenger and who would turn on his heels.[202] And, of course, it fell heavy but on those whom Allah guided.[203] And Allah is not such as to spoil your faith (Eman). Verily Allah is very Kind to His servants and Extremely Merciful on them.[204]

١٤٣- وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ
عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۭ وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِىْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ
يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۭ وَاِنْ كَانَتْ
لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ۭ وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ۭ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

201. As your Qiblah is Ka'aba which has been the Qiblah of Hazrat Ibraheem (عليه السلام) and which is superior to all the rest, similarly, you are made the best people (Ummah) and your Prophet is made the perfect-most and the pious-most of all the Prophets. Due to this perfection and excellence you shall stand as a reliable witness against all other Ummahs and the Holy Prophet in return confirm your witness and statement. It occurs in some Traditions (احادیث) that when the former Ummahs would belie their Prophets and Messengers on the Day of Judgment and say that they were not warned, nor guided by anyone in the world, at that time the Ummah of Mohammad (صلی اللہ علیہ وسلم) shall stand as witness against those infidels and will declare that the Prophets are truthful and they are false. Aferwards, the Holy Prophet, who is fully aware of all the conditions of his Ummah, will confirm their statement as true. The Infidels will argue that their evidence cannot be reliable because they had not lived in their age nor seen them. This Ummah will rejoin that they had come to know of their behaviour through the Holy Quran and the Traditions of the Holy Prophet.

Note : Moderate (وسطا) means that this Ummah is upright on the straight path which has no aught of swerving and is free from extremes.

202. Your real Qiblah was Ka'aba which comes from the time of Hazrat Ibraheem (عليه السلام). The change towards Baitul Muqaddas for the time being was meant to test who obey and who do not obey. Those who kept faithful to Eman have high degrees of grace with Allah.

Note : The future tense of (لِنَعْلَمَ) in the current verse and the use of حتیٰ نعلم and فليعلمن etc. at other places, apparently show that God did not know those things beforehand (God forbid), but came to know afterwards, whereas the fact is that God's Knowledge of all things is precedent (قديم) كَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيْمًا God has had the knowledge of all things. In short, it is necessary to find out the real sense of knowledge or knowing (علم) which God has used in the Quran. The following meanings and explanations are given by the Scholars of Quran :—

(1) To separate or distinguish,

(2) To test or see,

(3) Some have ascribed the futurity to the knowledge of the Muslims and the Prophet or those who are addressed,

(4) Some more eminent scholars ascribed it to the present knowledge which is ascertained after the occurrence of the known object and which justifies the reward and punishment, the good and bad side of the matter or object concerned. This explanation is generally appreciated by a majority of those scholars.

(5) But some more prominent scholars who firmly rooted in knowledge have given two most critical and profound explanations

(a) The substance of the first is that according to Quran all things from the first to the last, big or small, few or numerous are before God and He knows them all at once. There is no anteriority or posteriority in His Knowledge. But those things are anterior or posterior in relation to one another. So from the viewpoint of Divine Knowledge they are all present as if they are one composite whole. Hence, there is no possibility of any tense—past, present or future—in the Divine Knowledge. But due to the mutual anteriority and posteriority these three tenses shall come out automatically. So God sometimes describes those things from the vision of His Knowledge as He deems fit or congenial to the moment and opportunity ; and sometimes from the consideration of the mutual fitness of those objects or events. Under consideration of a very critical and minute difference, the present or the past tense is always used in the former case and the future tense cannot be used. In the latter case, however, the present tense is used for the present, the past tense for the past and the future tense for the future. So wherever, the the future events are described in the past tense as نادىٰ اصحٰبُ الجنة etc. the first principle is applied i.e., everything is present and existing in God's Knowledge. And where the past events are described in the future tense as in the current verse or the like of it, there the consideration is that it is future in relation to its past and from the viewpoint of God's Knowledge there is no futurity. And as such we cannot doubt about the Precedence of Divine Knowledge.

(b) The substance of the second research is that we get the knowledge of things by two ways. Firstly we get to know them directly and secondly we get to know them indirectly. For example, sometimes we see the fire actually by our eyes and sometimes the fire is behind a wall but we get sure about the fire by observing the smoke. The first one is the Direct Knowledge and the second one is the Indirect Knowledge. Sometimes these two kinds of

knowledge have simultaneous occurrence. For example, if we see the fire from a little distance the smoke shall also be seen. So, in this situation both kinds of knowledge—Direct and Indirect—are attained. These two knowledges from a cursory glance appear to be simultaneous. None appears to be precedent to the other. But the fact is that the Direct Knowledge of the fire is precedent to its Indirect Knowledge and the latter is so immersed in the former that it is not easily perceived by the mind. Similarly, sometimes the simultaneous knowledge of two things is gained directly,. e.g. we observed the fire and the smoke simultaneously. In the same way, sometimes the knowledge of one thing is gained directly and the knowledge of the other is gained (through the medium of the first thing) indirectly, e.g. the knowledge of the smoke directly and the knowledge of the fire through the smoke, or the knowledge of the fire directly and the knowledge of the smoke through the fire, occur to the mind simultaneously. But as we write with the pen in hand, althoug the hand and pen move simultaneously in the practical observation, yet it is the fact that the movement of the pen is subservient to the movement of the hand, and as such the movement of the hand is precedent to the movement of the pen. In the same way, in spite of the simultaneous occurrence of the direct knowledge of one thing with the indirect knowledge of the other thing to the cursory observation, sound sense demands the precedence of the direct knowledge to the indirect knowledge.

Now we turn to the Knowledge of God and apply the above principle. God's Knowledge of all things is both Direct ond Indirect—the knowledge of Cause through the Effect and the knowledge of Effect through the Cause. And both these knowledge are simultaneous from Eternity though the indirect knowledge is immersed and lost in the direct knowledge. In the same way, the direct knowledge of a thing and the indirect knowledge of the other thing, are side by side and both are eternal, though on the basis of the above principle the direct knowledge is precedent to the indirect knowledge. So, wherever, the future tense or the future meaning are found in connection with the Divine Knowledge it is from the viewpoint of Indirect Knowledge and from the angle of time there is no difference. And wherever the past or present tense is used, there the Direct Knowledge is meant. The main reason of using the Indirect Knowledge is that the audience of the Divine Word are Men, and men, generally get the knowledge of things through the indirect method. And whenever God has used the future tense in relation to His Knowledge, there those things are those which cannot be known by men without a medium. If the people were addressed at such places with the Direct Knowledge they would not be

fully blamed. But where this consideration is not pertinent there the Direct Knowledge is used in the form of the past or the present tense. But because men cannot know those things without a medium and those mediums cannot be known by men before their occurrence and as such man's knowledges (علوم) are not simultaneously gained, so they ascribe the use of future tense to the non-eternity of Divine Knowledge, assuming God as themselves (God forbid). They wonder in bewilderment thinking that God's Knowledge is not eternal. But wise men who are aware of the above point know well and judge accordingly.

203. Primarily the Ka'aba was appointed as Qiblah for the Holy Prophet. Meantime Baitul Muqaddas was made the Qiblah for the sake of examination. And all know that the test is given in a matter which is hard on one's self. So God says that the appointment of Baitul Muqaddas as Qiblah instead of Ka'aba, was really hard on the people.

For the common Muslims it was a hard test because they were generally Arabs and Qureishites and believed in the supremacy of Ka'aba. They had to do against their ideal and custom.

For the specials it was a hard test because it was against the Millat of Ibraheem (the way or creed of Abraham) and they were bound to it.

Those who were especially privileged and who were equipped with a sober insight and a critical power of differentiation between degrees of excellence, thought that turning towards Baitul Muqaddas in place of Ka'aba was a mark of inverse progress or rather a retrogression.

But those, who had access to mysteries and wisdom (حکمت واسرار) and distinguished between the Reality of Ka'aba and the Reality of Baitul Muqaddas with their inner light, evaluated their degrees of excellence separately. They knew well that the Holy Prophet (صلی اللہ علیہ وسلم) epitomized the perfections of all the Prophets and his prophethood was universal, in time and space ; hence one day the opportunity of facing the Baitul Muqaddas should come. This is why on the occasion of the Heavenly Journey (معراج) he had a meeting with all the Prophets and thereafter the order to face the Baitul Muqaddas also came (God knows best).

204. The Jews said that when the real Qiblah was Ka'aba, all the prayers which were performed facing Baitul Muqaddas were spoiled. Some Muslims thought that those Muslims who died meanwhile suffered loss in their wages (ثواب) though the living ones could compensate for their loss. At this the current verse was revealed meaning thereby that when the Muslims performed their prayers facing Baitul Muqaddas only on account of the Divine Order and their Faith (Eman) they shall not suffer any loss.

144. Certainly We see thee oft turning thy face towards the heaven, so of course We will turn thee towards the Qiblah that pleases thee.[205] Turn then thy face towards the Holy Mosque[206] and wherever you are, turn your faces in that direction.[207] And the People of the Book know, of course, that is the Truth from their Lord and Allah is not heedless of the actions they do.[208]

١٤٤. قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضٰهَا ۖ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَ
حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۗ وَاِنَّ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۗ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ○

205. Ka'aba was the real Qiblah of the Holy Prophet and also suited his spiritual attainments and it was superior to all the rest and was also the Qiblah of Hazrat Ibraheem (عليه السلام). On the other side the Jews taunted that when this Prophet was against their Shariah and claimed apposition with the Millat of Ibraheem then why he offered his prayers towards Baitul Muqaddas which was the Qiblah of the Jews. Due to these reasons when the Holy Prophet performed his prayers towards Baitul Muqaddas, his heart wanted that the order of change towards Ka'aba should come. In this eagerness he saw in the sky in search of the angel coming with this new order. This is the time when this verse was sent down and with it came the order to face Ka'aba in prayer.

206. Ka'aba is also known as Masjid-ul-Haram, because the hunting of animals, cutting of grass and trees, etc. are forbidden there and no other mosque is so much revered. When this order came the Holy Prophet was performing the Noon Prayer (صلوٰة ظهر) in group in the Mosque of Bani Salma (بنی سلمه). Two raka'at had been completed facing Baitul Muqaddas. During the prayer the Holy Prophet turned towards Ka'aba and the followers followed and completed the remaining two raka'at. This mosque became famous by the name of Mosque of Two Qiblas (سورة القبلتين or ذو قبلتين).

207. Always perform prayer (Salat) with your face towards Ka'aba whether travelling or aboding, in Madinah or in any other city, on sea or land, or in Baitul Muqaddas itself. In short, wherever you are, you should perform your prayer with your face towards Ka'aba.

208. Do not care at all for the objections raised by the People of the Book against the change of Qiblah, because they know from their Book that the Last Prophet would pray for some time towards Baitul Muqaddas and finally towards Ka'aba. Moreover, they know it too that their real and permanent Qiblah would be according to the Millat of Ibraheem, and as such they also know the change of Qiblah as righteous. They only raise objections out of envy and malice against the Muslims. God knows their intentions fully well and they shall know its result one day.

145. And if thou bring to the People of the Book all signs they will never follow thy Qiblah, nor thou shall be the follower of their Qiblah, neither are they followers of one another's Qiblah.[209] If thou follow their caprices after the knowledge that has come to thee, then surely thou will also become of the unjust fellows.[210]

١٤٥- وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتٰبَ بِكُلِّ آيَةٍ مَّا تَبِعُوا
قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ
بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظّٰلِمِينَ ○

146. Those whom We have given the Book recognise that as they recognise their sons. And no doubt a party of them really conceal the Truth knowingly.

١٤٦- الَّذِينَ آتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ
وَهُمْ يَعْلَمُونَ ○

209. When you know that the People of the Book only hide the truth out of envy and malice, although they know that the order for the change of Qiblah is righteous, then you should not expect that they would conform to your Qiblah. They are so much prejudiced that they will never accept your Qiblah even if you show them all possible signs. On the other hand they are greedy of your obedience to their desires. These people also said to the Prophet, 'Had you been constant in the adherence to your Qiblah, we would have concluded that you are the promised Prophet.' And this they said to influence you so that you may return to their Qiblah. But this is their baseless hope and vain desire. You can never return to their Qiblah, because this order for facing Ka'aba shall never be abrogated. Moreover, when they are not themselves unanimous about Qiblah itself and are extremely divided about its original direction how they dared entrap others under their obedience. The Qiblah of the Jews is the Sukhra of Baitul Muqaddas and the Qiblah of the Christians is the eastern side of the Baitul Muqadas where the soul of Christ was breathed by Jibraeel. When they are themselves controversial about their own Qiblah, it is mere foolishness to expect the Muslims to fall into harmony with antithetic directions.

210. Apart from all these arguments, if for some time it is supposed that you turn towards their Qiblah after divine revelation and sure knowledge, then at this impossible supposition, you will also become one of those who are unjust. And injustice being a heinous act is never expected from a Prophet. Consequently, it is impossible for you to follow the People of the Book in the matter of Qiblah because it is obviously against knowledge and is sheer ignorance and error.

147. Truth is only that which your Lord says, so do not become of the doubters.[211]

ع ١٤٧۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ○

SECTION 18

148. And for every one there is a direction—Qiblah—that he turns his face towards it, so you race for the virtues. Wherever you may be, God will bring you all together Surely God Can Do everything.

١٤٨۔ وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ
اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

149. And from whatsoever place thou come out, turn thy face towards the Holy Mosque. And surely it is the Truth from thy Lord and Allah is not heedless of your deeds.

١٤٩۔ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ؕ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ؕ وَمَا اللّٰهُ بِغَافِلٍ
عَمَّا تَعْمَلُوْنَ ○

211. If you wish that the People of the Book should recognize the Qiblah at least for the Muslims, and should not misguide the people about it and in this way your Prophethood may rise above doubt, then you should know that the People of the Book have your full knowledge. They know your progeny, your tribe, your birth place, your facial features and your qualities and character etc., and they are so much sure about your Prophethood and their knowledge about you is as they recognize their sons amongst other boys without any hesiation or doubt. But this fact some of them reveal and some of them knowingly conceal it. Whether they obey or do not obey fact is that which is revealed from God. Therefore you should not fear for their opposition in the least.

212. God appointed various Qiblahs for different peoples in the past, which they were ordered to face while worshipping God.

Or it may also mean that the Muslims are scattered all over the world and they have different directions of Ka'aba from their living places. It is, therefore, useless to quarrel about the direction or about the Qiblah. The real aim is to earn those virtues which are required by God and efforts should be made to race for their achievement and should not waste their time in this controversy. It matters little where you are, you shall be brought before God on the Plain of Resurrection. Moreover, all your prayers shall be considered as they are performed towards the same direction. Therefore you should not quarrel about the appointment and direction of Qiblah. You should obey God and do not obey your own personal inclinations.

150. And from whatsoever place thou come out, turn thy face towards the Holy Mosque ; and wherever you are, turn your face towards it,[213] that the people may have no chance to argue with you, but those amongst them who are unjust, do not fear them (their objections) and fear Me,[214] and that I may perfect My grace on you and that you get the path straight—[215]

١٥٠. وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝

213. The order for the change of Qiblah is repeated twice or thrice either because it had various grounds and reasons, and in order to inform about each basis the order is repeated, as قد نرى تقلب وجهك الخ shows that in this order the reverence of the Holy Prophet and his pleasure was intended. لكل وجهة هو موليها shows that it is the general habit with God to appoint a separate Qiblah for a particular Millat and for a particular Messenger possessing a separate Shariah, and لئلا يكون للناس عليكم حجة shows that the reason of the repetition of the above order is to silence the opponents so that they may not raise any objection.

Or

The reason of its repetition is that it was the first abrogation which appeared in the Shariah of Mohammad (صلى الله عليه وسلم) ; hence its repetition is versatile, prudent and wise.

Or

The first verse represents the generalization of circumstances, the second verse represents the generalization of space and the third verse represents the generalization of time. In all conditions, space and time you should face Qiblah when you come before God for worship.

214. The order for facing Ka'aba is given because the Taurat certified it that the Qiblah of Hazrat Ibraheem is Ka'aba and the Last Prophet shall be finally ordered to turn towards it. So, if you were not ordered to face Ka'aba the Jews would have definitely blamed you. Moreover, the Idolaters of Makkah would have said that when the Qiblah of Ibraheem was Ka'aba then why this Prophet was doing against his own claim that he had harmony with the Millat of Ibraheem. Now, neither the Jews nor the Idolaters have any basis to argue with you about the change of Qiblah. But those who are transgressors will go on making hue and cry and blaming you for this change, e.g., the Qureishites will say that the Prophet has now come to know the truth of their Qiblah, and so adopted it, and will gradually yield to their other traditions and customs in the same way ; and the Jews will say that the Prophet has left our Qiblah after the recognition of its truthfulness only out of malice and self-will. You should not care for the objections of such transgressors and continue to obey Our Command.

215. We have appointed this Qiblah for you so that you may be immune from the taunt of the enemy and under its auspices become fully entitled to Our reward grace, blessing, enlightenment and guidance.

151. As We have sent amongst you Messenger of yourselves, (he) recites Our verses to you, purifies you and teaches you the Book and the Wisdom and teaches you what you knew not.[216]

١٥١- كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا عَلَيۡكُمۡ اٰيٰتِنَا
وَيُزَكِّيۡكُمۡ وَيُعَلِّمُكُمُ الۡكِتٰبَ وَالۡحِكۡمَةَ وَ
يُعَلِّمُكُمۡ مَّا لَمۡ تَكُوۡنُوۡا تَعۡلَمُوۡنَ ۞

152. So you remember Me I will remember you, and be thankful to My benefaction and be not ungrateful.[217]

١٥٢- فَاذۡكُرُوۡنِىۡۤ اَذۡكُرۡكُمۡ وَاشۡكُرُوۡا لِىۡ وَلَا تَكۡفُرُوۡنِ ۞

SECTION 19

153. Ye Muslims seek help with Patience and Prayer, really Allah is with the patient.[218]

١٥٣- يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَالصَّلٰوةِ ‌ؕ
اِنَّ اللّٰهَ مَعَ الصّٰبِرِيۡنَ ۞

154. And say not of those who are slain in the way of Allah that they are dead—nay they are living but you are not aware.[219]

١٥٤- وَلَا تَقُوۡلُوۡا لِمَنۡ يُّقۡتَلُ فِىۡ سَبِيۡلِ اللّٰهِ اَمۡوَاتٌ ؕ
بَلۡ اَحۡيَآءٌ وَّلٰـكِنۡ لَّا تَشۡعُرُوۡنَ ۞

216. This perfection of blessing and guidance is like the former perfection of blessing and guidance that God has sent from amongst you a Messenger who teaches you the Divine Commands and purifies you from filthy habits and morals—who perfects you in knowledge and actions.

217. When from Our side, the perfection of blessing on you is made second time, then it is incumbent upon you to remember Us by the tongue, by the heart and fully obey Our orders, then We shall also remember you, i.e., We shall confer upon you new bounties and new blessings. You should thank Our blessings fully well and abstain from sins and ingratitude.

218. Rememberance, gratitude and abstention from ingratitude, which are previously mentioned and which are circumjacent on all obligations and prohibitions, seem very difficult outwardly for a common man, so a method is taught to make them easy to follow and that is seeking help from Patience and Prayer. Perseverance in observation of Prayer and stability in suffering labour and hardship in odd circumstances creates the virtue of endurance in a man. This verse also implies the suffering of hardships in Jihad which follows. The Muslims are instructed to bear hardship in Jihad because in Jihad patience of a lofty nature is required.

219. Those who sacrificed their lives for Allah live in the other world, but you are not aware of their life and its condition. And this is all but the result of patience.

155. And definitely We will try you with some fear and with hunger and with loss of goods and of lives and of fruits.[220] And give good tidings to those patient –

١٥٥۔ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ
مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۝

156. That when some affliction touches them, they say, 'We are the property of God and we are to return towards Him.'

١٥٦۔ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا
إِلَيْهِ رَاجِعُونَ ۝

157. They are the people upon whom are the benefactions of their Lord and mercy. And they are those who are on the straight path.[221]

١٥٧۔ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ
هُمُ الْمُهْتَدُونَ ۝

---

220. Previously the martyrs were mentioned—those who had achieved high degrees of patience. Now a general fact is described. All the people who have embraced Islam shall be put to occasional ordeals and their patience shall be tested. It is not easy to enter into the ranks of the patient, hence you are alarmed beforehand.

221. Those who kept patient in those trials and hardships and also abstained from ingratitude, not only this, but made these disasters a source of remembrance and gratitude, to them O' Prophet give tidings of grace and blessing.

158. As a matter of fact Safa and Marwa are among the Signs of Allah,[222] so whosoever performs the Hajj of the House or Umrah, there is no sin on him that he may do the Tawaf in them ; and whoso does good of his own free will—so God is All-Grateful, All-Knowing.[223]

١٥٨- إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيمٌ ۝

---

222. Formerly, the change of Qiblah and the supremacy of Ka'aba were described. Now, some of its rituals as the performance of Hajj and Umrah (حج وعمرہ) etc. are described so that this description may clearly supplement and confirm the perfection of blessings mentioned above.

Or it can be concluded that endurance of pain and troubles is a very great quality. Due to the endurance of Hazrat Hajra and Hazrat Ismaeel (be peace upon them). Safa and Marwa rose to the Signs of Allah and their tawaf became one of the essential devotions of Hajj and Umrah. Books of Traditions and History are full of their selfless sacrifices and lofty endurance. Their patience, as a matter of fact, exactly illustrates the verse (ان الله مع الصابرين) with a perspective reflection.

223. Safa and Marwa are two hills of Makkah. The Arabs performed the Hajj from the time of Hazrat Ibraheem (عليه السلام) and during the Hajj also went round them in the Time of Ignorance. The Unbelievers had placed two idols on these mounts. They thought that this going round (طواف) was a mark of reverence of those idols. When they embraced Islam and forsook idolatry, they thought that the tawaf of Safa and Marwa was meant to pay homage to those idols : as the reverence of idols was forbidden the tawaf of Safa and Marwa should be forbidden too. They did not know that originally the tawaf of Safa and Marwa was a part of the Hajj and the unbelievers had placed the idols on them due to their ignorance. They had since been destroyed.

The Ansars of Madinah were perturbed about the tawaf of Safa and Marwa because they disliked it in the Time of Ignorance too. When they embraced Islam they said to the Holy Prophet that they already thought it bad. God revealed this verse and both the groups were told that there was no sin or harm in the tawaf of Safa and Marwa. They were originally the Signs of Allah, so their tawaf should be performed.

159. Undoubtedly those people who conceal what We sent down of clear injunctions and the fact of guidance after We expounded them for the people in the Book—they[224] are cursed by God and they are cursed by the cursers.

١٥٩- إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى
مِنْ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ أُولٰٓئِكَ
يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ۙ

160. But those who repented and corrected their work and announced the Truth, to them I grant pardon,[226] and I am Highly Relenting, Extremely Merciful.

١٦٠- إِلَّا الَّذِينَ تَابُوْا وَأَصْلَحُوْا وَبَيَّنُوْا فَأُولٰٓئِكَ أَتُوْبُ
عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيْمُ

161. No doubt who got infidels and died infidels, on them is the curse of God and angels and of the people altogether.[227]

١٦١- إِنَّ الَّذِينَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ أُولٰٓئِكَ عَلَيْهِمْ
لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ أَجْمَعِيْنَ ۙ

---

224. These people are the Jews who hide the facts given in the Taurat as coming of the Last Prophet, the change of Qiblah etc. All those persons who hide the truth for the sake of worldly gain fall in this category.

225. The Cursers include the jinns, the men, the angels and even the animals, because when famine and other disasters befall in the world on account of their sinful actions, e.g. the concealment of Truth etc. the animals and even the trees, plants and rocks are pained and they all curse them.

226. Though some people fell into error due to their concealment of the Truth, yet, when they repented and amended and clearly manifested the Truth after its concealment, We shall send our mercy on them because We are the Relenting, the Merciful.

227. He who himself concealed the Truth or was beguiled by the one who concealed it and remained disbeliever till the last moment of his life and did not repent meanwhile, God accursed him and subjected him to the Hell for ever. Repentence after death is useless. The first group who repented during lifetime got secure from curse and Hell. The second group who did not repent during lifetime suffered from curse and endless chastisement of Hell.

162. They shall dwell in that very curse for ever, neither the chastisement on them shall be lightened and nor they shall be given respite.[228]

١٦٢- خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا
هُمْ يُنْظَرُوْنَ ○

163. And the god of all of you is but One God, there is no god except God, (He) is Excessively Compassionate and Extremely Merciful.[229]

١٦٣- وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ
ع ١٩ ١١ ٣ الرَّحِيْمُ ○

228. The chastisement of the Unbelievers shall be ceaseless and unabated. They shall not be given any respite, nor their affliction shall be lightened.

229. Your real Lord is One and Only One. There is no possibility of pluralism or polymorphism in His Divinity. Now he who rejected Him is rejected for ever. Had there been another Lord he could be used for shelter. Here the matter is not of a Master, King, Teacher or Leader. If one is uncongenial, resort may be sought to the other. Here the matter is quite different and belongs to the Supreme Lord. No one beside Him can be made the Supreme Lord and none beside Him can be expected to benefit or do good.

Note :—When this verse والهكم الٰہٌ واحد الخ was revealed the Disbelievers of Makkah wondered at the existence of One God. They said how could God of the whole Universe and the Dispenser of all be One and what was the reason for it ? At this the verse ان فی خلق السموات الخ was revealed.

SECTION 20

164. Verily in the creating of the heavens and the earth and in the changing of the night and the day and in the ships (boats) which sail in the sea (river) with things of profit for mankind and in the water which God sent down from the heaven and then revived the earth with it after it (earth) was dead and scattered in it all kinds of animals, and in the variation of winds and in the cloud which is subservient to His order between the heaven and the earth—surely in all these things there are signs for the people who are wise.[230]

١٦٤- إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَآبَّةٍ
وَّتَصْرِيفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ
وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُونَ ○

230. In the creation of the heavens so high, stupendous and columnless, and the earth so wide and rocky, in the change of night and day, in the sailing of boats and ships, in the raining of waters from the sky making earth verdant and productive, in the biological and atmospheric phenomena are ample and lofty signs of Divine Oneness, Divine Power, Divine Providence, Divine Wisdom and Divine Mercy for those who are wise and preponderant.

Note :

(a) The Unity of Divine Self (توحيد وذات) was proved by لاالٰه الا هو,

(b) The Unity of Divine Attributes (توحيد صفات) was proved by الرحمٰن الرحيم and

(c) The Unity of Divine Actions (توحيد افعال) is proved by the Verse ان فى خلق الخ and the doubts of the polytheists are all rooted out

165. And there are some people who hold others equal to Allah,[231] they have love for them like the love of Allah;[232] and the believers have more ardent love for Allah.[233] And if these transgressors see that time when they will see the chastisement of God—that the power altogether belongs to Allah alone and that the chastisement of God is very severe.[234]

١٦٥ - وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا
يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۗ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۗ
وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ
الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ○

---

231. Amongst mankind—who are superior to all other creatures in sense and wisdom—there are some who take unto themselves rivals and compeers to Allah inspite of the manifest arguments mentioned above.

232. They not only take unto themselves rivals and compeers to Allah in words and actions only, but they have associated and equalized them in the heart-love too, which works as a source for the emanation of actions.. This polytheism in love and attachment (شرک فی المحبت) is of the highest degree and the polytheism in actions (شرک فی الاعمال) is subservient to it.

233. The love of the Believers for Allah is far greater in firmness and ardour than the love of the Polytheists for their idols, because in worldly disasters sometimes the love of the polytheists for their gods withers away ; and when they shall see the chastisement of the Hereafter they shall express utter abomination for their deities as follow in the next verse. On the contrary, the love of the Believers for Allah is unshaken in all ups and downs of life—pain and luxury, health and disease, opulence and destitution, success and failure. In short the love of the Believers for their Lord is unfailing and ardent both in this world and in the next world. Moreover, the love of the Believers for Allah is also greater than the love which they have for persons other than Allah as prophets, saints, pious men, angels, theologians, their forefathers, children and wealth etc., because the love for Allah is innate and inherent in consonance with His Glory and Greatness, while for others it is indirect and is in compliance with the order of God according to the importance of each in the eyes of God.

(Thou art a heretic if thou dost not redeem the difference of degrees).

It is the habit of the polytheists that they make God and other than God whosoever he may be) equal in love.

234. If the transgressors, who took compeers apart from Allah, behold that coming time (when they will experience the chastisement of God and observe His absolute power and become sure that none can save them from punishment) they can never turn towards others apart from Allah nor expect any benefit from them.

١٦٦- إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ○

166. When those that were followed will disown disdainfully those who had become their followers and see the chastisement and all their ties and relations shall be cut off.[235]

١٦٧- وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ
مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ○

167. And the followers will say, 'We wish we would have returned to the world, then we would have also disowned them hatefully as they have disowned us disdainfully.'[236] Thus God will show them their deeds to make them regret and they shall never get out of the Fire.[237]

---

235. That time shall be such that the followers shall be averse to their leaders and the idolaters from their idols. All kinds of relation shall be cut away and they shall become mutual foes at the divine chastisement before their eyes.

236. The Polytheists will say at that time, 'If a return is possible for us in the world, we would take revenge from them and we would also disown them as they have disowned us today.' But they will get nothing from this untoward and exaspe-rated desire except pain and sorrow.

237. As the Polytheists will be extremely grieved at the chastisement of God and disappointed at the desertion of their gods, in the same way God will make all their deeds an anguish for them, because good deeds like Hajj, Umrah, alms and charities which they would have performed in the world will be rejected due to polytheism (شرك) while polytheism and sins, which they would have committed, will be recompensed by grievious punishment. Consequently all of their actions, good and bad, will become an anguish for them and no deed will be profitable for them and they shall enter the Hell never to come out. On the contrary, the Unitarians and the Believers, even if they go to Hell for their sins, will ultimately get salvation.

SECTION 21

168. O men ! Eat of the things of the earth lawful and pure and do not follow the Satan,[238] without doubt he is your enemy avowed and manifest.

١٦٨- يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا ۖ
وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ
عَدُوٌّ مُّبِيْنٌ ○

169. He but commands you to commit evil deeds and commit immodesty and shamelessness and speak against God such things which you do not know.[239]

١٦٩- اِنَّمَا يَاْمُرُكُمْ بِالسُّوْۗءِ وَالْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ
مَا لَا تَعْلَمُوْنَ ○

---

238. The Pagan Arabs practised idolatry and also gave up bulls in the name of idols and thought it unlawful (حرام) to avail those animals for any use. And this is also a kind of polytheism (شرك) , because the authority of making lawful and unlawful (حلال وحرام) lies with Allah alone. To obey anyone in this connection tantamounts to associating him with Allah. Hence, after describing the evil of polytheism in the previous verses, the act of making a lawful thing as unlawful is prohibited. In short, God has ordered to eat of what is produced by the earth provided it is lawful by Shariah. Those things are forbidden which are either unlawful by their very nature (as the carrion, swineflesh as the flesh of those animals which are dedicated unto any other than Allah and sacrificed to attain nearness to the dedicatee), or they have become unlawful by some external cause (as theft, usurpation, bribery, interest, usury, satta, gambling, etc).

'Do not follow the footstepts of the Satan' means that you should not make unlawful what you will (as the bulls given up in the name of idols) and should not make lawful what you will (as interest, satta, wine and gambling etc.)

239. 'Speak against Allah what you do not know' means that you fabricate injections and orders in Shariah by your own imagination as the modern thinkers have invented many new things by their perverse approach to Islam against the Quran and Sunnah and against the established authorities of Islam.

170. And when they are told to follow the command which God sent down they say, 'Nay, we will follow that we saw our forefathers there upon.' What ? even though their forefathers had no understanding of anything and had no knowledge of the straight path.[240]

١٧٠- وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ
مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ○

171. And the similitude of those infidels is as one calls a thing which hears nothing except a calling and a crying ;[241] deaf, dumb, blind—they understand nothing.[242]

١٧١- وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا
لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْيٌ
فَهُمْ لَا يَعْقِلُونَ ○

172. O Believers ! Eat of the pure things which we have provided for you and thank God if you are but His servants.[243]

١٧٢- يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ○

---

240. They follow the customs and conventions of their ancestors against the Divine Laws. And this is also a form of polytheism (شرك). Most of the modern Muslims are suffering from this disease in their various social and political activities. They leave aside the Quran and Sunnah and follow the traditions of their forefathers or the native customs and conventions. Some of them have deprived their women of the rights of inheritance enjoined by Islam, others feel shame in the marriage of widows, only because their forefathers did it. The Quran says that obedience to any rule, custom, tradition and convention against the Quran and Sunnah is an act of polytheism (شرك).

241. These infidels are deaf that they do not listen to the Truth, they are dumb that they do not speak the Truth, they are blind that they do not see the straight path. So they understand nothing because when these three faculties are lost there is no other way to attain knowledge and comprehension.

242. To invite these infidels to Truth is as to call the animals of a jungle, who do not receive anything except the noise of the call. Same is the condition of those who are themselves devoid of knowledge, nor do they accept the word of those who know.

243. The previous order for the eating of decent and wholesome things was general in nature, but because the polytheists and idolaters do not give up the foot-steps of the Satan and innovate injunctions by their own mind and ascribe them to Allah and do not forsake the pernicious traditions of their ancestors and the faculties of reception of Truth they have lost, so turning from them the Muslims are exclusively addressed and the order for eating the decent and wholesome things is given to them and they are instructed to be thankful to God for the reward they are given by His Mercy. In this verse, there is a very delicate allusion to the obedience and submissior of the Muslims and the disobedience and contumacy of the Polytheists.

173. He has but forbidden you carrion,[244] blood,[245] the flesh of swine,[246] and the animal on which the name of other than Allah is pronounced.[247] Yet whoso is constrained, neither disobeying nor overdoing, then on him there is no sin.[248] Verily God is Most Forgiving, Extremely Merciful.[249]

١٧٣. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ
وَمَا أُهِلَّ بِهِ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا
عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ○

---

244. Carrion is the dead body or flesh of an animal which :—

(a) dies a natural death,
(b) is not slaughterd or hunted according to Shariah,
(c) is slaughtered by intentionally not saying the Words of Takbeer (تكبير),
(d) is killed by throttling,
(e) is killed by a stone, staff or gun,
(f) dies by falling down from some height.
(g) is killed by the horn of another animal.
(h) is torn by a carnivorous, and
(i) a piece of flesh cut away from a living animal,

Note : All carrions are unlawful (حرام). But the fish and locust are exceptions in Shariah. They do not require slaughter also.

245. Here that blood is meant which pours out of the veins and arteries and flows at the time of slaughter. The blood which is exuded on the flesh is holy and lawful. If the meat is cooked without washing that blood, its eating is right and lawful, though it is against cleanliness. The liver and spleen which are a kind of congealed blood are lawful according to Tradition.

246. The pig whether dead or alive or slaughtered according to Shariah is forbidden totally. All the parts of the pig flesh, bone, skin, fat, nail, hair, etc. are forbidden (حرام) and unholy and their use in any way is prohibited and the benefit of any kind from them is unlawful. They can neither be utilized for any personal use nor for any commercial gain.

In the current verse, because the order for the eatables is given, hence the flesh of the pig is mentioned especially, otherwise it is unanimously held that the pig is absolutely unholy and impure because it is the worst of all animals and surpasses them all in impropriety, shamelessness, lust and greed for dirty things and Quran has rightly said فَإِنَّهُ رِجْسٌ (Verily it is an abomination). This is why to use it in any way or gain profit from its parts in business and trade is absolutely prohibited. Those people who eat the swineflesh and benefit from its various parts are also

characterized by the traits of the pig and those characteristics can be easily observed in them. Like a pig they are dirty, greedy, gluttonous, cantankerous, voluptuous and what not.

247. ما اهل بهٖ لغیراللہ means those animals which are immolated to an idol, or a jinn, or a spirit, or a saint or a prophet for the sake of gaining their pleasure and nearness. All such animals are prohibited even though the Words of Takbeer are recited at time of slaughter, because the soul cannot be immolated to anyone except the Creator of the soul.

The abomination of such an animal, immolated to other than Allah, even surpasses that of a dead animal, because the dead one had only this evil that his soul did not come out in the name of Allah whereas the soul of the former was consecrated for other than Allah which is a manifest polytheism (شرك). So, as the flesh of a pig or a dog cannot become lawful although slaughtered by calling the Takbeer or a carrion cannot be purified by the name of Allah, similarly those animals whose souls are hallowed to other than Allah cannot become beneficial or lawful by the name of Allah. But if the consecrator turns back and feels repentent on his folly and then slaughters the animal (he had consecrated before for other than Allah) according to Shariah, then its flesh can be eaten and there is no harm in it.

The scholars have clarified that the animals scrificed with the intention of paying homage to the King at his arrival or immolated to the name of a jinn to safe-guard from his annoyance or sacrificed at the opening ceremony of any function, trade or business, are all forbidden and are like dead bodies, and the immolator is a polytheist (شرك) though the name of Allah is spoken at the time of slaughter. It is reported from the Holy Prophet that God curses him who immolates to other than Allah with the intention of gaining his pleasure and nearness or paying him homage. It matters little whether such man calls or does not call the name of Allah at the time of slaughter. Of course, there is no harm in that the animal is immolated to Allah and distributed among the poor and needy and the benefit (ثواب) trans-mitted to any relative, saint or prophet. Or the animals may be immolated on behalf of any dead person and the benefit (ثواب) transmitted to him. This does not come under (غیراللہ) immolated to other than Allah. Some persons, out of perversity, make this pretension that the real aim of consecrating to the Pirs and Saints is nothing but to feed the poor and the needy in the name of Allah. So it must be noted that false pretension before God does not accrue but harm. Moreover, they should be asked whether their immolation and consecration would be con-summated or not if they gave away as much purchased meat as the consecrated animal in the name of Allah. If they reply in the affiirmative and are ready to give away the purchased meat in the name of Allah, then they are true, otherwise false; and their immolation and consecration is polytheism (شرك) and the animal immo-lated is carrion and impure.

Note : From the current verse it appears that the order for the forbidden things is limited only to the number of things mentioned in it, and it leads to the conclusion that apart from these animals all other animals are lawful, whereas all the carnivora, donkeys, dogs, etc., are all forbidden to eat. The first answer to this doubt is that this limitation is not meantt to confine the prohibiting order to these things alone. On the other hand, it is meant to contradict the opposite side of the order by sustaining the prohibition of the things mentioned in the verse—God has prohibited the use of these things and there is no other possibility, i.e. to regard those things as lawful is absolutely wrong.

The second answer to this doubt is that if the prohibitation is regarded as limited to these things it must have a relative nature, i. e., this prohibition must be taken up only in relation to those things which the polytheists had themselves declared unlawful without any divine sanction as Bahira and Saiba etc., (بحیرہ وسائبہ). In the Days of Ignorance some of the animals were dedicated to idols. Bahira was the animal whose milk was dedicated to the idols and no one used it. Saiba was that animal which was given up in the name of idols as the Hindoos of Bharat do with the bulls. God had only forbidden the use of carrion, swine-flesh, etc. and the polytheists had prohibited the use of Bahira and Saiba, etc. too, and it was an effort of their imagination. So far as the carnivora and other abominated animals were concerned even the polytheists did not contend about them. Hence, this limitation is duly confined to those animals which the polytheists had declared unlawful against the divine order by themselves. The verse does not deal with all the animals of the world that objection may be raised against it.

248. The above mentioned things are forbidden but who has become constrained and about to die of hunger, he is allowed to eat them provided he does not violate the permission, nor goes beyond limit. Violation of permission is that he may begin to eat before he is actually constrained. Going beyond limit is that he may eat more than he requires to sustain his life—stomachful. He should only eat as much as necessary for the preservation of life.

249. God is Extremely Merciful and forgives all kinds of sins of His servants, then why He will not forgive such a helpless and constrained one. He is Extremely Merciful on His servants so He gave clear permission in the time of helplessness to save life by all means. The original order of prohibition is suspended in the time of constraint and helplessness. It is because of His Boundless Mercy ; otherwise being the Absolute Master and Owner, He had the right to say : "Whether your life goes or remains, yon cannot disobey My Order."

A perturbing idea, however, strikes the mind at this place that for a constrained man (dying of hunger) it is very difficult, if not impossible, to estimate the quantum of food necessary for the sustenance of his life. This perturbance is removed by bringing واللہ غفورٌ رحیم (All-Forgiving, All-Merciful) at the end of the verse.

174. Undoubtedly those people who conceal what God sent down of the Book[250] and barter it for a little exchange,[251] they do not fill their stomach but with fire.[252] And God will not speak to them on the Day of Resurrection,[253] neither purify them,[254] and for them is a painful chastisement.[255]

١٧٤ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ
يَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ
بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

250. The Jews not only concealed the Divine Orders of what is Lawful and what is Unlawful and changed them by their own will as mentioned above, but also hid and changed the qualities of the Holy Prophet, Mohammad (صلی اللہ علیہ وسلم). And both these actions are great sins, because they mean that no one in the world should get guidance and truth—the whole world should keep in darkness—although God had sent the Book and the Messenger for the guidance of mankind. So they committed a double crime—they broke against God and tried to betray His servants and keep them in ignorance.

251. They did not keep content with their disobedience to God and the betraying of people, but also took emoluments for their concealment of truth, from those whom they betrayed. And these emoluments were named as gift or offering, while this unlawful grinding of wealth is even worse than eating the carrion or swine-flesh. Obviously, the punishment of such heinous actions must also be grievous which follows.

252. Though outwardly that wealth seems excellent and tasteful, yet in reality it is a fire with which they are filling their belly happily, just like a delicious food—poision-mixed—which gives taste in the mouth but seethes the stomach.

253. Here a doubt arises that other verses of the Quran prove the speaking of God with them in the Hereafter—so "God will not speak to them" here mean that He will not speak to them with mercy and kindness but speak to them with harshness, in order to humiliate, terrify and threaten them. They will be very much pained and embarrased at this harsh address.

Or it can be said that they will not be addressed directly and it would be extremely painful for them. God will speak to them through the angels of punishment.

Note : The threat that "God will not speak to them" clearly shows that the Love of God is hidden and ingrained in the heart of every individual. If it does not manifest itself, it should be considered as an invisible cinder under the ashes. When all the hindrance and obstructions will disappear on the Day of Resurrection that inherent love shall manifest itself in its real ardour. If there would have been no love hidden in the hearts of the infidels this threatening style will be as if a man terrifies his enemy by his careless attitude and displeasure, which is quite meaningless. The lovers and not the enemies deem the indifference of the beloved a heart-renting pain for themselves. Consequently, the heart of everyone would be so much surging with the Love of God on the Day of Resurrection that indifference from His side would be more painful than the chastisement of the Hell.

254. The Believers, howsoever they may be sinful, shall finally enter the Paradise after living for a limited period in the Hell and getting purified there. The Infidels, on the other hand, shall dwell in the Hell for ever and they will not be purified so as to become able for the Paradise. The acts of polytheism have turned them into absolute defilement. Their defilement is inseparable from their 'self'. A sinful believer, however, is just like a holy thing which is polluted by some external defilement. If it is cleansed away it again becomes holy.

175. They are the ones who bartered guidance for error and pardon for chastisement.[256] What a people they are to endure the Fire![257]

١٧٥- أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَٰلَةَ بِالْهُدَىٰ وَالْعَذَابَ
بِالْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ ۝

176. This is because God sent down the Book with Truth and those who created differences in the Book, they have really gone far away in schism.[258]

١٧٦- ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَٰبَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ
ع ٢١ ٥ اخْتَلَفُوا فِي الْكِتَٰبِ لَفِي شِقَاقٍ بَعِيدٍ ۝

255. What a more grievous chastisement than that can be that the fire will not only encompass their physical bodies but also seeth their interior-self and the Real Beloved (Allah) will be displeased and they shall never get rid of this bitter disaster. (God forbid).

256. They are really befitting this punishment because they themselves spoiled the capital for salavation and preferred error to guidance and with pleasure fell into error. They forsook the means of salvation and divine pardon and undertook trials of punishment.

257. They are freely running towards the Hell by committing such crimes as if they are satisfied with and happy at the Fire and bartering their wealth and life for it; otherwise all know what a painful thing it is to endure the torment of fire!

258. The mian cause of their bartering guidance for error and bartering pardon for punishment or the main reason of their aforementioned chastisement is the transgression of the truthful Book which God sent down and the creation of all kinds of differences in the Book which required absolute confirmation. Consequently they fell far away in enmity and hatred of Truth and extremly opposed its injunctions and instructions.

Note : The endurance of fire mentioned in the previous verse looks unimaginable and self-contradictory, hence an allusive explanation is provided in this verse.

SECTION 22

177. **Virtue is not merely that you turn your face towards the East or towards the West,[259] but the great virtue is that whoso believes in Allah and the Last Day and the Angels and all the Books, and all the Prophets, and spends wealth despite its love (out of His love), for kinsmen and for orphans and for the needy and for the travellers and for the beggars and for ransom of necks and observes the Prayer regularly and pays off the Zakat regularly, and the keepers of their covenant when they have concluded it and the endurers (of pain) in tribulation and in adversity and in time of war[260]—these are the people who are the Righteous and they are those who are the Pious.[261]**

١٧٧- لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ
الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى
حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ
السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ
وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ
وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ
اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○

---

259. The Jews and Christians bitterly heard about their condemnation in the previous verses. So they said that they had ample signs of guidance and pardon in their deeds. They performed the prayer according to the Divine Order and facing the Qiblah appointed for them. In the presence of such deeds as the performance of prayer, which was the most excellent obedience and worship, and other virtues, how they were entitled to such torments. In answer to this conviction of the Jews and Christians it is said that the great virtue necessary for Divine Pardon and Salvation is not merely to face the East or West. If they turn back from the fundamental tenets of faith their prayer is absolutely useless. The prayer and other good actions without belief in the principal tenets of faith are like a body without soul. The faith or Eman is the basic virtue and the excellent morals and good deeds can become virtue only when the basis is strong, otherwise they are rejected. Consequently, Virtue lies in two principal realities :—

A. Faith (Eman).

B. Excellent Morals and Good Deeds.

260. The Real Virtue and Goodness, which is the source of guidance and the cause of pardon consists of Right Faith, Excellent Morals plus Good Deeds.

A. Right Faith

(a) Belief in Allah.

(b) Belief in the Hereafter.

(c) Belief in all the Angels.

(d) Belief in all the Heavenly Books.

(e) Belief in all the Prophets.

B. Excellent Morals and Good Deeds

(a) One should expend of wealth despite its love, apart from Zakat, for :

(i) the Kith and Kin.

(ii) the Orphans,

(iii) the needy,

(iv) the travellers,

(v) the beggars who are poor, and

(vi) the ransom of necks, e.g., the ransom of those Muslims who are imprisoned by the Kafirs unjustly or the ransom of the indebted or the ransom of slaves or the payment of the amount of money required by the master from his slave as a condition of his liberation.

(b) Observe the (Salat) regularly and uprightly.

(c) Pay the Zakat of wealth—gold, silver, commercial goods etc.

(d) Fulfil the Covenant and Keep the Promise.

(e) Keep steadfast in hunger, tribulation, adversity, hardship, peril, jehad and all other ups and downs of life.

The Jews and Christians both lack these noble ideas, excellent morals and good deeds termed by the Quran as Real Virtue. As such their pride in occasional prayers, their hope for pardon and atonement and their presumption of guidance is absurd. Unless they hold those beliefs and possess those morals and perform those deeds mentioned in the verse they can neither claim guidance nor deliverance from the Divine Punishment.

261. Only those people who are characterized with the above mentioned beliefs, morals and deeds are righteous in their faith, morals, deeds and religion or in their words and promises ; and they are pious in their morals and actions or they ward off evils, sins and divine punishment. The People of the Book cannot be righteous because they are devoid of the real virtues.

178. O Believers ! Equality is prescribed for you in the matter of the murdered :[262] freeman for freeman[263] and slave for slave[264] and woman for woman.[265] Then whoso is pardoned of something by his brother he should act according to the usage and make the payment graciously.[266] This is a concession and a relief from your Lord and a mercy[267] Then whoso commits aggression after this decree for him is a painful chastisement.[268]

١٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى
الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى
بِالْاُنْثٰى ؕ فَمَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ فَاتِّبَاعٌ
بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ
مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ○

---

262. It was a custom among the Arabs and the Jews in the Days of Ignorance that the free man coming from a lower class was killed in qisas for the slave of a master of the upper class and the man for the woman each to each and two free men for one free man. This inequality is abolished by Allah in the Quran by the Order of Qisas—slave for slave, free man for free man, one for one, etc.

Qisas means equality. All are equal before Law. The lives of all human beings are equal whether slave or master, free man or free woman, slave man or slave woman, poor man or rich man, upper-class man or lower-class man, king or subject, old man or child, learned or ignorant, sick to death or healthy, blind, deaf, dumb or able-bodied. The distinction in Law held by the Arabs and Jews in the Pre-Islamic days was unjust.

Note : In the previous verse the principles of virtue and goodness were described. These principles provide the basis of guidance and salvation and also allude to the laxity of the Jews and Christians in the fundmental requisites. It is openly announced that without these virtues, no one can become pious and righteous. Hence turning from the Jews, Christians and Ignorant Arabs, who do not possess the qualities of virtue and righteousness, the address is made exclusively to the Muslims, and different offshoots of Virtue—the physical and monetary devotions and other transactions—are described to them. These offshoots of Virtue can be performed only by the one who has become firm in the aforementioned principles. Others are not even worthy of this address, which must be a matter of great shame for them.

The rules and regulations, which are described in the following verses, especially aim at the guidance and teaching of the Muslims. Meanwhile, the Jews and Christians are also blamed for their vices and innovations. For example كتب عليكم القصاص فى القتلى

(Equality or Qisas is prescribed for you in the matter of the murdered) clearly shows that the innovations of the Jews and Pagan Arabs, etc.. upon the Law of Equality were absurd and an infringement of the Divine Command. The changes and innovation brought about by the Jews and Christians lead to the conclusion that they are not characterized by the Real Virtue mentioned above, because their belief in the Scriptures and the Prophets is not upright and they are bold enough to break the Divine Covenant, heedless of the consequences. Moreover, they also failed in firmness and patience. If they would have been firm and patient, they would have not gone beyond the limits of Divine Law when taking vengeance for the murder of their relatives. At the time of retaliation they were so much overpowered by the wilful sentiments that they did neither care about the Scriptures, nor the Prophets, nor common sense and sentenced the innocent to death. In short, the Jews and Christians proved themselves averse to Faith, lax in Excellent Morals and remiss in Good Deeds.

263. This is the exposition of that Law of Equality which is ordered to be observed in retaliation, meaning that only that free man who is the real murderer shall be slain in qisas of a free man. Random killing of any other man or more than one man from the tribe of the murderer is not allowed.

264. If the murderer of a slave is another slave, the murderer-slave shall be slain in qisas. If the murderer-slave belongs to a master of the lower tribe, and the murdered-slave belongs to a master of the upper tribe, in this case also the murderer-slave, and not a random free-man of the lower tribe, shall be slain in qisas.

265. If the murderer of a woman is another woman, only the murderer-woman shall be slain. An innocent man from the lower tribe shall not be slain if the murdered woman belongs to an upper tribe and the murderer-women belongs to a lower tribe.

In short man for man, woman for woman, slave for slave is the Law of Qisas or the Law of Equality. The transgression which the Pagan Arabs, the Jews and the Christians committed is prohibited totally.

Note : In a case when the murderer is a free man and the murdered is a slave, or when the murderer is a man and the murdered is a woman whether the Qisas shall be taken or not ? This verse is silent about this case and it is controversial among the Scholars of Jurisprudence (آئمہ فقہ). From the verse ان النفس بالنفس (Soul for a soul) and the Tradition المسلمون تتکافو دماءهم (All the Muslims are equal in retaliation and blood-money) Imam Abu Hanifa (رحمۃ اللہ علیہ) infers that in both the cases the qisas shall be taken.

As the old and young, sick and healthy, weak and strong are equal in the Law of Qisas, similarly, Imam Abu Hanifa argues, free man and slave man and slave woman are equal in the Law of Qisas, provided the murdered slave is not slain by his Master. According to Imam Abu Hanifa there is also qisas between the Muslim murderer and the murdered Zimmi (non-Muslim subject of an Islamic State). No one, however, believes in the qisas between a Muslim and a Harbi (non-Musilm of a State of the infidels).

266. If some of the heirs of the slain forgive the retaliation, the murderer shall not be killed in qisas. It shall be seen how the heirs have pardoned the retaliation, either without any blood-money only for the sake of reward in the Hereafter, or with lawful blood-money or the heirs compromised on some amount of wealth or money. In the former case, the murderer shall be completely free of their demand, and in the latter case the murderer should pay the amount with graetfulness and broad heart.

267. This allowance, that in the case of intentional murder you are at liberty either to take the qisas (retaliation) or the deyat (blood-money) or forgive him, is a relief and a kindness from God both on the murderer and the heirs of the slain; and this concession was not granted to the former people. For the Jews only qisas and for the Christians blood-money or pardon were prescribed.

268. After this concession and mercy, violation and transgression and the following of the pratice of Ignorance or the killing of the murderer after accepting the blood-money or after forgiving, shall be dealt with a violent punishment in the Hereafter; or the murderer of the murdered shall be killed as a punishment in this world.

179. And for you in retaliation is great life, ye men of understanding,[269] haply you may hold on (restrain or abstain).[270]

١٧٩. وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ○

269. The Order of Qisas (capital punishment for intentional murder) may outwardly look very heavy but wise men can understand that this order is the cause of numerous lives, because the fear of retaliation will restrain the passion for commit-ting murder and it will also restrain both the parties from sheddding further blood. In the Days of Ignorance there broke out a tremendous blood-feud on account of one murder case and thousands of lives were destroyed. When the qisas is taken from the proper murderer himself all the rest of lives are saved automatically.

It can also mean that in case of the murderer qisas is the cause of life in the Hereafter.

270. لعلكم تتقون means so that you may refrain from murder and blood-shed for fear of retaliation (قصاص) and the punishment of the Hereafter. It also means that you may restrain yourselves from disobedience to the Divine Law of Retaliation, particularly when you have come to know the main motive behined the qisas.

180. Prescribed for you, when death approaches any one of you, provided he leaves behind some property, is to make testament for his parents and kinsmen with justice—this order is obligatory on those who ward off evil.[271]

١٨٠. كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ۝

271. The previous order was connected with the life of the dead person, this order is related to his wealth, and is an elaboration of the implied order in the clause وآتى المال على حبه ذوى القربى (spends wealth inspite of its love for the kith and kin, etc.) which forms a part of the aforementioned general principles of Virtue.

It was a custom among the people that the wealth of the deceased was given to the wife and children and particularly to the sons alone. The parents and other relations were deprived of the share in the property of the deceased. This verse bids Muslims to distribute the property among the parents and other kinsmen according to justice. The dying one was bound by this principle when making a bequest. The making of bequest to parents and kinsmen with justice was imperative on the dying person before the Verse of Inheritance came down. When the Laws of Inheritance were revealed in Sura Nisa the inheritors and their shares were fixed by God Himself. Now the making of bequest is not compulsory on the dying one because its necessity ended with the coming of the Laws of Inheritance. It is, however, voluntary, but it cannot be made in favour of an inheritor, and not more than one-third is allowed. Of course, it is still compulsory on that dying person who is indebted or engaged in some commitments of lawful nature.

Note: The comments given by Abdullah Yusuf Ali under this verse read as follows :—

'There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free will, think of his parents and his next of kin, not in a spirit of injustice to others, but in a spirit of love and reverence for those who have cherished him. He must, however, do it" according to reasonable usage". the limitations will be seen further on,' (Note 186 :—The Holy Quran).

These comments are basically wrong and against the revelation of the verse. There were no rules for the disposal of intestate property in the Pre-Ismamic period and if there were, they were quite absurd and unjust. The verse was revealed to eradicate the unjust customs of the Pagan Arabs. The Laws of Inheritance were gradually finalized starting from a compulsory bequest in favour of the parents and other kinsmen.

181. **Then if anyone changes the testament after that which he heard, the sin shall rest upon those who changed it, surely God is All-Hearing, All-Knowing.—[272]**

۱۸۱- فَمَنْ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝

182. **But if anyone fears partiality or sin on the part of the testator, and makes peace between them, then there shall be no sin upon him.[273] Surely, God is Highly Forgiving and Extremely Merciful.[274]**

۱۸۲- فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

---

272. If the judges or the distributors do not carry out the just bequest of the deceased person, there is no sin on the part of the testator. The judges or the distributors shall be sinful. God Hears all and Knows the intentions of all.

273. If some one falls in doubt or comes to know that the testator has departed from the right course and acted partially, intentionally or unintentionally, and makes a more just arrangement according to Shariah to the agreement of the interested parties, there shall be no sin on the part of such a mediator. Such changes and alterations in the bequest are lawful and better because they sweep off dangers of enmity and quarrels and establish a brotherly atmosphere in Muslim Society.

274. God even pardons the sinful, then why not shall He Pardon a man who intervened only to make peace and save the parties from an unjust deed ?

Or God is Forgiving for the testator who had made an unjust bequest but understanding the Law of God turned back from that bequest in his lifetime before death.

SECTION 23

183. O Believers! Prescribed for you is the Fast as it was prescribed for the people before you,[275] so that you may become pious.[276]

١٨٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

275. This order is connected with fasting which is one of the pillars of Islam and is very painful and hard on those persons who are the slaves of desire and lust. It is, therefore, prescribed in imperative and commanding words. Fasting is not newly prescribed for this Ummah exclusively. It comes from the days af Hazrat Adam (عليه السلام) though the number of days might have been different.

Fasting is an important column of Patience previously prescribed in the fundamental priniciples of Real Virtue. The Prophet has called 'fasting' as 'halfpatience'.

276. Fasting creates the habit of restraining the 'self' (نفس) from its likings. When the habit of self-denial develops it will be easy to restrain the 'self' from those likings which are unlawful in Shariah. Moreover, fasting shall also weaken the power and lust of the 'self'. In this way you will become pious. The main reason behind the prescription of fasting is that the "haughty self" should be reformed and the performance of those injunctions which are heavy on the 'self' may become easy and you may become pious.

Fasting in the Ramadhan was also prescribed for the Jews and Christians but they brought about changes in it by their own self-will and to their low selfish desires. So لعلكم تتقون (so that you may keep away) contains a rebuke for the Jews and Christians and an instruction to the Muslims—they should avoid disobedience i.e., the Muslims should not distort this order like the Jews and Christians.

Note : Most of the modern Muslims are trying to distort the system of fasting. Fasting is one of the pillars of Islam and it can never be changed. There is a limit to the alleviations granted by the Quran and Sunnah and they should not be tresspassed. I have gone through a news in which Abu Raquiba, the President of Tunisia, is said to have advised the young men of the country engaged in social activities not to keep fast in the month of Ramadhan in the larger interest of the community. The substitution of Social Service for the fasting of Ramadhan is highly condemnable. It is a principle that the Divine Obligations cannot be replaced by any other deed. The Prayer, the Hajj, the Zakat, and the Fasting (صلوٰة وحج وزكوٰة وصوم) cannot be replaced by any other action whatsoever. Those persons who try to destroy the pillars of Islam shall be subjected to a very bitter chastisement ; and such pesons are infidels without doubt. (Tr.)

184. Few days numbered,[277] and then if any one of you is ill or is on journey, for him the making up of the broken fasts by other days.[278] And upon those who can fast rests the redemption which is the food of one indigent man.[279] Yet if anyone does good, of his own free will, it is better for him.[280] And if you fast, it is better for you if you have understanding.[281]

١٨٤- أَيَّامًا مَّعْدُودٰتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ
عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ○

---

277. You should keep fast in the few days which are numbered and not too many. These few days are the days of Ramadhan as described in the coming verse.

278. The period prescribed for fasting is very small and yet alleviation is provided for the sick man for whom it is difficult to keep fast and for the traveller. The sick man and the traveller are at liberty to keep fast or leave it during the period of sickness and travelling ; and the number of fasts left should be made up after Ramadhan either continuously or with intervals.

279. Fasting for complete one month was a difficult task in the beginning because people were not habituated to such exercises. So they were given the choice between fasting and feeding a needy man. This was a kind of redemption of the fast. It was fixed in the form of feeding an indigent man two times in a day so that a kind of resemblance with the fast might be created, because when the non-fasting man gave up his one day's food for a hungry man, he thus restrained his 'self' from one day's meals. But when the people became habituated of fasting this permission was also put to an end and it is described in the coming verse.

Some scholars regard **طعام مسكين** (feeding of a needy man) as صدقة الفطر (the alms given for the broken fast)—those who can give the ransom should give the quantity of one day's food to the needy man. The quantity of this ransom in Shariah is half Sa'a (about 2 seers) of wheat or one Sa'a of barley. If the former sense is taken the verse is abrogated and if the latter sense is taken it stands unabrogated.

Those men who still say that fasting during Ramadhan is not obligatory—it is a matter of choice, whether one keeps it or gives away the ransom—are either ignorant or irreligious or heretics.

280. Glory to God ! It is better to give more than the prescribed quantity to a needy man or feed more than one person.

281. If you know the excellence, reason and benefits of fasting you can know that fasting is far better than parting with the aforementioned ransom. If you know the excellence, reason and benefits of fasting you can never show weakness in observing the fast.

185. The month of Ramadhan in which the Quran was sent down, a guidance for the people and bright signs to find the way and to differentiate the right from the wrong,[282] so whoever of you find this month he should keep fast in it without fail.[283] And if any one is ill or on a journey the broken fasts can be made up by other days.[284] God desires ease for you and desires not hardship for you, and for that you fulfil the number and so that you magnify Allah for this blessing that He guided you and so that you may be thankful.[285]

١٨٥ شهر رمضان الذي انزل فيه القران هدى
للناس وبينت من الهدى والفرقان فمن
شهد منكم الشهر فليصمه ومن كان مريضا
او على سفر فعدة من ايام اخر يريد الله
بكم اليسر ولا يريد بكم العسر ولتكملوا العدة
ولتكبروا الله على ما هدىكم ولعلكم تشكرون ○

282. According to a Tradition the Booklets of Hazrat Ibraheem, the Taurat, the Injeel were all sent down in the month of Ramadhan. The Holy Quran too was sent down in toto from Loh-e-Mahfooz on the first Heaven on the 24th night of Ramadhan and from there revealed to the Prophet gradually according to the circumstances. In each Ramadhan Hazrat Gibraeel rehearsed the revealed portion to the Prophet (صلی اللہ علیہ وسلم).

These facts reveal the excellence of the Month of Ramadhan and its speciality and its relation with the Holy Quran. This is why the prayer of Taraweeh (صلوۃ التراویح) was appointed in this month. So the service of Quran should be specially done in this month with a great zeal and management as it is mainly destined for this purpose.

283. When you have known the excellent qualities of this holy month you should keep fast during it. The permission of redemption which was granted in the beginning as a temporary alleviation is now over.

284. The above general order for fasting apparently rules out the alleviation provided for the sick and the traveller. Hence, the alleviation for the sick and the traveller is again described and the former permission of breaking the fast and making up afterward re-instated.

285. By all those concessions and facilities which are given to you in fasting, e.g., the sick men and travellers are allowed to break the fast and make up the number in any other month with or without intervals, etc. it is meant :

(i) to provide ease for you,

(ii) to save you from the loss of the reward in the Hereafter by allowing you to make up the broken fasts,

(iii) to provide you opportunity for the gratitude to your Lord on the guidance from your Lord.

(iv) to stimulate in you the spirit of magnifying God for His bounties and blessings, and,

(v) to make you of those who are grateful to their Lord.

Glory to God ! Who has prescribed for us such an excellent worship as fasting and also provided alleviations and concessions in times of hardship and taught us the method of making up the loss. when broken, to our convenience.

186. And when question thee My servants about Me so I am near, I grant the prayer of the suppliant when he prays to Me : so they must obey My order and believe in Me haply they may come to the virtuous path.[286]

١٨٦۔ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ ○

---

286. In the beginning eating, drinking and intercourse with women during Ramadhan were allowed during the early hours of night, but after sleeping they were forbidden. Some of the people did against it and held intercourse with their women after waking. In utter repentence they came to the Holy Prophet and confessed their fault and asked about pardon from God. At this the verse came down in which they were pardoned but warned against future declinations. The former order was abrogated and they were permitted to eat, drink and hold intercourse with women till the time of the next fast commenced. This permission is granted in the following verse.

This verse had delicate connection with the description of fasting. When some of the people failed in abstaining from the sexual intercourse they were extremely ashamed of their fault and in deep repentence resorted to the mercy and pardon of God. Allah turned to them and felt merciful on them and also relieved them of hard trial. This new permission was an additional facility and concession and it reinforced the former Verse of Ease.

Another connection is that the followers asked the Holy Prophet whether they should call their Lord loudly or slowly as they were ordered to magnify Him in the previous verse. God sent down this verse. He is Near and hears the call whether loud or low. The order of loud magnification at some occasions is due to other reasons and not because He does not hear a low voice or call.

187. **Permitted to you on the nights of the fasts is to be free with your wives.[287] They are your garment and you are their garment.[288] God is aware that you betrayed yourselves,[289] so He turned to you and forgave you. So now hold intercourse with your wives and seek that God has written for you,[290] and eat and drink until the white thread of dawn is clearly seeable to you distinct from the black thread;[291] then complete you fast till the night,[292] and do not associate with your wives while you are in private devotion in the mosques.[293] These are the limits set by God, so do not approach near them, Thus God describes His verses for the people so that they may hold on.[294]**

١٨٧ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ
لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
عَنكُمْ ۖ فَالْـَٔـٰنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا
الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ
فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ○

287. The acts of eating, drinking and going in to the wives were forbidden in the nights of Ramadhan after sleeping. Now these acts are also permitted throughout the night before day-dawn, the time when the next fast commences.

288. The main idea behind the similitude of garment is the close intimation, intermixation and interconnection between husband and wife.

289. The betraying of 'self' here refers to their intercourse with women in the nights of Ramadhan after sleeping. This action was a sinful deed and invoked the anger of God and diminished their reward. So God forgave them by His mercy and gave permission for the future.

290. You should seek the children ordained for you in the Heavenly Book (Loh-e-Mahfooz) through the intercourse with your women ; mere satisfaction of lust should not be the aim. It alludes to the hatefulness (کراہت) of outside ejaculation and the prohibition of sodomy.

Note : Outside ejaculation is a device to control the birth of a child. Hence all sorts of mechanical or medicinal devices for birth control (which are spreading like epidemics all over the world) come under the domain of hatefulness. The committal of hateful actions is a sin but this sin is lesser than the sin of prohibited actions. God does not like hateful (مکروہ) things also. (Tr.)

291. As you are given the permission of intercourse with your women during the nights of Ramadhan, so you are also given permission to eat and drink in those nights till dawn, the time when the next fast commences.

292. Keep your fast from dawn to night. It shows that fasting uninterruptedly, without even breaking at night is hateful (مکروہ).

293. Intercourse with women during the period of fasting is permitted at nights but it is not permitted during the period of secluded devotion (اعتکاف).

Note : Secluded devotion (اعتکاف) is a traditional exercise for spiritual development and purification of self. Hazrat Aisha (رضی اللہ عنہا) said that the Holy Prophet (صلی اللہ علیہ وسلم) used to engage in secluded devotion (اعتکاف) in the mosque during the last ten nights of Ramadhan till God took him and then his wives followed this Sunnah after his death (Bukhari and Muslim). The place of E'tikaf for a man is the mosque and for a woman it is the corner of her house where she generally observes her prayer. During the period of E'tikaf one should not go out except for very necessary purposes. There is limit of the period of E'tikaf and no restriction of any day or month. E'tikaf may be observed for as little a time as one spends in one prayer. If one goes to the mosque for prayer and also intends E'tikaf for that time, one would get the reward (ثواب). of both.

Hazrat Anas (رضی اللہ عنہ) said that the Holy Prophet was accustomed to engage in E'itkaf in the mosque during the last ten nights of Ramadhan ; but one year he ommitted it and he engaged in it during twenty nights the next year (Trimizee, Abu Dawood and Ibn Majah). The practice of the Holy Prophet shows that engaging in E'tikaf for the last ten nights of Ramadhan is an important Sunnah. It is an obligatory Sunnah for the adjoining populace of a mosque to engage at least one man in the E'tikaf for the last ten days of Ramadhan, otherwise the whole populace shall be sinfull. Such a Sunnah is known as سنت علی الکفایہ (Sunnah alal Kifayah), meaning that one man or few men suffice for the whole populace in the performance of that Sunnah. If no one does all shall be sinful.

Secluded devotion (اعتکاف) in other days of Ramadhan and other months is voluntary (مستحب). If one does one will get reward, if one does not do, there is no sin. (Tr.)

294. The rules and regulations about Fasting and E'tikaf are the limits which are set by God. No one should go beyond those limits, not even approach near them. It means the Believers should not change or differ from them in the least by mere personal opinion or some argument.

188. **And do not eat up the property of one another among yourselves wrongfully,[295] neither proffer a portion of other men's property to the rulers (Judges) wrongfully (sinfully), and you know well.[296]**

۱۸۸- وَلَا تَأْكُلُوٓا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ۝ ع ۲۳

295. Fasting is aimed at the purification of 'self'. Now the purification of wealth is commanded. Abstention from lawful foods is only prohibited while fasting. But fasting from unlawful wealth is prescribed for the whole life and it has no bound e.g. earning of wealth by theft, cheating, dishonesty, bribe, un-Islamic transactions, interest, usury, Satta and gambling etc. is totally prohibited and forbidden.

296. 'Do not deliver them to the rulers' means that you should not give the information of other people's wealth to the cruel rulers, or you should not proffer your wealth to the rulers and judges as bait that you may eat up the wealth of other people by gaining the favour of judges or rulers, or by producing a false witness or false oath or false claim, while you also know that you are on the wrong.

SECTION 24

189. They question thee about the new moon.[297] Say, 'They are the appointed times for the people and for the Hajj.[298] And it is no virtue that you come to the houses from their back side but the virtue is that one should fear Allah; and come in the houses through their doors. And fear Allah haply you may reach your goal.'[299]

١٨٩۔ يَسْـَٔلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ○

297. The disc of the Sun looks unchanged throughout the year while the Moon undergoes different phase every month. This is why the people asked the Holy Prophet about the phases of the Moon. In the previous verses Ramadhan and Fasting were described. This verse points out to the New Moon. The relation between the New Moon and Fasting is obvious. When the New Moon of Ramadhan appears, fasting commences. The Prayers of Taraweeh (صلوٰۃ التراویح) start from the very night the New Moon appears. The description of New Moon is also connected with the performance of Hajj which is described in the coming verses.

298. The people were informed about the main purposes of the changes of the Moon. The people come to know about the period of Zakat, fasting, Iddat (عدت), pregnancy, menses, suckling and other human transactions without any difficulty, and especially the time of Hajj is known easily. Broken fast can be kept in some other month but Hajj cannot be performed in any other days beside the appointed days of Zil Hijjah.

Another idea behind the description of Hajj is that four months, viz, Zee Qa'ad, Zil Hijjah, Muharram and Rajab were regarded as Holy Months (اشهرالحرام). Fighting was forbidden in these four months. Whenever the Arabs had wars in these months they changed the names of the months, e.g., if the war broke out in Muharram or Zil Hijjah they would call it Safar (صفر) and when the month of Safar came they would call it Zil Hijjah or Muharram. To set at naught this idea of the Arabs the description of Hajj is somewhat elabroated. The change of the Hajj Days is totally prohibited. From this verse to the end of this section the rites of Hajj and its relative subjects are described.

299. It was also a custom of the Time of Ignorance that if a man, who would have gone out of the house for the Hajj putting on the Ehram (احرام), would feel the necessity of going back to his house he did not re-enter through the door of the house but climbed on the roof and then went down, or broke into the house from its back side; and they thought this absurd action as an act of virtue. God declared it wrong and ordered to enter the house through its door.

Note : In the former verse Hajj was mentioned. This order is also connected with the Hajj performance.

Some of the Scholars say that phases of the Moon point out to the Hajj Months i. e., Shawwal, Zee Qa'ad and the first ten days of Zil Hijjah—the Ehram should be put on during these days. The People asked the Holy Prophet if they could perform the Hajj in other days. God answered that the days of Hajj are appointed, and He also described the way of re-entereng the house while in Ehram. From this note it is also inferred that to make compulsory and obligatory what is optional and voluntary n Religion is undesirable and forbidden. This inference throws light on the very nature of Innovation in Religion (بدعت فی الدین) and thereby proves that Innovation in Religion is detestable and rejected.

190. And fight in the way of Allah with those people who fight with you,[300] and do not wrong any one.[301] No doubt, God does not like the Wrong-doers.

١٩٠۔ وَقَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ

300. From the time of Hazrat Ibraheem (علیه السلام) Makkah was a city of peace. No one would fight even with his enemy in Makkah. Similarly, the Four Holy Months (Ziqa'd, Zil Hijjah, Muharram and Rajab) were the months of peace. The whole Arabia was at peace during these months. In Zee Qa'ad 6 A.H., the Holy Prophet (صلی اللّٰه علیه وسلم) intended to perform Umrah (عمرہ) in Makkah with his followers. When he reached near Makkah the Idolaters gathered to fight and prevented the Muslims from going onward. At last an agreement was made according to which the Muslims were to recede without pilgrimage and come next year and perform the Umrah and stay in Makkah for three days in peace. Next year (Zee Qa'ad, 7 A. H.) when the Holy Prophet intended to start, the Followers were puzzled what to do if the Idolaters broke the agreement and prevented them from performing the Umrah and were prepared to fight. If they fought it would be a breach of the Holy Months and if they did not fight it was difficult to perform the Umrah.

God sent order if the Idolaters started fighting with them they should retort. But they should neither make the attack first, nor should transgress the limit while retorting the aggression of the Idolaters. They should not be cruel in fighting that they should start killing children, women and peaceful men.

The injunctions and laws of Jehad described at this place are connected with the situation arising from the Treaty of Hudaibeyah. The Muslims were not ordered to fight with the infidels if they kept peaceful according to the Treaty. They were ordered to fight only when they were attacked by the Idolaters of Makkah.

Note : Some of the pseudo-commentators, from this particular situation, have concluded that war is only permissible in self-defence. It is wrong as other verses clearly prove.

Abdullah Yusuf Ali writes :

"War is only permissible in self-defence, and under well-defined limits." (Note 204, The Holy Quran).

Arberry has given the following translation of verse 190 :

"And fight in the way of God with those who fight with you, but aggress not ; God loves not the aggressors."

Here 'aggress not' for لاتعتدوا and agressors for معتدين is a wrong translation and against the real spirit and reference of the verse. Here لاتعتدوا denotes two separate senses. The first one restrains the Muslims from transgression of limits while fighting with the Infidels in answer to their agression, because, the Idolaters were by treaty bound to be at peace while Muslims performed the Umrah. The second sense is related to the Treaty itself, i. e., the Muslims were advised not to break the Treaty which demanded mutual peace and no-war. If the Muslims would have started fighting, it would have been a breach of contract. Consequently, Muslims were instructed not to break the limits of justice and fair sense while fighting with the Idolators, nor break the terms of the Treaty by starting the war against them.

Generally aggression means first attack. Aggression is generally used in a bad sense and an aggressor is looked down and condemned from all sides, because aggression carries the sense of tyranny and cruelty. But the reason knows that first attack is not always bad and oppressive. Sometimes the circumstances demand that first attack should be made on a certain party. Islam permits the first attack for two major purposes :—

(1) for the sake of Allah (in the way of God) ; and

(2) for the sake of subjugated people under oppression of a certain power, e.g. the people of Kashmir under Bharat, as said in the following verse :—

"How is it with you that you do not fight in the way of Allah and for those who are under subjection – men, women and children—who say, "O ! Our Lord bring us forth from this city that the people thereof are oppressors and make for us from Thee a supporter and make for us from Thee a helper" ? (Sura Nisa—verse 75).

'For the sake of Allah' includes the propagation of Islam, the survival of Islam, the extermination of those hindrances which impede the progress and expansion of Islam.

The first attack which is made for the first or the second purpose or for both is not aggression as spoken and used in modern International Law. Islam calls it Jehad. There is no proper equivalent to this word in English language or in any Modern System. If the Muslims fight for the sake of self-defence it is also Jehad. But the real Jehad is the former undertaken in the way of Allah or for the deliverance of the oppressed people in a certain country.

The Muslims, therefore, should not be misguided about Jehad. The Orientalists and the Perverted Muslims have tried to taboo the "Real Jehad" and only allowed the self-defencive war. Even cats and dogs fight for the sake of self-defence. Islam wants to electrify the Muslims to extreminate Kufr (Infidelity) and Fasad (corruption) from the Earth and establish the system of Islam all over the world. Where Jehad by pen is fruitless there Jehad by sword is successful.

One thing, however, should be noted that some pseudo-Islamists advocating world peace say that Islam means peace. It is a very dangerous fallacy. All the forces which are directed against Islam and all the systems which are against Islam, are delared by the word of فساد (corruption) in the Quran. The Muslims are ordered to eradicate (corruption) on Earth. The modern conception of peace leads to nothing but to the status quo of فساد, while the right conception of Islam leads to the eradication of the very roots of (corruption) on Earth. (Tr.)

301. 'Do not wrong anyone' (لاتعتدوا) means that children, women and old men should not be killed intentionally during the war and fight should not be started first by the Muslims because they were bound to honour the Treaty.

191. And slay them wherever you find them and turn them out from where they turned you out,[302] and subversion of religion is more terrible than slaughter.[303] And do not fight with them near the Holy Mosque, unless they fight with you in that place; but if they aggress slay them. Such is the penalty of the infidels.

١٩١. وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم
مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ
وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ
يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ
كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ○

192. Then if they give over, so God is Very Forgiving, Extremely Merciful.[305]

١٩٢. فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

193. And go on fighting with them until there is no more corruption, and there may prevail over the Law of Allah. Then if they desist there is no hostility but to the wrong-doers.[306]

١٩٣. وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ
لِلَّهِ فَإِنِ انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ○

---

302. 'Wherever you find them' i.e. whether you find them within Harem or outside Harem.

'From where they expelled you' i.e. from Makkah.

303. فتنة here means deviation from Islam or apostasy from Islam, or barring other people from Islam. It also implies the efforts of subversion of religion itself.

Prevention from Islam is a far greater sin than slaughter in the holy month. The practice of idolatry and the practice of urging others to idolatry by the infidels is much more detestable than war within the Harem of Makkah. So the Muslims should not demur and answer tit for tat.

304. Makkah, no doubt, is a place of peace; but when they started the fight and persecuted you and vexed enmity on your Islam (an action more heinous than slaughter), they lost security and peace. So kill them wherever you find them.

When Makkah was occupied the Holy Prophet had declared, 'Kill him who takes out his weapons' and all the rest were given security.

305. In spite of all these pernicious activities if they become Muslims and repent for their idolatry their repentence can be granted.

306. War against Infidels is permitted for the eradication of wrong and oppression and for the prevention of the Infidels from betraying other people from Islam and for the establishment of Islamic System in the land. Now those Infidels who forsake idolatry no longer remain transgressors, and as such they are safe from any molestation; but who are still active in spreading infidelity and barring others from Islam, they should be slaughtered of course.

194. The Holy Month for the Holy Month, and there is equality in keeping reverence too. So whoso commits aggression against you, you should also exercise aggression against him as he has done aggression against you. And fear God and know well that Allah is with the pious ones.[307]

۱۹۴۔ اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ
قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ
بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝

195. And expend in the way of Allah and do not throw yourselves into destruction by your own hands[308] **and practice virtue. Verily Allah loves the virtuous.**

۱۹۵۔ وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى
ع التَّهْلُكَةِ ۛۖ وَاَحْسِنُوْا ۛۚ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝

---

307. The Holy Month—present Zee Qa'ad—in which you are now going to perform the lost Umrah is the proximate substitute of the Holy Month—last Zee Qa'ad—in which the Infidels of Makkah had prevented you from Umrah and from entrance into Makkah. Now you can freely retaliate, because in reverence and homage there is equality—if the Infidels respect the Holy Month and do not fight with you, you should also do the same ; if they do not pay any regard to the reverence of Makkah and come upon you to fight and shed blood, as they had done last year, then you should retort bitterly and take the vengeance of all present and past atrocities of the Infidels. But whatever you do you should do with the fear of God. not transgressing His limits and His permission. And God is surely the Helper and Supporter of the pious ones.

308. It means you should spend your wealth in His obedience i.e. in Jehad. etc. and do not cast yourselves by your hands into destruction by avoiding the Jehad or by not spending your wealth in Jehad because it will weaken you and strengthen the enemy.

196. **And complete the Hajj and Umrah for Allah,[309] but if you are prevented then on you rest what you can afford of sacrifice ; and do not shave your heads until the sacrifice reaches its place of sacrifice.[310] Then if any one of you is ill or has an injury or ailment in his head he should fast or give alms or offer sacrifice as redemption.[311] And when you are peaceful and secure so whosoever gets the benefit of Umrah with the Hajj, then on him lies a sacrifice which he can afford.[312] But whosoever cannot afford the sacrifice he should keep three fasts during the Hajj and seven fasts when you return —these are ten fasts in all.[313] This injunction is imposed on him whose family does not live near the Sacred Mosque.[314] And fear God and know that the chastisement of God is really very severe.**

١٩٦- وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا
اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ
تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۝ ع ٢٤

309. After an appropriate description of Jehad during the discussion of Hajj subject, the orders and injunctions of Hajj and Umrah are related.

310. When a man undertook the Hajj or Umrah and wore its Ehram (garment) now its full performance became compulsory. He cannot abandon its performance or put off the Ehram before time. B it if he stopped in way due to illness or the fear of enemy and could not proceed further to peform the Hajj, it is compulsory on him to offer a sacrifice, the least whereof is a goat. He should send the sacrifice to Makkah and appoint the day of its slaughter in the Harem of Makkah. When he is sure about its slaughter at the place of sacrifice he may shave his head and not before. It is known دم احصار (prevention from Hajj or Umrah because of illness or any other cause).

311. If anyone who has put on the Ehram, is taken ill or suffering from headache or head-wound, he can shave his head if necessary, but he shall fast three days or feed six poor men or sacrifice one goat or sheep as redemption. It is known دم جنایت (the performance of actions against Ehram because of disease or pain).

312. The Muhrim (one who is in Ehram) who faced no fear of the enemy or disease or the fear remained for sometime and soon passed away, he should see whether he performed both the Hajj and Umrah—performed the Qiran (قران) or Tamattu (تمتع) and not the Afrad (افراد)—if so then the sacrifice of one goat or the sacrifice of the seventh part of the camel or cow is obligatory on him. It is known as Dam-e-Qiran (دم قران) or Dam-e-Tamattu (دم تمتع). Imam Abu Hanifa calls it Dam-e-Shukr (دم شکر) and allows the Muhrim to eat of it, while Imam Shafaee calls it Dam-e-Jabr (دم جبر) and does not allow the sacrificer to eat of it.

313. One who performed the Qiran or Tamattu but could not provide the sacrifice, he should fast three days during the Hajj month, the last day whereof is the Day of Arafah (9th Zil Hajjah) and fast seven days after the completion of Hajj—after 12th Zil Hajjah. The total of these fasts (3+7) is ten days.

SECTION 25

197. The months of Hajj are few, well-known.[315] So if anyone undertakes the Hajj in these months, it is not lawful to be free with woman, nor indulge in sin, nor quarrelling during the time of Hajj. And what you do of good God knows it.[316] And do take provision with you because the better benefit of provision is to abstain from begging, and fear Me O' wise men![317]

١٩٧ اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؕ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۚ وَاتَّقُوْنِ يٰاُولِي الْاَلْبَابِ ○

314. Qiran and Tamattu are only prescribed for those who do not live near or within the Holy Mosque. They must be the residents of not less than Hull (حل) which is outside Meequat (ميقات). The inhabitants of the Harem of Makkah should perform only Afrad (افراد).

315. From the New Moon of Shawwal till the dawn of Azha or till the 10th night of Zil Hijjah are the Months of Hajj (اشهر الحج). The Ehram of Hajj is put on during these days. Before the New Moon of Shawwal the wearing of Ehram is unlawful or detestable. Consequently, the months or days of Hajj are fixed and well-known. The alteration and change which the Idolaters made in these months out of their self-will or necessity and which is referred to in the verse انما النسئ زيادة فى الكفر (Sura Taubah, verse 37) is wrong and has no reality.

316. فمن فرض فيهن الحج (So the one who undertook the performance of Hajj) means who put on the Ehram with the intention of Hajj in his heart and with the words of magnification on his tongue.

317. There was also this wrong custom during the Days of Ignorance that they thought it a virtuous deed to undertake the Hajj without taking any provision with them and they called it Confidence in Allah (توكل على الله) and when they reached there they loitered begging here and there. So God instructs that those who can, should take the provision with them so that they may save from begging and annoying others.

١٩٨۔ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ
فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ ۪ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ
كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ○

198. There is no sin upon you if you seek the bounty of your Lord.[318] So when yon return from Arafat for the performance of Tawaf remember Him at the Masharil Haram[319] and remember Him as He has taught you and you were before this time really ignorant.[320]

١٩٩۔ ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا
اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

199. Then return for the Tawaf from where all people return and beg pardon from God. Verily, God is All-Forgiving, All-Kind.[321]

318. During the journey of Hajj trade is not forbidden. It is مباح (permissible)—which means that trade during Hajj is neither a sin which merits punishment nor a virtuous deed which merits reward. Some people had fallen in doubt about the validity of trade during Hajj. When the real aim is the Hajj and meantime trade is also done, there is no harm or sin in such an action.

319. Masharil Haram (مشعرالحرام) is the name of a mount in Muzdalifah where the Imam stands. It is excellent to stay on this mount. And wherever one wants he can stay in Muzdalifah except in the Valley of Muhassar.

320. The Infidels also remembered Allah but with polytheism (شرك). That polytheistic rememberance is not wanted. The rememberance with Divine Unity is required to which you are directed.

321. It was also a mistake of the Period of Ignorance and Infidelity that the inhabitants of Makkah did not go to the Arafat thinking that it was outside the Harem, and stayed at the boundary of Harem—Muzdalifah. All the people, with the exception of the Quraish of Makkah, reached Arafat and then returned to go round the Ka'aba in Makkah. So the Quraish are ordered to follow other people in this particular rite, i.e. they should go to Arafat and then return to Makkah, and they should repent for the past error.

200. So, when you have completed the rites of Hajj you remember God as you remembered your forefathers, nay more ardently.[322] Then there is one among them who says, 'O' Our Lord ! Give to us in this world,' and for him in the Hereafter there shall be no share.

٢٠٠. فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ
مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلَاقٍ ○

201. And there is one among them who says, 'O' Our Lord! Give us in this world good and in that world good and save us from the chastisment of the Hell.

٢٠١. وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ○

202. For these people there is share from their earning,[323] and God will soon reckon the accounts.[324]

٢٠٢. أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللّٰهُ سَرِيعُ
الْحِسَابِ ○

---

322. On the 10th day of Zill Hijjah after the completion of Hajj rites—the throwing of stones, the sacrifice, the head-shaving, the tawaf of Ka'aba, the Saee of Safa and Marwa—you should remember Allah during the stay in Mina (منىٰ) as you remembered your forefathers in times of Ignorance and Infidelity, nay you should remember Allah more ardently.

It was an old custom among the Unbelievers that after the performance of Hajj they gathered in Mina and arranged the Market and remembered their forefathers and described their excellence and virtues. So God prevented them from it and ordered to remember and magnify Allah during these days.

323. Previously they were ordered to remember Allah and not others, now they are told that those who remember and pray to Allah are of two kinds. Firstly, those whose chief object is World alone. Their prayer is only for the worldly fame, worldly wealth and worldly gain. These people are devoid of the virtues and rewards of the Hereafter. The second group is the seeker of the Hereafter. They ask for the worldly virtue, i.e. the divine help for worship and performance of virtuous deeds in the world, and they ask for the blessing, reward and paradise in the Hereafter, so such persons shall be duly rewarded for their Hajj and other good deeds.

324. He will in no time check up the accounts of all in Hereafter. Or do not think the Last Day very far. It is coming soon. There is not run-away from it. So in no circumstance you should be heedless of the Last Day.

203. And remember God during the few days numbered.[325] So whoever hastened away in two days there is no sin upon him. And whoever stayed on there is also no sin upon him, who fears.[326] And fear you God and know that you shall be gathered unto Him.[327]

٢٠٣- وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ۭ فَمَنْ تَعَجَّلَ فِيْ
يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ
لِمَنِ اتَّقٰى ۭ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ
تُحْشَرُوْنَ ○

---

325. ایام معدودات means the 11th, 12th and 13th days of Zil Hijjah. After the completion of Hajj the Hujjaj have to stay in Mina. During these days it is incumbent to celebrate the words of magnification after each prayer and during the throwing of stones. In other times also one should celebrate the Takbir and Zikr (magnification and remembrance) too much.

326. Sin is that one may not refrain from things forbidden in Shariah. But there is no sin in staying in Mina for two days or three days provided one does good deeds and wards off evil during the Hajj. It is, hoewever, better to stay for three days.

327. Not especially during the Hajj but in all times and in all circumstances you should fear Allah because you shall have to be raised from your graves and presented before God to answer for your accounts.

Note : A brief account of the Hajj is given below to show the importance of this glorious obligation :—

A. The excellent qualities of Hajj

The Hajj is the fifth pillar of Islam and is a great worship of God. It is reported that all the Prophets from Hazrat Adam to the Last Prophet (صلى الله عليه وسلم) have performed the Hajj of Ka'aba (Baituallah).

Hazrat Abu Hurairah reported the Holy Prophet to have said, "One who performed the Hajj of the Holy Mosque (Bait-ul-Haram) and refrained from impropriety and disobedience, he shall be purified from his sins as a child at his birth. (Bukhari and Muslim).

The Holy Prophet (صلى الله عليه وسلم) has said, "One who goes out to perform the Hajj or Umrah or goes out to undertake the Jehad and dies in the way, God writes for him the reward of Hajj, Umrah or Jehad."

The Holy Prophet has said, "Obey God and His Prophet during the period between Hajj and Umrah, because they obliterate the sins as the fire burns out the rust of the iron."

B. The conditions of Hajj

It is obligatory to perform the Hajj once in life on a Muslim who satisfies or fulfils its conditions. To perform the Hajj more than once is, however, voluntary. The conditions of the Hajj are as follows :—

(i) Islam.

(ii) Adolescence.

(iii) Sound mind.

(iv) Freedom.

(v) So much wealth which can be sufficient for the expenses of the Hajj together with the expenses of his dependents during the period of his Hajj.

It is, however, controversial whether the performance of Hajj is obligatory on a slave or not. The major opinion is that Hajj is not obligatory on a slave.

Wealthiness is the condition of obligation and not the condition of performance of Hajj. So, if a poor man performs the Hajj, his Hajj shall be correct. If the poor man performed the Hajj as an obligation and thereafter he became wealthy, now the obligatory Hajj shall not be compulsory on him. But if he performed the Hajj as a voluntary Hajj and afterwards became wealthy, in this case the obligatory Hajj shall be binding on him.

C. Three ways of performing the Hajj

(1) Afrad : This is known as simple Hajj and its performer is known as Mufarrid.

(2) Qiran : If both Hajj and Umrah are performed by one Ehram it is known as Qiran, and its performer is known as Qarin.

(3) Tamattu : If the Umrah is performed during the Hajj months and in the same period of journey the Hajj is performed with the Ehram of Hajj without returning home, it is known as Tamattu and its performer is known as Mutamatte.

The obligation of Hajj is performed by the observation of any one of the three kinds of Hajj. But according to the Ehnaf (احناف) Qiran is superior to Tamattu and Tamattu is superior to Afrad.

The description of Hajj is over. During the description of the Hajj two kinds of people—Momin (Believers) and Kafir (Unbelievers)—were described. ومن الناس من يقول ربنا آتنا في الدنيا الخ represented the Kafir and ومنهم من يقول ربنا آتنا في الدنيا حسنة الخ represented the Momin. Now a third kind—the Munafiq (Hypocrite)—is described.

204. And there is a man among the people, whose speech about affairs of this worldly life pleases thee and that man calls God as his witness for what is in his heart and he is most wretchedly quarrelsome.

٢٠٤- وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِى الْحَيٰوةِ الدُّنْيَا
وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِىْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ○

205. And when he turns back from thee he runs hither and thither in the land to create mischief and bring about corruption in the land and destroy the crops and lives. And God dislikes mischief and disturbance.

٢٠٥- وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ○

206. And when it is said to him, 'Fear God,' arrogance instigates him to sin; so enough for him is the Hell and undoubtedly it is a very bad abode.[328]

٢٠٦- وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ
فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ○

---

328. This is the condition of a Hypocrite. Outwardly he uses the words of flattery and makes God his witness to prove that he is truthful and has a great love of Islam in his heart. But whenever he quarrls he quarrels with a haughty force and if he gains power he resorts to plunder and looting and mischief. Any effort of dissuasion from corruption or persuasion to fear God aggravates his haughtiness and obstinacy.

There was a man whose name was Akhnas bin Shareeq. He was ostentatiously eloquent and polite. Whenever he came to the Holy Prophet, he showed great sincerity and love for Islam, and when returned resorted to corruption and destruction of tillage and stock of animals. He was a hyopocrite. This verse is revealed in the detraction of hypocrites who are possessed of such vices.

207 And amongst the people there is a man who sells himself for the pleasure of God.[329] And God is Extremely Kind to His servants.[330]

٢٠٧ وَمِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ
اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ○

329. In the previous verse mention was made of a hypocrite who bartered Deen (Islam) for the world. As a contrast a sincere Believer perfect in Eman, is described, who spends his life and and property in the attainment of Deen (Islam). It is said that Hazrat Suhaib Roomi (رضی اللہ عنہا) intended to migrate to the Holy Prophet. The Infidels seized him in the way. Hazrat Suhaib said. 'I give over to you all my property and possessions provided you do not hinder me to proceed to Madinah'. They agreed and Hazrat Suhaib went to the Holy prophet. At this the present verse was revealed in the admiration os sincere believers.

330. This is a great mercy of God that He gave opportunity and courage to His sincere Muslims to freely offer their life and property for the sake of Allah. Nevertheless, the life and property of every individual is the ownership of Allah. It is a bounty of God that He grants the bargain of His sincere servants for the Paradise.

208. O Believers ! Enter into Islam perfectly[331] and do not follow the footsteps of Satan. In fact he is your open enemy.[332]

٢٠٨. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً ۠ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

331. In the previous verse the sincere Believers were praised in order to condemn hypocrisy, now the most important instruction is given to all the Muslims. The Muslims should accept Islam in toto—only Islam should be followed outwardly and inwardly, in faith and action. There should be no divided attachment or loyalty. A Muslim should follow Islam and Islam alone. He must not be led away to believe or obey any other laws or systems either by the insinuation of Satan or his friends or by the upsurge of his own wisdom, because human wisdom is nothing before the boundless knowledge and wisdom of God. Consequently in faith and action a Muslim should not budge away an inch from the path set by Islam.

This verse is a negation of the innovations of the pseudo-Islamist and the perverted ideas and thoughts infused by the Hypocrites and Orientalists into the Islamic ideology.

Innovation (بدعت) aims at the addition of new things in Islam. These additions are decorated by Islamic labels. The people are misguided and they adopt them thinking them as virtuous. All new additions are forbidden. Salat is the most excellent worship but if someone appoints by his own accord to perform voluntary Salat in the field of Eid Prayer before Eid Prayer or the Hazari Som on the 27th of Rajab or some other date, these additions are Innovations (بدعات) and they are forbidden.

The substance of these verses is that the people should believe sincerely and refrain from Innovations (بدعات) in matters of faith, ideology and actions. Some Jews embraced Islam but they also wanted to follow the Taurat side by side, e.g., the regard for the sanctity of Saturday, the recitation of the Taurat and the unlawfulness of camel-flesh and camel-milk. At this the verse was revealed and the efforts of introducing new things were totally forbidden.

332. The Satan is your manifest foe because he injects unreal things in your heart by his covert whisperings and introduces new things in your Religion and thus destroys your faith and Deen and you are deceived by him because you do like new ngs.

209. Then if you waver after the clear injunctions have come to you, so know it well that Allah is really Very Powerful, Wise.[333]

٢٠٩ فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

210. Do they but wait for that Allah may come over them in the shadows of the cloud and the Angels and the matter may be settled? And to Allah shall return all the affairs.[334]

٢١٠ هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ

---

333. After knowing the clear injunctions of Islam if anyone still looks towards other systems and religions and does not enter into Islam whole-heartedly, he should know that Allah is All Powerful ; He may punish whom He will and no one can resist His punishment. He is All Wise, what He does He does with Wisdom and Justice—He may punish or He may give respite. He is neither hurrying, nor forgetful, neither unjust, nor a misdoer.

334. Those who do not give up swerving after clear injunctions of God do not really belive in the Holy Prophet and the Holy Quran. Now only one thing remains that God Himself alongwith His angels may come to them and decide now what has to be decided Hereafter about reward and punishment. So, at last all affairs touching the accounts of mankind have a turning towards Him and all Orders shall be issued by Him. There is no doubt in it. Why then wait for such an advance ?

SECTION 26

211. Ask the Bani Israeel how many a clear sign We conferred on them.[335] And whoso changes the blessing of God after it has come to him—the chastisement of God is very severe.[336]

212. Enticed are the Unbelievers by the life of this World and they deride the Believers.[337] And those who are pious shall be above those infidels on the Day of Resurrection. And God gives provision whom He will without measure.[338]

٢١١- سَلْ بَنِيْٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۭ بَيِّنَةٍ ؕ
وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَآءَتْهُ فَاِنَّ
اللّٰهَ شَدِيْدُ الْعِقَابِ ○

٢١٢- زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ
مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيٰمَةِ ؕ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ○

---

335. Formerly it was said that disobedience to His Commands after their clear declaration leads to punishment and anguish. Now it is further told in support of the above fact that the Bani Israeel should be asked whether they were not punished when they disobeyed the Divine Command after clear manifestation of various signs and verses. They were not instantaneously destroyed but were punished when everything was made clear to them and they had increased in their contumacy without proportion.

336. This is, however, an established principle that whosoever changes the Divine Command, full of guidance, and rejects His bounties and benefactions—for him the chastisement of God is very severe. The punishment of the one who changes His verses is capital punishment, destitution, jezzeya (tax) and humiliation. This is the punishment in the world, and the punishment in the Hereafter is permanent imprisonment in the Hell.
Note : "After the blessing has come to him" means after getting the knowledge of that blessing, or the knowledge of that blessing may be attainable with ease.

337. The real cause of the disobedience of the Infidels to the Commands of God mentioned above is that the love of the World is so much absorpt in their heart that they do not care the least about the torments of the Hereafter and the comforts of the Paradise. On the other hand they deride the Muslims who are extremely anxious about the Hereafter and are sincerely carrying out the Orders of God. So how these stupid fellows—the slaves of low desires—can be expected to follow the Divine guidance and Divine Injunctions ? The Pagan Idolaters mocked Hazrat Bilal, Ammar, Suhaib and the poor migrants (God pleased with them) and said that they were foolish fellows because they bought the pangs of the World for the imaginary luxuries of the Hereafter. They also ridiculed the Holy Prophet and said, "See this man, Mohammad (صلی اللہ علیہ وسلم), he is dreaming to overpower the chief-tains of Arabia and is ambitious to reform the whole world with the help of poor beggars and indigent souls."

338. God says in reply to the Infidels, "It is the folly and fancy of these Infidels that they are so much lost in the World. They do not know that these very beggars and indigent souls shall be better and higher than they in the Hereafter. And God bestows His abundance on whom He will without measure in this world and in the next world."

The whole world saw within a few years that these indigent souls, whom the Infidels laughed at, were given the properties of Bani Quraizah and Bani Nazir and the Kingdoms of Persia and Rome.

213. All the people were on one religion, then God sent Messengers giving good tidings and warning and sent down with them the Book with Truth to decide between the people in the matter they disputed about. And only those people who were given the Book disputed about it after that clear injunctions came to them through obverse obstinacy. So now God guided the people of faith (Eman) to the truth they disputed about by His order. And God tells whomsoever He will the straight path.[339]

٢١٣. كان الناس امة واحدة فبعث الله النبين
مبشرين ومنذرين وانزل معهم الكتب
بالحق ليحكم بين الناس فيما اختلفوا فيه
وما اختلف فيه الا الذين اوتوه من بعد ما
جاءتهم البينت بغيا بينهم فهدى الله
الذين امنوا لما اختلفوا فيه من الحق باذنه
والله يهدي من يشاء الى صراط مستقيم ○

---

339. From the time of Hazrat Adam only one Religion survived for a long time. Afterwards when the people got divided in religion, God sent Messengers who gave good tidings to the Believers and the obedient people and gave warning to the unbelievers and miscreants. God also sent truthful Book with them so that differences might be swept away and the true religion might remain unchanged and uninjured by their divisions and disruptions. But those people who were given the Book were not satisfied with the truth contained in it, as the Jews and Christians, and they began to create differences and made changes and alterations in Taurat and Injeel. The Jews and christians did not do all these thing out of misunderstanding, they did knowingly and due to intense love for the World and because of inner malice and envy. They became stubborn and did not yield to the Divine Truth. So God by His Grace guided the Believers and protected them from the differences of the betrayed ones, as the Ummat(People) of the Holy Prophet got guidance and truth in every tenet of faith and action and kept away from the kind of differences cherished by the Jews and Christians.

This verse leads to two improtant conclusions:

(i) God sent various Prophets and Books not for the appointment of various ways for the various groups of mankind. As a matter of fact every group was originally given the one and the same way. When they deviated from that way God sent a Prophet and a Book to rectify their error. When they again deviated God sent another Prophet and Book to maintain that very (original) way. The similitude of that way—the origional religion of all makind—is health which is one and the similitude of the deviations is diseases which are many. When one disease broke out one remedy and one prevention were prescribed to cure that disease, when the second disease broke out another remedy and another prevention were prescribed. Finally, a comperehensive prescription is given to mankind through the Last Prophet, Mohammad (صلی اللہ علیہ وسلم) as a panacea for all diseases and a substitute of all previous prescriptions. That prescription or way is Islam for which the Holy Prophet and the Holy Quran were sent.

(ii) The Believers should not get embarrassed at the vexation and annoyance of the Infidels because it has been the Sunnat (Way of Allah) that the Miscreants always opposed the Prophets and the Believers and tortured them and tried to create differences in the Heavenly Book.

٢١٤. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَ
الضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ○

214. Do you cherish this idea that you will go to the Paradise though you did not pass through the circumstances like those of the people before you—that hardship a..d misery befell them and they were shaken so much so that the Messenger and those who believed along with him said out, 'When will come Allah's help'? Rest assured! Allah's help is nigh.[340]

340. As aforementioned the Prophets and their peoples were always troubled by the enemies, so now the Muslims are addressed, "Do you desire to enter into the paradise though you have not suffered the like of that which befell the bygone peoples. They were tried by hunger and starvation, adversity and hardship, the opposition and the fear of the infidels, so much so that they were shaken and under extreme constraint cried out : "When will come the aid and help which was promised by God?" They uttered these words under human constraint and not due to actual despondency and disbelief in the mercy of God, nor because of doubt in His promise. The Prophets and the Believers never become disappointed of the mercy of God. Their words came out of extreme pain and it is but human to express such words which outwardly show disappointment. Maulana Room in his Masnavi has pointed out that expression of the Prophets and the believers in the following poetic verse :— در گمان افتاد جان انبیاء ز اتفاق منکری اشقیاء

which means that their utterance was not deliberate but human, when the matter reached this excess the mercy of God turned towards them and they were informed, "Lo ! the Mercy of God has come to you." So the Prophets and the Believers do not bear any blame in that irresistible expression.

By this way the Muslims are advised not to worry about the wordly pains and disasters and the atrocities of the enemies but should be steadfast in endurance and patience.

215. They ask thee what thing they should expend.[341] Say, Whatever of wealth you expend is for parents and for kinsmen and for the needy and for the travellers. And whatever good you will do, so Allah is fully Aware of it.'[342]

٢١٥۔ يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَاۤ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَ ابْنِ السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

341. In the previous verses this subject is discussed, with special emphasis and in the form of a principle, that the Muslims should refrain from hypocrisy and enter into Islam completely without caring the least about the opposition and objections of the enemies. They were ordered to turn down the pleasure of the non-Muslims before the orders of God and lay down their lives and property in the way of Allah and endure all sorts of hardships and afflictions for the sake of Islam. Now, from this place onward, the details of the above principle are described, which are connected with life and wealth and other transactions and affairs as marriage, divorce etc., so that the above principle may be fully researched and understood.

342. Some Followers who were wealthy had asked the Holy Prophet what to expend of their wealth and upon whom they should expend. At this question this order was given that whatever they wanted to expend, whether small or considerable they should expend on the parents and kinsmen, orphans, the needy and the travellers. Consequently, there is no limit to expending for the sake of gaining reward in the Hereafter. They should, of course, expend their wealth on those occasions which God has told them.

216. Fighting is made obligatory on you,[343] and it looks awkward to you.[344] And you may regard a thing as bad and it may be better for you. And you may regard a thing as good and it may be bad for you. And God knows and you do not know.[345]

٢١٦ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسَىٰ أَن
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَن تُحِبُّوا
ع شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝

343. It means fighting with the enemies of Islam is prescribed for the Muslims. The Holy Prophet was not allowed to fight till he kept in Makkah. When he emigrated to Madinah the permission of fighting was sent down but only with those Infidels who themselves attacked the Muslims. Afterwards a general order of fighting was given and Jehad was prescribed. If the enemise of Islam invade the Muslims then Jehad is all-obligatory ( ), otherwis it is opt-obligatory ( ), provided all the conditions of Jehad mentioned in Books of Fiqah are found. However, it is not lawful for the Muslims to fight with those people who are under security or under a contract with the Muslims. Similarly, it is not lawful for the Muslims to help or aid the enemies of those people mentioned above.

Note : All-obligatory means obligatory on every able-bodied male person of the Muslim Community. Jehad is not obligatory on children, women and the disabled men.

Opt-obligatory means obligatory on all the able-bodied male persons of the Muslim Community as a whole. Now if a part of the Muslim Community undertakes the Jehad it shall suffice the whole community. And if no one undertakes it all shall be sinful.

344. 'Awkward' here means difficult to deal with. Fighting is difficult and heavy on the 'self' (نفس). It does not mean that fighting is rejectable and deniable or unwise and imprudent causing hatred and displeasure. So, if the order of Jehad looks awkward it is not a matter of blame, when man by nature loves life most, then necessarily fighting shall also be the most difficult and heaviest thing for him.

345. It is not necessary that the thing which you consider profitable or detrimental may be actually profitable and detrimental. It is very possible that a thing which you consider as detrimental to you may be profitable for you and it is also probable that you consider a thing useful for you and it may be dangerous for you. You thought that in Jehad there was loss of life and property and in its avoidance there was safety of both life and property but you did not come to know about the advantages of Jehad in this world and in the world to come and the disadvantages which might come out of its avoidance. As a matter of fact God knows best your loss and gain and you do not know. So believe what He orders as truthful and banish this idea from your mind that you are the right judge of your affairs.

SECTION 27

217. They question thee concerning the Holy Month as to what about fighting in it.[346] Say, 'Fighting in it is a major sin ;[347] and preventing from Allah's path and rejecting it and preventing from the Holy Mosque and expelling its peole from there is a much more major sin before God.[348] And subversion of religion is more heinous than slaughter.[349] And the infidels shall be always fighting with you till they turn you back from your religion (Deen) if they get the control.[350] And whosoever of you turns back from his religion (Deen) and dies in the condition of infidelity—their deeds are ruined in this world and in the next world, and they are the inhabitants of the Hell dwelling therein for ever.[351]

٢١٧- يَسْـَٔلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ
قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ
بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ
عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ
يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ
وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

---

346. The Holy Prophet (صلی اللہ علیہ وسلم) sent a party of his Followers against some Unbelievers. They killed the Unbelievers and returned with their booty. The Muslims thought that the day on which they had fought was the last day of Jamadi-ul-Thani and actually it was the day of the New Moon of Rajab which is one of the four Holy Months. The Infidels taunted at this and that the Prophet made the unlawful month (i.e., in which fighting was prohibited) as lawful and permitted the people to plunder in the Holy Month. Those Muslims came to the Holy Prophet and asked about their fighting which was done in a doubtful condition. This verse was revealed at this question.

347. Fighting in the Holy Month is no doubt an act of sin but the Followers of the Prophet had undertaken the Jehad according to their knowledge in Jamadi-ul-Thani and not in the Holy Month (Rajab), hence they were pardonable. To blame m is unjust.

348. To prevent the people from Islam and reject it and prevent the people from doing pilgrimage to Baithullah (House of Allah) and expel the inhabitants of Makkah is more heinous than the sin of fighting in the Holy Month; and the Infidels were already engaged in such heinous activities. In short, fighting without any reasons and without any truthful cause is no doubt a serious sin, but it is no sin to fight with those people who spread infidelity in the Holy Mosque and commit great mischief and corruption and persecute the Muslims in the Holy Months. Moreover, when the Idolaters are so much fervent in such heinous activities it is really shameful to taunt the Muslims for a small mistake which took place due to lack of information.

349. To create mischief and corruption in the religion of Islam, so that the people may not embrace it, is far more heinous than the murder which occurred at the hands of the Muslims. It was the habit of the Idolaters to create various doubts and suspicious by different ways so that the common people might fall in doubt and might not embrace Islam. So, when this event of bloodshed happened to take place in the Holy Month the Idolaters gave tongue unscrupulously only to provoke the people against Islam. Consequently, the taunts and reproaches uttered by the Idolaters against the Believers, only to mislead and betray the people are more heinous than the bloodshed of the Infidels by the Muslims.

350. So far as you are steadfast in your religion of Islam these Idolaters will not also relax in fighting and standing against you, be it the time of the Holy Month or the place of the Holy Mosque as happened in the Umrah of Hudaibiyah—neither they respected the Holy Mosque nor revered the Holy Month but unreasonably got ready for bloodshed, only out of enmity and did not allow the Muslims to proceed to Makkah for the performance of Umrah. When the condition of these opponents is so wretched there is no need to pay heed to their taunts and rebukes, and there is no reason as to why the Muslims should refrain from fighting against them only on account of the Holy Month.

351. Apostasy from Islam and to be steadfast in it to the last is such a miserable misfortune that good deeds of the whole life are ruined and they are deprived of all rights. Apostasy dissolves the right to security of life and liberty and dissolves the marriage also. This is the worldly punishment. Hereafter they shall be deprived of any reward for ever and they shall not also obtain relief from the Hell. If an apostate, however, again embraces Islam, in that case only those virtues and good deeds shall be rewarded which will be done after embracing Islam anew.

218. No doubt those who embraced faith (Eman) and those who migrated and fought in the way of Allah—those have hope of Allah's Mercy, and God is Forgiving, Merciful.[352]

219. They ask thee about the order for Wine and Gambling.[353] Say, 'In both of them is major sin, and there are utilities too for the people. But sin in them is much greater than their utility'.[354] And they ask thee what they should expend. Say, 'What is surplus to your expenses'.[355] Thus God describes for you the orders so that you may reflect—

٢١٨- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ
غَفُورٌ رَحِيمٌ ○

٢١٩- يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ○

---

352. From the previous verse the party of the Followers who had gone to fight, however, came to know that they would not be taken to task for the mistake which was done by them. But they were not clear about it whether they would get the reward (ثواب) of Jehad or not. At this uneasiness of the Followers the current verse was sent down meaning thereby that those people who believed and migrated and fought in the way of Allah against His enemies without any selfish motive or intention they were no doubt hopeful for the Divine Mercy and were entitled to the reward. God is most Gracious and pardons the mistakes of His servants. He will not deprive such obedient servants of their reward.

353. Many a verse was sent down touching drinking and gambling and in each of them drinking and gambling were condemned and finally in the verse of Sura Maedah they were completely forbidden. Now all the intoxicants are unlawful (حرام). Betting is a form of gambling and it is not lawful also, but such a transaction between two parties in which one party declares some reward for the other in the form of a bet is not unlawful.

Note : Gambling as understood in modern times includes all those transaction which are held or contracted on chance. The Arabs in the days of ignorance had different forms of gambling as the throwing of arrows with different marks for the settlement of game. The modern lottery tickets and insurance are also forms of gambling because they are held or contracted on the basis of chance or accident.

Abdullah Yusuf Ali in the footnote of this verse has given the following comments :—

> " But insurance is not gambling, when conducted on business principles. Here the basis for calculation is statistics on a large scale, from which mere chance is eliminated. The Insurers themselves pay premia in proportion to risks, exactly and statistically calculated."
>
> (Note 241, The Holy Quran.)

According to Islamic Shariah interest and insurance are both unlawful and prohibited. The argument of the elimination of chance in the system of insurance advocated by Yusuf Ali is absolutely wrong because the statistics however accurate can never eliminate the chance or rule out the speculation. Moreover, it is not mere chance which nullifies gambling. There may be other factors which are not disclosed in the verse clearly. Yet one thing is, however, established that the basis of lawfulness is the overwhelming degree of profit hidden in the lawful object and the basis of unlawfulness is the overwhelming degree of sin or disadvantage hidden in the unlawful object. Human reason is not so comprehensive as to specify correctly the categories of the lawful and the unlawful things based on the above principle. Modern men are apt to declare all those things as lawful in which they see some worldly benefit. They do not generally take into consideration all at once the benefits of the World and the Hereafter and they judge from the angle of the wordly gain alone. This method of judgment is highly defective from the Islamic point of view. In fact human mind is not so comprehensive as to know the positive and negative balance of a thing reflected in this World and the next World. Similar is the case with insurance and banking. They may have some advantage for the people, but the disadvantage and sin which lie in them is far more greater than their advantage. (Tr.)

354. Drinking subdues the wisdom which protects from all heinous actions. Drinking leads to wars, strifes, bloodshed and creates other evils and physical and spiritual diseases which become generally fatal. Gambling is the cause of eating of unlawful things, spoiling of wealth and children, mutual animosity, thefts and other spiritual and social evils. They have, of course, some cursory gain also, e.g. drinking gives some pleasure and creates a state of elation and ecstasy for the time being, while in gambling a man earns wealth without labour.

355. The people had asked the Holy Prophet how much they should expend of their wealth in the way of Allah. The order came that they should spend whatever was surplus (superfluous) to their expenses, because as the reflection on the Hereafter is imperative, the reflection on the wordly affairs is also necessary. If you spend the whole of your goods and property it will be difficult for you to fulfil your needs and perform your obligations and you may fall in various religious and wordly evils.

220. Upon the affairs of the World and the Hereafter.[356] And they ask thee about the order for orphans.[357] Say, 'To ameliorate their affairs is better. And if you mingle their expenses with yours, they are your brothers.' And Allah knows the spoiler and knows the reformer.[358] And if God had willed He would have subjected you to hardship and toil.[359] God indeed is Mighty, Planner.[360]

٢٢٠- فِى الدُّنْيَا وَالْاٰخِرَةِ ؕ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ
قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ
وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ
لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

356. It means the World is temporary but a place of necessaries and the Hereafter is permanent and a place of reward. So you should be thoughtful about spending your wealth. You should not neglect the betterment of this world and the betterment of the next world while spending your wealth. The chief motive behind describing His Orders and Injunctions in so clear a way is to provide for you the opportunity of elucidation and preponderance.

357. Some of the people were not careful and particular about the property of the orphans, so it was ordered not to go into the wealth of the orphans except in a way which was good. and it was also made clear that those who ate the wealth of the orphans with injustice they filled fire in their stomach. The people in charge of the orphans dreaded it and separated all their expenditures from their own because in the joint arrangement they were to commit what was forbidden—misappropriation of their wealth. In the separate arrangement there was another difficutly—anything which saved beyond the need of the orphan would get rotten and was thrown away. In this precaution there was a loss of the orphans. The Followers spoke to the Holy Prophet about this difficulty and the loss of the orphans. At this the current verse was revealed.

358. The main thing is to set aright the affairs of the orphans and the correct expenditure of their wealth and finally their overall reformation. So, when separate arrangement is beneficial it must be adopted and where joint system appears beneficial their expenditure should be mingled with your own, and in this arrangement there is no sin upon you because after all they are your brothers in religion or in blood-relation ; and there is no harm in the joint arrangement among brothers. It is, of course, necessary to take full care of their betterment and well-being, e.g. sometimes if their things come in your use, another time you give them your things to use. And God Knows well who intends mischief by this joint arrangement and wants to spoil the wealth of the orphan, and He Knows well who intends to ameliorate their affairs and benefit them.

359. "He would have subjected you to hardship and toil" means He would not have allowed the joint arrangement for the betterment sake even. Or it means He would have taken you to task even on an unintentional error in dealing with the wealth and property of the orphans.

360. He can give you the heaviest of orders and injunctions because He is Mighty and Powerful over His servants. But He did not do so and gave easy orders because what He does He does wisely and prudently.

221. Do not marry idolatresses till they embrace Islam. And, of course, a slave Muslim woman is better than an (free) idolatress though she may look pleasing to you. And do not give your women in marriage to the idolaters till they become Muslims. And, of course, a Muslim slave is better than an (free) idolater though he may look pleasing to you.[361] They invite to the Hell[362] and God invites to the Paradise and to the Pardon by His permission (order) and informs the people of His orders so that they may receive advice.

٢٢١ـ وَلَا تَنكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۚ وَلَاَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّن مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا
الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّن مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۚ اُولٰٓئِكَ يَدْعُوْنَ اِلَى
النَّارِ ۖ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

361. Formerly marriage between a male Muslim and a female infidel was allowed and vice-versa. That permission is abrogated by this verse. Now, if the men or the women are idolaters their marriage with Muslims is not lawful, or if one of the parties becomes idolater the marriage is dissolved. The Idolater or Polytheist is that who associates any one with God in Knowledge or Wisdom or Power or in any other Divine Attribute; or he thinks any other equal to God or like God or similar to God or above God in Divine Attributes; or he pays homage to any one like God, as lie prostrate before other than God or beseech help from other than God thinking him as absolute. So far as the marriage of male Muslims with the females of Jews and Christians is concerned it is lawful and dealt with in other verses. The Jews and Christians are not regarded as Idolaters provided they observe their religion and are not Atheists and Heretics as most of them are found today. In short, a male Muslim cannot marry a female Idolater unless she becomes a believer and no doubt a slave woman who is a Muslim is better than a mushrik woman though she may be a free woman and though she may look pleasing to you on account of her wealth, beauty and politeness. Similarly, a Muslim woman should not be given to an Idolater or Polytheist man in marriage because a slave Muslim is far better than a Polytheist and an Idolater though he may be a free man and though he may look pleasing to you on account of his wealth and physical features. Consequently, even the most ordinary Muslim of the lowest position is far better than a Polytheist or an Idolater though he may be of high rank and position.

362. It means the words and actions of the Polytheist men and women mentioned above and their love and intermixation with them decrease the hatred and abhorrence of Polytheism in the heart and are a cause of affection for Polytheism, the result whereof is Hell. Complete abstention from marrying them is therefore absolutely necessary.

SECTION 28

222. And they ask thee about the order for the monthly course. Say, 'It is a pollution, so you should keep away from the women during the monthly course,[363] and do not approach them till they are purified.[364] So when they are cleansed and purified, then go into them from where Allah has ordered you.'[365] Verily God loves those who repent and loves those who ward off pollution.[366]

٢٢٢- وَيَسْـَٔلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

363. Monthly course is that blood which habitually comes out. During this period intercourse, prayer, fasting are all forbidden. Bleeding other than the habitual menses is a sign of disease. During that period intercourse, prayer, fasting are all correct. It is just like the blood of a wound or vein. The Jews and the Majoos (Parsees) regarded eating food with the women during menses and living in the same house as unlawful and the Christians did not even abstain from intercourse. When the Holy Prophet was questioned this verse came down, in which it is clearly mentioned that intercourse within the monthly period is forbidden but living with women and eating and drinking with them during that period are all correct. The upper extreme of the Jews and the lower extreme of the Christians are both rejected.

364. Purification requires clarification. If the monthly course is over after its full period (10 days), intercourse is allowed from the very moment it is over. But if it is over before 10 days, e.g. after six days and the habit of the woman was also 6 days, then the intercourse is not allowed just after the blood stops, but after the woman takes her bath or the time of prayer is over. And if the woman was habituated to 7 days or 8 days, then the intercourse shall be correct after the completion of that period.

365. From where God has permitted to undertake the intercourse—the front side—from where the child is born. The back side (sodomy) is not allowed. It is prohibited.

366. It means those people who beg pardon from God for their sins which occurred by chance, e.g. commited the sin by undertaking intercourse during the monthly period ; and those persons who ward off pollution mean those who ward off sins and do not undertake the intercourse during menses and do not commit sodomy.

223. Your women are a tillage for you; so go into your tilth from where you wish[367] and plan for the future for yourselves.[368] And fear God and keep it in mind that you have to meet Him; and give good tidings to the Believers.

٢٢٣- نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ○

224. And do not make the Name of Allah a target of your oaths that you get away from doing good and from piety and from making peace among the people.[369] And God Hears everything, Knows everything.[370]

٢٢٤- وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

---

367. The Jews prohibited to undertake intercourse topsy turvy (with the back of woman towards the man) and said that the child was born with proptosis by doing intercouse in that way. When the Holy Prophet was questioned this verse was revealed which means that the woman are just like the tillage in which the sperm drop is the seed and the children are just like the products. Consequently, the main purpose of intercourse is to continue and maintain the generation and the production of children, so you are at liberty in this action whether you go into them abreast or aback or aside or alying or asitting, but it is incumbent on you to throw the seed in the particular place from where you expect the production. It means intercourse is only allowed in the vagina and there must be no unnatural sexuality—sodomy. The Jews are wrong that the child in that particular fashion is born with proptosis.

368. It means you should go on doing good deeds for yourselves or it means that from intercourse virtuous children should be desired and not the satisfaction of lust should be hankered after.

369. It means do not say on Allah's oaths for not doing a good work, e.g. I shall not speak to my parents by God, or I shall not give anyting to the beggar by God or I shall not make peace between the people by God, etc. In such oaths Allah's name is used for bad works, so do not do so. And if any one says such an oath its breaking is imperative and its atonement is obligatory.

370. If some one calls on oaths Allah hears him and knows who refrains from calling on oaths for fear of the Glory and Greatness of God. Allah also knows his intentions. None of your external and internal condition is hidden from Him, so you should be precautious about the intention of the heart and the words of the tongue.

225. Allah does not seize you on fatuous oaths of yours,[371] but seizes you on those oaths which your hearts have determined.[372] And God is Forgiving, Clement.[373]

٢٢٥۔ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ
يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○

226. For those who forswear their wives a wait for four months, then if they resort to reunion so God is Forgiving, Merciful.

٢٢٦۔ لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ
فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

227. And if they resolve on divorce, so no doubt God is Hearer, Knower.[374]

٢٢٧۔ وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

---

371. The meaningless and absurd oaths are those which are uttered as a mattar of habit without intention spontaneously and the heart is totally heedless of it. Such oaths do not require any redemption or atonement, nor there is any sin in them. But if anyone says the words of oath (as by God or by Allah) with the intention of the heart, and that only for the sake of emphasis and not for the sake of swearing, the atonement is incumbent upon him if he does against his words of oath. The description of oaths' atonement shall come afterwards.

372. One who calls on oaths intentionally in which the heart tallies with the tongue, in the breach of sush oaths atonement is obligatory.

373. He is all Forgiving that He did not take you to task on absurd oaths and He is Clement that He does not seize instantaneously, probably the servant may repent and turn to him.

374. If any one says on oath that he will not go to his wife, so if he goes to his wife within 4 months he will have to make atonement for his oath and the women shall remain in his marriage. But if these 4 months expire without intercourse, then the sinlge irrevocable divorce(Talaq-ul-Baen) shall be pronounced.

Note : I'la (ایلاء) in Shariah is that the husband swears not to have intercourse with her woman for 4 months or more, or swears without any time limit. I'la shall not be lawful for less than 4 months. In the three forms of I'la if the husband goes into his wife he shall have to make atonement, otherwise after the expiry of 4 months the woman shall be divorced a 'baena', without the pronouncement of divorce. And if he swears not to have intercourse with the wife for less than 4 months, e.g. for 3 months, it is not an I'la in Shariah. Its order is that if he breaks the oath i.e., goes into his woman within 3 months he shall have to make the atonement and if he fulfilled his oath, i. e. did not go into her for 3 months, neither the woman shall be divorced, nor the atonement shall be obligatory.

228. The women under divorce shall wait by themselves for three periods. And it is not lawful for them to hide what God has created in their wombs if they have faith (Eman) in Allah and the Last Day.[375] And their husbands have a right to revoke them in that period if they want to live with good behaviour.[376] And the women have rights as obligations according to usage and the men have superiority over the women.[377] And God is Mighty, Planner.

٢٢٨ وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ
وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ
اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ وَبُعُوْلَتُهُنَّ
اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ؕ وَلَهُنَّ
مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَلِلرِّجَالِ عَلَيْهِنَّ
دَرَجَةٌ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ ع

375. When the man divorced his woman, the woman shall not remarry any other man without the expiry of three monthly courses, so that it may be known if she is pregnant and the child may not become a bone of contention. So, it is obligatory on the woman to disclose if she is pregnant or if she is suffering from the monthly course. This period—the period of three menses—is known as iddat (عدّت).

Note: It must be noted that here divorced women are those women who are cohabited after marriage or the lawful retirement has occurred and those women also suffer from the menses and are free women and not slave women, because a woman who is not cohabited or the occasion of lawful retirement has not come, shall not fulfil the period of Iddat if divorced. And a woman who does not suffer from menses e.g. she is of a small age or very old or pregnant, so in the first two cases her Iddat is three months and the Iddat of the pregnant ends with the delivery; and that woman who is not a free woman but a slave woman according to Shariah, her Iddat is 2 monthly cources and if she does not suffer from the menses, i. e., is too young or too old, her Iddat is 1½ months and if pregnant, the time of pregancy. Other verses and the traditions of the Holy Prophet contain these details.

376. It means if the husband desires to retain his wife within the period of Iddat he can do so even though the woman does not agree, provided that this retention may not aim at troubling and annoying the woman or compelling her to forgo the dower but it must aim at good behaviour and reformation, otherwise it would be a cruelty and a sin though the revocation shall be lawful.

377. It is, however, a fact that husband and wives have mutual rights and obligations and they are by duty bound to fulfil them according to rule. So misbehaviour on the part of the husband and every kind of encroachment upon her rights is forbidden. Nevertheless, the men have an excellence and superiority over the women, this is why the right of revocation is given to the man only.

SECTION 29

229. The revocable divorce (Talaq-e-Rajaee) is two times, after it either retention according to usage or release in a good manner (in kindness).[378] And it is not worthy of you to take back of what you have given them but when the husband and wife both fear that they shall not be able to keep the limits of God,[379] then if ye people fear that they both cannot keep the limits of God, so there is no sin on the two in that the woman obtains release by giving ransom.[380] These limits are set by Allah, so do not transgress them and those who transgress the limits set by Allah, they are the evildoers.[381]

٢٢٩ اَلطَّلَاقُ مَرَّتٰنِ ۖ فَاِمۡسَاكٌۢ بِمَعۡرُوۡفٍ اَوۡ تَسۡرِيۡحٌۢ
بِاِحۡسَانٍ ؕ وَلَا يَحِلُّ لَـكُمۡ اَنۡ تَاۡخُذُوۡا مِمَّآ
اٰتَيۡتُمُوۡهُنَّ شَيۡـًٔـا اِلَّاۤ اَنۡ يَّخَافَاۤ اَلَّا يُقِيۡمَا حُدُوۡدَ
اللّٰهِ ؕ فَاِنۡ خِفۡتُمۡ اَلَّا يُقِيۡمَا حُدُوۡدَ اللّٰهِ ۙ فَلَا جُنَاحَ
عَلَيۡهِمَا فِيۡمَا افۡتَدَتۡ بِهٖ ؕ تِلۡكَ حُدُوۡدُ اللّٰهِ فَلَا
تَعۡتَدُوۡهَا ۚ وَمَنۡ يَّتَعَدَّ حُدُوۡدَ اللّٰهِ فَاُولٰٓـئِكَ
هُمُ الظّٰلِمُوۡنَ ○

378. It was a custom before Islam that the men pronounced as many a divorce as they desired (ten or twenty times), but revoked it before the expiration of the period of Iddat and then divorced if they liked and then revoked. In this way they harassed the women. So this verse was revealed meaning thereby that the divorce, which can be revoked, is two times in all. It is, however, given that revocation is possible only within the period of Iddat in the case of one or two pronouncements of divorce, or the woman can be set free in a goodly manner. But after the expiration of the period of Iddat the right of revocation also expires. However, they can re-marry if they both agree. If the divorce is pronounced third time then even re-marriage shall not be correct and lawful, unless another husband marries that woman and cohabits her, etc.

Note : Retention according to usage or setting free in a goodly manner means if the divorce is revoked he should live with peace and in a good social manner and the divorce should not be revoked to retain the woman as in a prison or to harass, as it was customary among the Arabs. otherwise he should set her free in a fair and good manner.

379. It does not behove the husbands to take the dower, which they have given away, against the divorce. It, is, however, permissible in that condition when they are at variance and reconciliation is not possible and they fear that under such hostile atmosphere they would not be able to obey the divine injunctions in their family life; and secondly when the husband might not have failed in the fulfilment of his obligations; otherwise to take back anything in return (against divorce) is totally unlawful.

380. Ye Muslims ! if you fear that reconciliation between the husband and wife is not possible due to extreme hostility, then there is no sin upon them (husband and wife) if the woman obtains her release by giving some wealth and the husband agrees. It is called 'Khula'. When under these circumstances Khula is agreeable, so the efforts of the Muslims in this urgency shall also be correct.

Note : A woman came to the Holy Prophet (صلی اللہ علیہ وسلم) and said that she was not pleased with her husband and did not want to live with him. When the Holy Prophet enquired she said that he did not fail in fulfilling her rights, nor she had any objection on his religious and moral character but she had a natural hatred against him. The Holy Prophet made her return the dower and made him divorce her. The current verse was revealed at this occasion.

381. All the aforementioned orders—the limits and rules of divorce, revocation and khula—are set by Allah. Complete obedience to these rules and regulations is obligatory on you. You should not resort to any difference or change or negligence.

Note : Some modern thinkers in the West are trying to change the laws of Islam under foolish pretensions of New Age, New Problems, New Laws. The weak Muslims are generally led away by their false propaganda. This verse is a warning to such Muslims. Those who change or try to change or transgress the limits and laws of Allah are wrong ones (evil doers in action and infidels or hypocrities in faith). The West (Europe and America) has profusely turned out such orientalists who have tried to change the laws of Islam and are still in research. Professor Schacht and his Colleages are the leaders and teachers of such modern orientialists. (Tr.)

230. Now if the woman is divorced—third time—then she is not lawful (Halal) for him after that (pronouncement) unless she marries another man beside him. Then, if the second husband divorces her, so there is no sin upon the two if they restore reunion (through re-marriage), provided they think that they will keep the order of God. And these are limits set by Allah, He describes them for those who know.[382]

٢٣٠. فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا
غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ○

382. If the husband pronounces the divorce third time, then the woman shall not be lawful (Halal) for him unless that woman marries another man and the second husband cohabits her and then divorces her of his own free will and the woman fulfils the period of Iddat—only under these conditions the first husband can remarry her. In Shariah it is known as Halalah. After Halalah the first husband shall re-marry her only when they intend to fulfil their mutual obligations and keep within the Divine Limits, otherwise there is danger of recurrence of mutual dissensions and encroachment on mutual rights and obligations, and they will fall into sins.

231. When you divorced your women and they approach the expiry of their term (Iddat),[383] either retain them according to usage or set them free in a good manner, and do not retain them to their hurt to oppress them;[384] and whoso does that he shall but injure himself. And do not treat Allah's Commands as a jest and remember the benefaction of God which is on you and remember what God sent down on you of the Book and of Wisdom that He instructs you with it. And fear God and know that God Knows everythings.[385]

٢٣١- وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ
نَفْسَهُ وَلَا تَتَّخِذُوٓا ءَايَٰتِ اللَّهِ هُزُوًا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ الْكِتَٰبِ
وَالْحِكْمَةِ يَعِظُكُم بِهِۦ وَاتَّقُوا اللَّهَ وَاعْلَمُوٓا
ع ٢٩ ١٢ أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

383. It means the term of Iddat came about to expire.

384. Before the expiration of Iddat the husband has a right to revoke her with affection and accordance, or he can leave her with pleasure and fairness. It is, however, not lawful for him to revoke in order to imprison her and harass her as some of the people used to do.

Note : In the previous verse (الطلاق مرتان) it was told that the husband had a right to revoke the woman in a good manner or absolutely abandon her till the extent of two divorces. Now in this verse it is told that this right is valid only till the period of Iddat. After the expiration of Iddat this right shall become void. So, one should not doubt that this verse is repeated.

385. There are many profound reasons and wise expediencies in marriage, divorce, I'la, Khula, revocation, Halalah, etc. Hence to deal with these injunctions under false pretences and absured selfish desires tantamounts to jesting with the Divine Injunctions, e. g. a man revokes the divorce for the purpose of teasing the woman, etc., So, you should know that God knows everything and such pretences cannot but turn out loss and injury to the pretender. God save us from such pretences and such selfish desires. Here is also a warning to those loose thinkers and scholars who twist the verses and distort their meaning.

SECTION 30

232. **And when you divorced your women, then they completed their term (Iddat), so now you should not prevent them remarrying their (previous) husbands, when they agree together according to usage.[386] This instruction is given to that of you who has faith (Eman) in Allah and the Last Day.[387] In it for you is great purity and much holiness. And Allah knows and you do not know.[388]**

٢٣٢. وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُو
هُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ذٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ذٰلِكُمْ أَزْكٰى لَكُمْ وَأَطْهَرُ
وَاللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ○

386. A husband pronounced divorce on his wife once or twice and did not revoke her within the period of Iddat. After the expiration of the term of Iddat the husband also sent the message of remarriage along with other persons. The woman also agreed to remarry the first husband, but the brother of the woman got enraged and prevented her from doing so. At this the current verse came down, in which it is ordered that the pleasure and well-being of the woman must have foremost consideration and the remarriage should be held according to her will. Others should not interfere.

This address or Order is of general nature and universal application to all such persons who prevent the woman from remarriage, including the first husband who divorced her. Consequently, the first husband of the woman and her heirs or guardian (Wali) are forbidden to prevent the woman from remarriage. She is at liberty to remarry either the first husband or any other man. None should interfere. But if she does anything against the Rule as she may marry a man who is out of her kufu (كفو) she can be prevented from doing so. In the verse "according to usage" (بالمعروف) implies this right of prevention.

387. The aforementioned laws are meant to instruct the Believers because only those persons benefit from this instruction who have faith (Eman) in their hearts. The instruction is general but in singling out the Muslims under this verse there is an implicit contempt for and menace to the non-believers i.e. those who do not obey these orders do not actually believe in Allah and the Last Day.

388. The purity and godliness which is found in the marrying of women and in letting them remarry, is never imaginable in preventing them from marriage or re-marriage. Similarly, the purity and godliness which is found in the remarriage of woman with the first husband, provided she is inclined towards him, is never conceivable in her marriage with other than her first husband. God knows what is in their hearts and knows well their future loss and gain and you do not know.

233. And women bearing children shall suckle their children two years completely, for such as desire to fulfil the period of suckling.[389] And the father shall feed and clothe those women according to usage—no one is charged but according to his capacity—neither the mother shall be put to loss for her child, nor should he to whom the child belongs (father) for his child,[390] and the same is obligatory on the heirs.[391] Now, if the parents desire to wean the child within two years by mutual consent and consultation, there is no sin upon them;[392] and if ye people wish your children to be suckled by a nurse, then there is no sin on you when you give away what you had settled to give according to the usage.[393] And fear God and know well that Allah Sees all your actions thoroughly.

٢٣٣- وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَعَلَى الْمَوْلُوْدِ
لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ
نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا
وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا ؕ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْۤا
اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّاۤ
اٰتَيْتُمْ بِالْمَعْرُوْفِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْۤا اَنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

234. And those people of you who die and leave behind them their wives, those women shall wait by themselves four months and ten days.[394] So when they fulfil their term (Iddat) then there is no sin upon you in that they do for themselves according to rule.[395] And Allah is Informed of your actions.

٢٣٤- وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا
يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا ۚ
فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا
فَعَلْنَ فِيْۤ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ○

389. The mother is ordered to suckle her child for two years and this term is appointed with those parents who want to fulfil that period, otherwise reduction in this period is also lawful as pointed out at the end of this verse. This Order applies both to the married and the divorced and also applies to that divorced woman whose term of Iddat is over, with this difference, however, that feeding and clothing the married and the divorced woman under Iddat are obligatory on the husband in all circumstances, whether they suckle the child or not, and after the period of Iddat is over, the husband shall have to pay for suckling only. This verse leads to the

inference that the maximum period for which it is binding on the mother to suckle the child, or the period for which the husband shall have to make payment to the mother for suckling the child is two years. It is not known from this verse, however, that in general the period of suckling is not more than two years.

390. The father of the child shall have to feed and clothe the mother of the child in all circumstances (whether she suckles the child or not, whether she lives with him or not etc.) so far as she is her wife : and if divorced so far as she is under Iddat (whether she suckles the child or not) ; and in the third case, i.e. after the period of Iddat, he shall have to pay for suckling and is not bound to feed or clothe her. And the parents of the child should not harass one another because of the child, e.g. the mother should not refuse to suckle the child without reason or the father should not separate the child from the mother to get the child suckled by another woman or he should not straiten her feeding and clothing.

391. If the father does it is incumbent on the heirs to feed and clothe the mother of the child during the period of suckling and they should not harass her. Here the heir is that heir who is also Mahram (with whom marriage is unlawful).

392. If the parents desire to wean their child within two years they can do so with mutual consent and agreeement with due consideration of the child's welfare. There is no sin in doing so, (e.g. the milk of the mother is not good for the child).

393. Ye Men ! if you want to get your children suckled by women other than the mothers of the children for some reason or under some necessity, there is no sin in it. But for this reason you should not curtail anything from what is due to their mothers, and give them what you had promised according to usage. It can also mean that you should not cut anything from what is due to the suckling woman.

394. It is aforementioned that the term of Iddat in case of divorce is three monthly courses. In this verse the term of Iddat in case of death of the husband is described four months and ten days. If within this period it is known that the woman is not pregnant she would be permitted to marry after Iddat, otherwise after delivery. Its details will come in Sura Talaq. As a matter of fact the term of three monthly courses or four months and ten days is appointed to know and wait for pregnancy.

395. When the widows fulfil their Iddat (those who are not pregnant full four months and ten days and the pregnant ones till fulfilment of the period of pregnancy) there is no sin upon them if they remarry according to the Rule of Shariah. For these widows the use of scents and decoration are lawful.

235. And there is no sin upon you in that you express by indirect indication the offer of marriage with those women or hide in your heart. God knows that you will verily rehearse those women, but do not make with them a secret promise of marriage except that you say something to them according to the rule of Shariah. And do not resolve on marriage till the term (Iddat) comes to its end.[396] And know well that God knows what is in your hearts, so be fearful of Him and know that Allah is Forgiving and Clement.[397]

٢٣٥. وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ
النِّسَآءِ أَوْ أَكْنَنتُمْ فِيٓ أَنفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ
أَن تَقُولُوا قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ
حَتَّىٰ يَبْلُغَ الْكِتَٰبُ أَجَلَهُ ۚ وَاعْلَمُوٓا أَنَّ اللَّهَ يَعْلَمُ
مَا فِيٓ أَنفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوٓا أَنَّ اللَّهَ
غَفُورٌ حَلِيمٌ ۝ ع

SECTION 31

236. There is no sin on you if you divorce the women while as yet you have not touched them and nor appointed any dower (Mehr) and give them some provision—the capable according to his capacity and the straitened according to his means—the provision according to the rule—incumbent on the good-doers.[398]

٢٣٦. لَا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَآءَ مَا لَمْ
تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ
عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۚ مَتَٰعًا
بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ۝

396. The substance of this verse is that when the woman gets out of her marriage at the divorce or at the death of her husband, then it is not lawful for anyone to marry her, or make a clear promise or contract with her, or send a clear proposal of betrothal during the period of Iddat. But if he keeps the intention of marrying with her after the Iddat is over, or if he indirectly signifies his intention to her so that any other man may not proceed before him, then there is no sin upon him. For example, he may say these words to the woman, "Everyone shall keep you with love and honour, or I have an intention to marry somewhere". But on no account he should clearly send his message to her or clearly express before her the intention of marrying her.

397. God knows what is within yourself. So refrain from sinful intentions, or if some sinful intention occurred to you, you should beg pardon from God. Allah is no doubt Forgiving. If the sinful is not seized and punished for his crimes he should not be care-free because Allah is Clement and does not make haste in punishment.

398. If at the time of marriage the dower was not mentioned or fixed and the marriage concluded without the dower, the marriage is lawful. The dower can be appointed afterwards. But in such a condition if the husband divorced the woman before touching her (before cohabitting her) or before valid retirement, then the dower shall not be incumbent on the part of the husband. But it is incumbent on him that he should give something to the woman, at least three clothes—a shirt, a head cover and a sheet—according to his capacity and with pleasure.

237. And if you divorce them before you have touched them and you had appointed unto them the dower (Mehr), then half of that which you appointed became obligatory, unless the women forgo it or that man remits it in whose hand is the knot of marriage, i.e. husband. And ye men, if you forgo it is nearer piety and forget not to be bountiful one to another. No doubt Allah Sees well what you do.[390]

٢٣٧- وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا
أَنْ يَعْفُونَ أَوْ يَعْفُوَا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ
وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسَوُا الْفَضْلَ
بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

---

399. If the dower was fixed at the time of marriage and the divorce was pronounced before touching, then half of the dower shall be incumbent on the husband. It is, however, better for the woman or man (in whose power is to maintain or break the tie of marriage) that they should mutually forgo or remit each other. Man's remission is that he should hand over the whole amount of the dower, which was fixed, to the woman : or if he had paid off the whole dower he should not take back half of it but part with the whole. Woman's forgoing is that she may forgo even that half she was entitled to. Again it is said that if the man remits or forgoes, it is nearer piety, because Allah has given him superiority and given him the authority to maintain the marriage and to divorce the woman. And the fact is that marriage in itself prescribes the whole dower. Now, if the husband tries to withhold even that half dower which is obligatory on him simply because he has not touched her and consummated the marriage it is not befitting piety, while the poor woman did nothing short of his will and the initiative was undertaken by the husband himself. Due to these reasons it is more worthwhile on the part of the husband to forgo or remit.

Note : From the viewpoint of dower and consummation of marriage there are four forms of divorce, as follows :—

(1) No dower and no consummation.
(2) The dower is fixed but consummation does not take place. The order for both these forms of divorce is known from the above two verses.
(3) The dower is fixed and the consummation takes place. In this case the whole dower shall have to be paid and it is described elsewhere in the Holy Quran.
(4) The dower was not fixed and the divorce was given after touching.

In this case equivalent dower (مهرمثل)—the dower customary among the people of that woman—shall have to be paid.

And these very four forms shall also come out in the case of Husband's death, but the order in the case of death is different from that of divorce :—

(1) The dower was not fixed and the woman was not touched and the husband died.
(2) The dower was not fixed and the husband died after touching her.
In both these forms equivalent dower (مهر مثل) shall have to be paid in full.
(3) The dower was fixed and the husband died after touching the woman.
(4) The dower was fixed and the husband died without touching her.
In both these forms the fixed dower shall have to be paid in full.

238. Be you watchful over all the prayers and over the middle prayer and stand before God with due respect and devotion.[400]

٢٣٨۔ حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ○

239. Then if you have fear of any one, so perform the prayer afoot or mounted. Then when you are in peace and security so remember God as He has taught you that which (aforetime) you did not know.[401]

٢٣٩۔ فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ○

400. The 'middle prayer' signifies the prayer of A'sr which is in between the day and night. The reason for greater emphasis on it is that the people are generally engaged in their worldly affairs at this time.

'Stand with due respect and devotion' means one should not make such movements while praying as may show that he is not praying. Such movements spoil the prayer as eating or drinking or talking with some person or laughing.

Note : The description of Prayer along with description of Divorce appears to be a digression from the running subject. But it is not a digression in its real sense. It is a very prudent translation from one important subject to a very important subject. The discussion of Prayer is introduced all of a sudden, either because the people may not forget the worship of God by engrossing in worldly affairs and mutual dissensions, or because it is difficult for the slaves of low desires to act with justice, due to overwhelming greed and parsimony, and that especially in times of sorrow and divorce. It is too difficult. Again, in this condition it was hard to expect from them to act upon the instructions—(1) وان تعفو (If you forgo) and (2) ولاتنسوا الفضل بينكم (Forget not to be bountiful to one another)—so its cure is described that the proper observation of Prayers is a good remedy, because prayer is very effective in the obliteration of evils and the attainment of excellent qualities.

401. When it is the time of fighting or the fear of enemy, prayer can be performed while on the back of an animal or even afoot with indication, even though the face is not towards Qiblah.

240. And those of you who die and leave behind their women, must make testament for their women's provision for one year without turning them out of the house;[402] then if those women go out of their own accord there is no sin upon you in that those women do some good thing for themselves. And Allah is Mighty, Wise.[403]

۲۴۰. وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا ۚ
وَصِيَّةً لِّأَزْوَاجِهِم مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

241. And for the divorced women the provision according to rule—incumbent on the pious ones.[404]

۲۴۱. وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ○

242. Thus Allah expounds unto you His Commands so that you may understand.[405]

۲۴۲. كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ○ ع ۱۵

---

402. This Order was given in the beginning but after the revelation of the Verse of Inheritance, in which the share of woman was also fixed and the term of Iddat in case of death of husband fixed for 4 months and 10 days, the order in the current verse was abrogated.

403. If the women go out of the house of their own free will before the expiry of the year, in order to do something according to Shariah as remarriage or wearing fine garments or using scents, then there is no sin upon you, O heirs!

404. Formerly it was ordered to give one suit of dress in case of that divorce in which neither the dower was fixed nor the husband had touched the wife. Now, in this verse that Order is applied to all, with the difference that the giving of one suit to all the divorced women is voluntary and not obligatory, but in the former case it is obligatory.

405. As God has elaborated here His Laws touching, marriage, divorce and Iddat, in the same way He expounds His Commands and Verses so that you may understand and act upon. Here the Laws of marriage and divorce are over.

riage. Similarly, the purity and godliness which is found in the remarriage of woman with the first husband, provided she is inclined towards him, is never conceivable in her marriage with other than her first husband. God knows what is in their hearts and knows well their future loss and gain and you do not know.

SECTION 32

243. Did thou not see to those people who got out of their houses, and they were thousands, for fear of death, then God ordered them, 'Die', then He revived them. In fact God is bounteous to the people but most of the people do not thank.[406]

244. And fight in the way of Allah and know that Allah without doubt Hears well, Knows well.

245. Who is it that will lend Allah a goodly loan, then He may multiply it for him many times? And it is but Allah Who straitens and it is He Who amplifies and unto Him you shall be returned.[407]

۲۴۳۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ
اُلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ
اَحْيَاهُمْ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ۝

۲۴۴۔ وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْا اَنَّ اللّٰهَ سَمِيْعٌ
عَلِيْمٌ ۝

۲۴۵۔ مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ
لَهٗ اَضْعَافًا كَثِيْرَةً وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ
وَاِلَيْهِ تُرْجَعُوْنَ ۝

406. This is the story of some past people. Several thousands of them ran away from their native land bag and baggage, for fear of their enemy, and they did not have the courage of fight with them. It is also said that they had the fear of some epidemic and did not rely on fate. While on their way to their destination they all died and after seven days they came to life by the prayer of their prophet, so that they might repent and refrain in future. This story is related here so that the Muslims may not abstain from spending their wealth and sacrificing their lives in the way of Allah because of the love of wealth and life, and they should know well that if God sends death, there is no way to get rid of it, and if He wills life He can revive the dead instantly—to save a living man from death is noting before Him. In the presence of these facts it is not worthwhile on the part of the servants to disobey the Orders of God e.g. to abstain from Jehad for the safeguard of life, to abstain from expending in the way of God for the protection of wealth or to abstain from doing good to others. Such acts are not only irreligious but also fully stupid.

407. When you have come to know that your life and property are within the power of God, you should fight with Unbelievers for His sake in the cause of religion. You should also know that God is All-Hearing and He knows the pretensions of hypocrites and knows their designs. You should expend in the way of Allah of your wealth and do not fear poverty, because abundance and scarcity are in His control and all shall have to return unto Him.

A goodly loan is that in which a forcible or peremptory demand is not made and which is not followed by reproach or injury or recompense or contempt, and the meaning of giving to God is to expend in Jehad or for the poor and the needy.

246. Did thou not see to a party of the Bani Israeel after Moosa (Moses),[408] when they said to their Prophet, 'Appoint for us a king so that we may fight in the way of Allah.' The Prophet said, 'Might it be that if you are ordered to fight then you may not fight at that time'? They said, 'What is wrong with us that we may not fight in the way of Allah and we are expelled from our houses and from our sons'. Then when they were ordered to fight they all turned back except a few of them. And Allah Knows well the sinners.[409]

٢٤٦- أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِيٓ إِسْرَآءِيلَ مِنْ بَعْدِ
مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ
فِي سَبِيلِ اللّٰهِ ۚ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا ۚ قَالُوا وَمَا لَنَآ أَلَّا نُقَاتِلَ فِي
سَبِيلِ اللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَآئِنَا ۖ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَاللّٰهُ عَلِيمٌ بِالظّٰلِمِينَ ○

408. This story which is just described fully vindicates the Divine Power of Grasp and Expanse—He can raise the beggar to kingship and pull down a king to beggary and can make the weak strong and vice versa.

409. For some time after Hazrat Moosa (عليه السلام) the Bani Israeel kept righteous and straightforward, but when their intention changed a disbeliever-king, Jaloot by name and one from amongst their enemies, vanquished them and expelled them from their township and plundered them and enslaved them. Some of them ran away to Bait-ul-Muqaddas. At that time Hazrat Ashmueel (عليه السلام) was the Prophet. They asked him to appoint a king for them so that they might undertake Jehad, in the way of Allah, under his command.

247. And their Prophet said to them, 'Lo ! Allah has appointed Taloot King for you'. They said, 'How can he govern us and we are more entitled to kingship than he and he (Taloot) is not given abundance in wealth'. The Prophet said, 'Indeed God has chosen him over you and given him more abundance in knowledge and body. And Allah bestows His kingdom on whom He will and Allah is All-Embracing, All-Knowing.'[410]

٢٤٧- وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ
مَلِكًا ۚ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ اِنَّ
اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِى الْعِلْمِ وَ
الْجِسْمِ ۚ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ۚ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

248. And said to Bani Israeel their Prophet, 'The token of Taloot's kingship is that there shall come unto you the box wherein is peace (sakinah) from your Lord and some remains of those things which were left by the Children of Moosa and Haroon, the angels will bear that box. And there is no doubt that in the box there is a perfect sign for you if you have faith'.[411]

٢٤٨- وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖٓ اَنْ يَّاْتِيَكُمُ
التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ
اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ۚ اِنَّ فِىْ
ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ ع ٣٢ ١٦

410. The people of Taloot had no king in their dynasty before that time. He was a poor labourer. The Bani Israeel thought that such an ordinary man was not entitled to kingship because of their wealth and property. The Prophet said that kingship was not a privilege of any particular man and the basic qualities required for kingship were wisdom and good physique with good stature and Taloot was superior to them in those two characteristics.

Note : When the Bani Iraeel heard this they asked the Prophet for some other sign for his kingship so that they might be fully satisfied and have no doubt about his kingship. The Prophet prayed to God and the second sign of his kingship was described.

411. There was a box with the Bani Israeel which they had possessed through posterities. This box contained some holy relics of Hazrat Moosa (علیہ السلام) and other Prophets. The Bani Israeel put this box in the front line in times of war and God gave them victory by its auspices. When Jaloot conquered them he also carried away that box. When God willed to bring it to the Bani Israeel He made it a cause of trouble and epidemic to the Unbelievers. Five cities of those Unbelievers were ruined and laid waste. At last they put that box on two bullocks and drove them away. The Angels drove those bullocks to the door of Taloot. When the Bani Israeel observed that sign they came to believe in his kingship. Taloot fought against Jaloot and the season was very hot.

SECTION 33

249. So when Taloot set out with the army he said, 'Surely God tries you by a river, so whoso drinks its water he is not of mine, and whoso does not taste it he is certainly of mine, save him who scoops up with his hand'. Then all of them drank of its water except a few of them. So when Taloot crossed it and the believers along with him they began to say, 'We have no power today to fight with Jaloot and his forces'. Said those who thought they would have to meet Allah, 'How often a small company has overcome a large company by the order of God and Allah is with those who are patient.'[412]

٢٤٩. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللّٰهَ مُبْتَلِيكُمْ
بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ
يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ
فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَ
الَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ
مُلَاقُو اللّٰهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً
كَثِيرَةً بِإِذْنِ اللّٰهِ وَاللّٰهُ مَعَ الصَّابِرِينَ ○

250. And when they came upon Jaloot and his forces they said, 'O Our Lord pour into our hearts patience and keep our feet firm and help us against this unblieving people'.

٢٥٠. وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ○

412. They all got ready to go for Jehad with Taloot out of greed (for booty, etc.). Taloot announced that the young men who were free from responsibilities could go with him. Eighty thousand came forward at this announcement. Afterwards Taloot put them to a trial. At the first station there was no water. At the second station they found a river and Taloot ordered that whoever would drink more than a handful of water would not accompany him. In this way only three hundred and thirteen souls were left and all others deserted. These three hundred and thirteen soldiers were those who did not drink more than a handful of water and their thirst was quenched, and those who drank more, turned more thirsty than before and could not march forward. (Their bellies got puffed up).

251. Then the believers routed the forces of Jaloot by the order of God, and Dawood (David) slew Jaloot (Goliath); and God gave Dawood the kingdom and wisdom and He taught him whatever else He willed. And but for Allah's repelling the people, one by the other, the land would have been corrupted and disturbed, but Allah is Very Kind and Beneficent to the people of the world.[413]

۲۵۱۔ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۙ وَقَتَلَ دَاوُدُ جَالُوتَ وَ
آتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ۝

252. These verses are Allah's which We recite to thee correctly and thou art decidedly (undoubtedly) one amongst Our Messengers.[414]

۲۵۲۔ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ
الْمُرْسَلِينَ ۝

413. Among those three hundred and thirteen souls were also Hazrat Dawood (علیہ السلام), his father and his six brothers. Hazrat Dawood came across three stones in the way. These stones asked Hazrat Dawood to pick them up as they would kill Jaloot. When the war began Jaloot himself came out and said, "I alone suffice all of you. Come on before me" Hazrat Ashmueel (علیہ السلام) called in the father of Hazrat Dawood and told him to show him his sons. He presented his six sons who were of high stature but did not present Hazrat Dawood because he was of a smaller stature and he grazed the goats. Hazrat Ashmueel called him and asked him whether he would kill Jaloot. He answered in the affirmative and then went out before Jaloot, and shot those stones with a catapult. The whole body of Jaloot was covered with armour except the forehead. The three stones struck at his forehead and passed through the head. Jaloot died and his forces ran away and the believers got victory. Afterwards Taloot married his daughter with Hazrat Dawood, and after the death of Taloot Hazrat Dawood became the King. It shows that the order of Jehad stood obligatory in all times and there is a great mercy and benefaction of God in this order. The fools say that war does not behove the Prophets.

414. This story of the Bani Israeel which is mentioned before with different stages as the coming out of thousands and their sudden death and their revival, the coming of Taloot to power etc.—all these events are the signs of Allah which are recited unto you and definitely you are one of the Messengers of God—as there have been Prophets in the past ages, similarly you are also His Messenger without doubt, that you describe those stories of the past ages correctly, though you have never gone through them in any book, nor you have heard them from any mortal.

253. These all Messengers—amongst them We gave excellence to some above some others, of whom there is one to whom God spoke and there are some whom Allah heightened in degrees. And We gave Jesus, son of Mary, clear miracles and give him power with the Holy Spirit.[415] And had God willed those, who came after those Messengers, would not have fought one against the other after clear orders had come to them, but differences arose amongst them, then some of them embraced Eman and some turned Kafir, and had God willed they would have not fought one against the other, but God does whatsoever He determines.[416]

٢٥٣- تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُم
مَّن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن
بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم
مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا
وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝

415. Amongst the above-mentioned Messengers there are some to whom God gave excellence above others. There are some to whom God spoke as Adam and Moses (be peace upon them) and raised some in degrees, i.e. there were Messengers sent for a certain people, or for a particular town or city or country. But the Messenger for the guidance of the whole world is the Last Prophet Muhammad and his supreme excellence owes to his universal Prophethood.

Jesus Christ was given clear miracles as bringing the dead to life, the healing of the blind and the leper, etc. He was given great powers with the Holy Spirit—Gabraeel—who was appointed by God to help Hazrat Eisa in all miraculous demonstrations.

416. The Prophets mentioned above showed various miracles and brought clear signs and commands for guidance. Some people believed but some were not satisfied and created immense differences Similarly, the Last Prophet came with brilliant signs and the most resplendent Word of God—the Holy Quran—but some people also differed from him and resorted to strife and wars.

In the great scheme of the universe the people should differ because it is the will of God who has created mankind to test their wisdom. If God had willed they would have not differed and not divided into Momin and Kafir (Believer and Disbeliever) and would have not fought one against the other. But God is Absolute and Independent and does whatsoever He desire and determines, and His actions are never devoid of wisdom. Whatsoever He does. He does prudently and wisely.

SECTION 34

254. O Believers! expend some of what We have provided you before the coming of that Day wherein there is no buying and selling, no friendship and no intercession.[417] And those who are Kafir—they are the real evil-doers.[418]

٢٥٤. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ
قَبْلِ اَنْ يَّاْتِىَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ○

417. This Sura enormously comprises the Divine Laws about Worship of God and mutual transactions of mankind. Obedience to these commands is heavy on and unpleasing to Nafs. Of all deeds the most difficult for Nafs are those related to the expenditure of wealth and the sacrifice of life. And the Divine Commands are generally those connected with wealth and life. It is generally seen that the main cause of sins is very often the love of life and wealth, or else their consideration. In other words the root of all sins is the love of wealth and life, and the source of all virtues is deliverance from their love. If the love of wealth and life is purified obedience to Divine Commands shall be easier. This is why after describing those Divine Laws Jehad and Expenditure, in the way of God are related. First it was ordered قاتلوا فی سبیل الله الخ (Fight in the way of God———) which enjoined Jehad and then من ذا الذی یقرض الله (Who is that to lend Allah———) enjoined Expenditure of wealth. Further, the story of Taloot threw light on the importance of Jehad, and the present verse lays emphasis on Expenditure. And because expenditure of wealth is widely spread in various departments of human transactions and the worship of God, so it is elaborated to a great extent and force. This is why most of the ensuing sections deal with the expenditure of wealth. The substance, however, is that the time of practical action is now (in the life of this world). Hereafter neither the deeds are sold, nor anyone will give on account of friendship, nor anyone can free the seized by force unless the Seizer Himself releases.

418. The Unbelievers wronged themselves by their own self-will to their own misfortune that they will neither avail themselves of any friendship nor intercession in the Hereafter.

Note : Intercession shall be allowed for the Believers only (Tr.)

255. Allah—there is no God but He, the Living, the Sustainer of all,[419] slumber can not seize Him nor sleep. To Him belongs what is in the heavens and the earth. Who is such as to intercede with Him save by His leave ? He knows what is before the creatures and what is after them ; and they all can not comprehend anything of His knowledge but as much as He wills, there is space in His Throne for all the heavens and the earth, and it is not a bit heavy for Him to hold them, and He is Above all, the Glorious.[420]

٢٥٥- اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ
وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا
الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ
وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا یَئُوْدُهٗ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ○

---

419. The previous verse too shows the dignity and glory of God. Now after it that verse, wherein the Oneness of Divine Self and its dignity and holiness is described with extreme glory and clearness, is sent down. Its name is Ayat-al-Kursee (آیۃ الکرسی). It is one of the glorious verses of the Holy Quran according to Tradition, and much excellence and thawab is quoted from the Holy Prophet thereto.

The real fact is that God has described in His Word (the Holy Quran) three different subjects in a mingled way at various places :—

(a) The Knowledge of Divine Oneness and Attributes,

(b) The Knowledge of Divine Commands and

(c) The Knowledge of Stories and Events

The knowledge of stories and events primarily aims at the enunciation and support of Divine Unity. It also reflects the significance and necessity of the knowledge of the Divine Commands. Moreover, the Knowledge of Divine Unity and the Knowledge of Divine Commands are so mutually joined with each other that one appears the cause and sign for the other. The Divine Attributes are the root and source of the Laws of Shariah, and the Laws of Shariah are the fruits and off-shoots of the Divine Attributes. So obviously the Knowledge of Divine Unity will be definitely supported and helped by the Knowledge of stories and by the knowledge of Divine Laws, and the Knowledge of Divine Laws will be necessarily emphasised by the Knowledge of

Divine Oneness and the knowledge of the stories and events. Moreover, the necessity, rather reality and originality, of the Divine Laws will be proved by the knowledge of Divine Self and Divine Attributes and the knowledge of the stories and events. And this method, which is a compound of three methods, is extremely excellent, easy and acceptable ; firstly because the adoption of one way become monotonous, while translation from knowledge to the other knowledge is just like recreation from one garden to the other garden; secondly the combined method will easily clear the reality, source, fruit and result all at once, and the obedience to the Divine Commands under this method will be done with eagerness, readiness, ardour and insight. This is why the said method is extremely fine and beneficial and in the Quran it is oft-used. Just see here that first the Commands and Laws are elaborated, afterwards the stories are narrated with due requirement so as to make us observe with our own eyes the benefits and results of the said laws and commands. Finally the Ayat-al-Kursee, which is a distinguished verse in relation to Tauhid and Attributes, is described making indelibly firm the root of Divine Laws in the hearts.

420. In this verse (Ayat-al-Kursee) the Divine Unity and the glory of Divine Attributes is described i.e. God is Existent from eternity and no one is His associate. He is the Originator of all creations. He is pure from all deficiencies and all kinds of change and defect. He is the Owner of all things. He has perfect knowledge of all things and full control over them, and He possesses the supreme glory. No one has a right or courage to intercede with Him save by His order and permission. There is no affair, in the performance whereof, He may feel difficulty or heaviness. He is above all things and He is beyond the wisdoms of all. Before Him all are insignificant.

Two important results follow from the above description of Divinity. Firstly the Sovereignty and Lordship of God is recognized as a principle, and the subjectivity and servility of mankind is established as a corollary. It shows, therefore, that obedience to and confirmation of the Divine Laws, mentioned or unmentioned, is obligatory and incumbent upon all mankind, and that the Divine Laws are above doubt and are pure from any kind of flaw or fluctuation. Secondly the deeds and affairs of every individual are so numerous that their total becomes so great that its record appears to be impossible and beyond control, much less to speak about their recompense in the Hereafter. So God has described some of His Divine Attributes in Ayat-al-Kursee which remove the doubts of the doubters i.e. His Knowledge and power are so perfect that nothing can stand beyond it. Whose knowledge and power are so infinite and everlastingly invariable, it is no difficult for Him to maintain the full record of the human deeds and affairs.(or the affairs of the whole universe) and recompense accordingly in this World or Hereafter.

256. There is no compulsion in regard of religion. No doubt the guidance has become distinct from error;[421] now whosoever rejects the misleaders and believes in Allah—he has caught hold of a ring strong that is not apt to break, and Allah hears/knows all things.[422]

٢٥٦. لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ
فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى ۚ لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ
عَلِيْمٌ ۝

257. Allah is the Helper of the Believers, brings them forth from shadows into light; and those who turned disbelievers—their comrades are satans, they bring them forth from light into darkness. These are those people who are the dwellers of the Hell, they shall dwell therein for ever.

٢٥٧. اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ
اِلَى النُّوْرِ ۗ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ
يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ اُولٰٓئِكَ
ع اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

421. When the arguments of Tauhid have been described clearly that the Kafir is left with no excuse, then what is the need of converting anyone to a Muslim by force ? The wise man should himself understand, and the Shariah does not support and enjoin forceful conversion i.e. the Quran and Divine Constitution do not order to make anyone a Muslim by force and fear. افانت تكره الناس حتى يكونوا مومنين is the clear Quranic verse which means : "Will thou force the people till that they become believers ?" And he who pays the Jizziyah shall become secure i.e. his life and property shall become secure.

422. When guidance and error have become distinctly clear, so whosoever accepts guidance leaving the error aside—he has caught hold of such a ring which has no fear of slipping or breaking. And God hears well the external words and knows well the intention and the condition of heart. No one can hide his bad intention or infidelity from God.

SECTION 35

258. **Hast thou not seen the man who disputed with Ibraheem about his Lord for the mere reason that God had given him kingdom. When said Ibraheem : 'My Lord is He who gives life and causes to die.' He said : 'I also give life and cause to die.' Ibraheem said : 'God brings the sun from the east, so bring thou it from the west', then that Kafir got confounded. And God does not show the right path to the unjust people.**[423]

٢٥٨ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرٰهٖمَ فِي رَبِّهٖ أَنْ اٰتٰىهُ اللّٰهُ
الْمُلْكَ إِذْ قَالَ إِبْرٰهٖمُ رَبِّيَ الَّذِي يُحْيٖ وَيُمِيتُ
قَالَ أَنَا أُحْيٖ وَأُمِيتُ قَالَ إِبْرٰهٖمُ فَإِنَّ اللّٰهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ۚ

---

423. In the previous verse there was description of the Momin and Kafir (Believer and Unbeliever) and a narration of the light of Eman and the darkness of Kufr. Now some examples are given to illustrate Eman and Kufr. In the first example the story of King Namrud is described. This king made the people bow down before him because of pride in his royal power. When Hazrat Ibraheem came in his court he did not bow before him. When asked Hazrat Ibraheem said, "I do not bow down before anyone save my Lord." Namrud said, 'The Lord is I.' He said, 'I do not call the ruler as Lord. Lord is that who gives life and causes to die.' Namrud called two prisoners, killed the innocent and released the outlaw, and said, 'Lo ! I cause to die whomsoever I desire and cause to live whomsoever I do not want to cause to die. At this Hazrat Ibraheem made that proud fool answerless by the argumentation of sun-rise and sun-set, but he was not guided i.e. in spite of being gone answerless he did not believe in Hazrat Ibraheem. He was confounded and could not give any answer to the second argument of Hazrat Ibraheem, although there was room for another foolish answer like the previous one (e.g. he could declare the East as West and the West as East).

259. Or, hast thou not seen the man who passed by a city and it was fallen down upon its turrets, he said: 'How will God give life to this city after it is dead ?' Then God kept him dead a hundred years, then raised him up. God said, "How long hast thou tarried here," He said: "I tarried a day or a little less than a day." Said He : "Nay ! thou hast tarried a hundred years. Look now at thy food and drink which have not spoiled, and look at thy ass, and We desired to make thee a sign for the people ; and look at the bones how We set them up and then clothe them with flesh". So when shined upon him this state he said out, "I know that undoubtedly God is powerful over everything."424

٢٥٩. أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

424. This man was Hazrat Uzair, a Messenger of Allah. He knew Taurat by heart. Bukhtnassr was the infidel king. He destroyed Baitul Maqdis and took away many men from Bani Israeel as captive together with Hazrat Uzair. When Hazrat Uzair was released he saw a city in ruins on his way to Jerusalem. He said to himself how God would again give life to that city lying in complete ruins. At this very place his soul was contained and his ass died too. He kept in this condition for a hundred years. No one saw him there, nor anyone could know about him. Perhaps the people would have thought that Bukhtnassr had killed him and so they did not make a search for him. Meanwhile Bukhtnassr died and some other ruler populated that city and Jerusalem again. Then after a century Hazrat Uzair was again given life. His food and drink were lying near him and they had not spoiled but the ass had died, only the skeleton of bones was standing. This ass was given life again before Hazrat Uzair. During this period the Bani Israeel were set free and they resettled in Jerusalem and that city. When Hazrat Uzair came to life again he saw them populated. When Hazrat Uzair saw all this he said that after observation he knew this fact more assuredly that God is powerful over all things. It means that observation strengthened his faith (not increased). It does not mean that Hazrat Uzair had an immature Eman in the Divine Attributes. (He had full and mature Eman before this event too. But maturity and fulness have degrees—maturity before observation and maturity after observation. For example, a man knows through geographical books about the density of Amazon forests. This bookish knowledge will develop into observational knowledge when he himself goes to the Amazon Belt and sees the forests by his own eyes. The quantum of knowledge is the same but the nature of knowledge is changed. The knowledge after self-experience or self-observation is much more profound and powerful. Similarly, the Eman after self-experience and self-observation becomes more powerful and qualitatively deeper than the one before observation and experience. In Sufism, which is generally based on expiricism, this reality is visualized. In short, there are degrees of Eman and they are attained according to the individual conditions. This illustration, however, proves that when God can raise up Hazrat Uzair after lying dead a hundred years He can raise up the whole mankind lying dead thousand years. (Tr.)
Consequently Hazrat Uzair saw by his open eyes what he believed by his inwards eyes.

When Hazrat Uzair reached Jerusalam no one could recognize him because he

260. And remember when said Ibraheem, 'My Lord ! show me how Thou wilt give life to the dead, 'He said, "Hast thou not believed," He said, 'Why not, but that my heart may be at rest.'[425] Said He, 'Take four birds and twist them to thee, then put a part of their bodies on every hill, then call them, they will come to thee running.[426] And know that Allah is undoubtedly Al-mighty, All-wise '[427]

٢٦٠- وَإِذْ قَالَ إِبْرٰهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتٰى ؕ قَالَ
أَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِي ؕ قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ
عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا ؕ وَاعْلَمْ أَنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝ ع

was young and the children of his former life got old. When he recited the Taurat before them then they believed that he was Uzair, the Prophet. Bukhtnassr had burnt all the books of Bani Israeel including the Taurat.

425. The substance is that belief was really perfect but Abraham wanted eye-belief which is based on observation.

426. Hazrat Ibraheem according to the Divine order brought four birds— peacock, a cock, a crow and a pigeon. When they were tamed to his call he killed them. On one hill he put their heads, on the second hill he put their feathers, on the third hill he put their trunks and the legs on the fourth hill. Then standing at a distance in front of them he called one of the birds. His head rose above in the air, then the body joined with the head, then the feathers and legs joined with the body and the bird came to him running. Similarly the other birds came to him running.

427. Here two confusions can arise. Firstly, how the different dead parts of the birds could come to life ? Secondly why the condition of four birds was set, and why they were butchered in different specific parts in this fashion and put on the hills in a particular arrangement ? The animation of scattered parts of a dead body seems impossible to human mind and apparently no perspicuous purpose is served by such conditions. These whims are uprooted by the two outstanding Divine Attributes— Al-mighty and All-wise. Al-mighty shows God's absolute power over all things. He can do any thing He wills. All-wise cannot do any thing against wisdom. If man reaches not the wise secrets of the Divine Commands and Divine Actions it is the fault of human mind.

In Ayat-al-Kursee the Divine Attributes of knowledge, power etc. were described, afterwards the above three stories narrated to show that God can guide whomsoever He wills and can lead astray whomsoever He wills. Death and life are entirely in His control. In the coming verses the excellence of Jehad and Expending in the way of Allah is described and some other rules and conditions are explained in addition to the previous laws. The hinderances in Jehad and Expenditure can be easily removed, partially if not completely, by the belief in the knowledge and power of God and by knowing the prodigies of Nature.

SECTION 36

261. The likeness of those who expend their wealth in the way of Allah is as the likeness of a grain that sprouts seven ears, in every ear a hundred grains and Allah multiplies unto whom He will, and Allah is All-embracing, All-knowing.[428]

٢٦١. مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ
مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ۝

262. Those who expend their wealth in the way of Allah, then after expending make not reproach nor injury, for them only is their reward (Thawab) with their Lord and there shall be no fear upon them, neither shall they sorrow.[429]

٢٦٢. الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا
يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۙ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

263. Responding with soft words and forgiving is better than the alms which is followed by injury. And God is Free of all wants and is Most Forbearing.[430]

٢٦٣. قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا
أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ۝

---

428. Even the expending of a little wealth in the way of Allah has a great reward (Thawab) as a grain of corn grows seven hundred grains and Allah multiplies for whom He will upto seven thousands and even more. And Allah is Most Bestowing and knows well the intention of every expender and knows the quantity and nature of the wealth spent in His way and deals accordingly.

Note : Nature of the wealth means whether the wealth is earned through evil means or good means and whether the item of wealth given is good, ordinary or simply a scratch and rubbish. Reward is proportional to the sincerity of intention, the quantity and nature of wealth spent and the occasion of expenditure. (Tr.)

429. Those persons who expend in the way of Allah and after spending neither put a burden of kindness on the recipient by the tongue nor injure him by taunt or contempt or taking service, for them only is the reward full, and such people shall have no fear of cut in their reward, neither shall they suffer the grief of loss.

430. Softly replying to the beggar and forgiving him at his obstinate repetitions or foul style is better than the charity which is followed by taunt or injury or reproach to the recipient. And Allah is All-sufficient and needs not the wealth of anyone. One who expends in His way expends for his own benefit. And Allah is most Forbearing that He does not haste in punishing the injurer and the reproacher.

264. O Believers ! void not your charity by reproach and injury as one who expends his wealth to show off to men and believes not in God and the Last Day.[431] So the likeness of him is as the likeness of a smooth rock on which is some soil and a torrent smites it and leaves it barren. Such people donot get the reward of what they earned. And Allah does not show the straight path to the Kafirs (Unbelievers).[432]

٢٦٤- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ
وَالْاَذٰىۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِؕ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًاؕ لَا يَقْدِرُوْنَ
عَلٰى شَيْءٍ مِّمَّا كَسَبُوْاؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ○

265. And the likeness of those who expend their wealth to seek the good pleasure of God and confirming their hearts is as the likeness of a garden upon a high plain on it fell a torrential rain so it yielded its fruit two-fold. If no torrent smites it, then only dew is sufficient. And Allah Sees well the things you do.[433]

٢٦٥- وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ
اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ
اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِۚ فَاِنْ لَّمْ يُصِبْهَا
وَابِلٌ فَطَلٌّؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

---

431. The reward (ثواب) is lost if the recipient of alms is injured or reproached. The reward is also lost if the charity is given to show off to the people that they may regard him a generous man. As for this saying 'that he does not believe in Allah and the Last Day' is not the condition of making the alms void, because the alms become void by the show-off only though the expender may be a believer. This condition is merely added to make them know that show-off is not worthy of a Momin. On the other hand this character is befitting a Hypocrite.

432. Foremerly charity is similarized with a grain yielding seven hundred grains. Here the Quran declares that right intention is the primary condition. If someone gave charity for show-off its similitude is as some one sowed a grain on a stone, with a little soil upon it, which is swept away by a torrential rain, so how can any yield be expected from such a grain ? Similarly what reward can the sanctimonious formalists gain from their charities ?

433. Heavy rains denote enormous charity and the dew denotes a little charity. Confirming hearts means confirming their hearts for the expectation of Thawab—they are firmly sure of Thawab from their Lord. So if the intention is sincere and correct enormous charity shall get enormous Thawab and a little charity shall benefit too, as a garden growing on a fertile land catching heavy rains fructifies enormously. But when the intention is insincere and wrong enormous expenditure shall spoil enormous wealth and the output shall be enormous loss, because in spending enormous wealth the ostentation shall also be greater and as such the loss shall be greater, as a grain thrown in a little soil on a hill, the greater the rains, the greater the loss

266. Would any of you wish to have a garden of palms and vines, rivers flowing beneath it, all other kinds of fruit in the garden for him too, then old age smites him, and his children are weaklings, then befell on the garden a whirlwind with fire in it whereby the garden burnt. This way God teaches you His verses so that you may reflect.[434]

۲۶۶- اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَ
اَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ فَاَصَابَهَآ اِعْصَارٌ
فِيْهِ نَارٌ فَاحْتَرَقَتْ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ
ع الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ○

SECTION 37

267. O Believers ! Expend of the good things from your earning and of the things which We have produced for you from the earth, and intend not the impure (unholy) thing of it that you expend it, although you will never take it yourselves save that you close an eye on it ; and know God is All-Independent, All-Laudable.[435]

۲۶۷- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَ
مِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ وَلَا تَيَمَّمُوا
الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ
تُغْمِضُوْا فِيْهِ وَاعْلَمُوْۤا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ○

---

434. This is the similitude of those who spend their wealth in charity to show-off or reproach after expenditure or injure the recipients e;g. a man prepared a garden in his youth and strength so that he would benefit in old age and weakness, then when old age came and he stood in intense need of its products, the garden burnt in the very period of intense need. It means charity is just a fruitful garden turning out its benefit in the Hereafter. When the owner had a bad intention the garden burnt away, then how its fruit which is Thawab can be obtained ? God this way teaches you His verses in a lucid style so that you may think over and understand.

435. The second condition for the acceptibility of charity before God is that the wealth spent should have been earned through lawful means. The thing given in the way of God should be neither unlawful nor doubtful, it must be pure and excellent. Bad thing should not be given in the way of Allah, such thing which he would not himself accept but with a bad heart and a shy attitude. And know that God is absolutely Independent of you and your alms and offering. He is the possessor of eminent qualities, if you give in His way good and excellent things with the virtue of heart and the sincerity of love He will accept them with pleasure.

268. The Satan promises you destitution and bids you unto indecency and God promises you His pardon and His bounty. And God is very Abounding, Knowing all things—[436]

٢٦٨. اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ
يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ○

269. Confers wisdom upon whomsoever He will, and whoso is given wisdom he has received immense good. And none but the wise receive the advice.[437]

٢٦٩. يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ
اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ○

---

436. If this idea strikes someone that he will become destitute if he spends in charity and does not find his heart intent on spending in the way of God even at the Divine admonitions, and evading the Divine promise is bent on and sure of the Satanic promise, then he should be firmly assured that the idea is from the side of the Satan. He should not say that he has never seen the face of the Satan, much less to speak of his biddings.

And if this idea comes into the heart that sins are forgiven by spending in alms and charity and the wealth also grows and is blessed, then he should understand that the idea is from the side of God and he should thank God. And no scantiness is there in the treasures of God. He knows well the interior and exterior of everyone. He knows well the intention and deed of every soul.

437. God gives wisdom in matters of Religion to whomsoever He will and gives understanding in spending alms i. e. with what intention, of what wealth, to whom and how the alms should be given to the indigent ? And whosoever is given wisdom he is really endowed with a great blessing and an immense good.

270. And whatever you spend as charity or vow any vow surely God knows it and the evil-doers have no helpers.[438]

271. If you expend of charity openly what an excellent thing it is, and if you conceal it and give them to the needy that is better for you, and He will remove from you some of your sins and Allah is well Aware of your deeds..[439]

٢٧٠ وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ
ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ۝
٢٧١ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَ
تُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن
سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

438. God has complete knowledge of all the sections of mankind. He knows well the intention of the alms-giver. He knows well how much charity is given aud how it is given, public or hidden, with the love of God or simply under human sentiments of sympathy. He knows well the dedication of vow—whether it is dedicated to God or it is dedicated to an idol, saints or Prophets. Vow should be dedicated to God only. The dedication of vow to other than God is tantamount to polytheism. Those men who act against the Order of God either in the expenditure of alams or in the dedication of vow—shall have no helpers in this world and in the next world. Vow is dedicated to the idols or some saints commonly with this intention that they will help the man who dedicated the vow to them in hour of need. So God says that such men have no helpers and their idea that the idols or saints shall render them some help in times of disaster is absolutely wrong. Such men should fear the chastisement from God at their actions of polytheism (shirk).

Note : Vow should be dedicated to God and no one else. Vow dedicated to God should be fulfilled. Its fulfilment is obligatory. It is a sin to break it. Vow to other than God is unlawful but becomes lawful if it is made with such words, 'I shall give offerings to God on behalf of that saint, or the reward of this vow may be transferred to that saint'.

439. Man is excessively prone to egotism, ostentation and show-off. These are low desires. Divine Commands are sent to liberate mankind from low desires and worldly sentiments. Man wants a grand position in society. He wants that he should be respected, esteemed and glorified. Hence hidden good is safer than the public good. But the good cannot become universal if it is always done privately or always hidden from the people. Islam wants to promote virtue in all directions. This is why public charity is also good if it is given with a good intention—the good pleasure of God. Public good has persuasive effects. Generally actions are more effective than grand sermons. Consequently both public and private charity are good but the consideration of time, occasion and benefit is important.

272. **Thou art not responsible for guiding them, but God guides whomsoever He will, and whatever wealth you expend it is for your own self, till you expend seeking the pleasure of God, and whatever charity you expend it shall be repaid to you in full and you shall not lose your share.[440].**

٢٧٢. لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ
وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ وَمَا تُنْفِقُوْنَ اِلَّا
ابْتِغَآءَ وَجْهِ اللّٰهِ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ
وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

440. Formerly the alms were not given to the Non-muslims. These were confined to the orbit of Muslim society. The motivity of this practice was not ugly. The fundamental aim of Islam is to liberate mankind from the Divine Wrath and the chastisement of Hell. Salvation from the miseries of this world and the next world rests in Eman and Islam. Confinement of free-will offerings to the poor Muslims was, as a matter of fact, a secret device to draw the poor Non-muslims to Eman and Islam. But Allah willed a generous scope of free-will offerings. So this verse was sent down. Its main emphasis is on the absolute sovereignty and power of God. It is beyond human power to change the heart of man for Eman and Islam. It is God alone who gives Eman and Islam. The main job of the Holy Prophet is to give the Divine Message openly, clearly and wisely. If the people do not accept His message the Holy Prophet shall not be held responsible for their denial. And as such the circle of expenditure of alms is widened. Now the Non-muslims can be given charity too. This practice is, nevertheless, more effective from the viewpoint of conversion through the material door. The charity must, however, be given for the pleasure of God and not under low desires of fame, name and self-satisfaction.

273. Charity is for those needy people who are restrained in the way of Allah, unable to journey in the land, the ignorant supposes them rich because of their abstinence, thou shalt know them by their face—they do not beg of men importunately. And whatever you expend of useful thing surely God knows it.[441]

٢٧٣- لِلْفُقَرَآءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللّٰهِ لَا
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمٰهُمْ لَا يَسْـَٔلُونَ
النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللّٰهَ بِهِ عَلِيمٌ

441. For the propagation of Islam a group of proficient scholars and holy saints was required in the Muslim Society. Their life ought to be dedicated to Islam only. When busy in the grand service of Islam they can't pay heed to the economic activities. The divided attention could not bring about perfect results. Hence Muslim Society is bound to serve such persons engaged in a glorious work. A great reward is promised for the charity or wealth given to such persons restrained in God's work. They are not supposed to be greedy or covetous for worldly wealth. Had they been covetous for wealth they would have not dedicated their services to a materially non-productive business. They would have also struggled for material and economic progress. Ashab-e-Suffa (اصحاب صفّہ) had left their home and property for the company of the Holy Prophet and in order to learn Religion and get purification and fight against the evil-doers. Today it is incumbent on the Muslims to help such persons—students memorizing the Quran, learning Islamic sciences, or Scholars teaching the the Muslim community or Saints purifying the Muslims and training them spiritually. Such souls have distinct colour and can be known by their enlightened faces, their self-mortified behaviour, their contented gesture not begging of men importunately. Their contentment bewilders the igorant man and he supposes them rich and does not serve them. A wise man knows them and serves them and gets reward from God. This guidance is given by the Holy Quran so that true servants of Islam may be distinguished from the false traders. God knows all, He knows the real servants of Islam and the false traders. He knows the nature of the free-will offerings. He knows well on whom the wealth is expended i.e. whether it is given to the poor and needy fellows, or it is given to the saints and pious personalities, or it is given to the fraudulent traders acting as the servants of Islam, or it is given to the poor students of Islam.

Note : Today this section is generally being neglected because we have gone far away from Islam and God. We spoil our money in various satanic activities. We give subscriptions to very many absurd institutions and clubs. We donate to the Red Cross Society under the spirit of national or human service but do not spend in the way of Allah. (Tr.)

SECTION 38

274. Those people who expend their wealth in the way of Allah in night and in day, secretly and openly, they have their reward (Thawab) with their Lord and no fear shall be upon them and neither shall they grieve.[442]

٢٧٤. اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّ
عَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

442. The holy Quran desires to purify man from vice and create virtue. Charity and freewill offerings are elaborately described in the previous verses because they create the virtue of honourable and generous dealing with one another. Greed for wealth is the main cause of mischievous and dishonest transactions among mankind. Those who expend their wealth in the way of God will naturally be cured from this unholy disease—the love and greed for wealth. Such men will never spoil their Eman for the sake of small gains and shall enter into generous latitudes of sacrifice, sympathy and benevolence. Modern man is characterized by commercial morality and as such only commercial latitudes control his transactions, but a man purified by Islam shall follow the course of human morality. Those men who can't spend a single penny in the way of God on the poor can't claim human morality and benevolence. Charity changes insincerity into sincerity, harshness into benevolence, and serves as an atonement for the defects left and mistakes committed in our virtuous deeds due to human frailties. This is why many verses were sent down to disclose the importance of charity and free-will offerings and a great reward is promised in both the worlds. When charity is good, usury must be bad, because charity is the converse of usury and interest. If the former vindicates human sympathy and benevolence, the latter is althgether cruelty, oppression, exploitation and mercilessness. When usury or interest is a vice, how it could be legalized by the Holy Quran. Now the condemnation and prohibition of the practice of usury and i terest, with a reasonable context of the excellent virtue of charity, is highly palatable. The degree of virtue in charity is equivalent to the degree of vice in usury and interest.

Note : Riba means usury or interest. Usury and interest were both common in the days of the Holy Prophet. The Orientalists have misinterpreted the word 'riba' by confining it to usury alone and excluding the commercial and banking interest which is prevalent in modern times. Encyclopaedia of Islam have generally distored the technical meaning of the Quranic terms and so it has done with the word 'Riba'. It is an effort to spoil the basic ideas of the Mulim Society. Some of the pseudo-Islamits have followed the footsteps of the Orientalists and spoiled most of the Muslims. A horrible chastisement awaits those who agglomerate falsehood with Truth. (Tr.)

275. Those people who eat usury (interest) shall not rise on the Day of Resurrection but as he rises whose senses are spoiled by the Satan by touching. That is because they said, 'Trafficking is also like usury (interest); whereas God has permitted commerce and has forbidden usury (interest).[443] Then to whom came the admonition from his Lord and he desisted, for him is what is gone before and his affair is committed to God, and whosoever reverts to usury (interest)—such people are the inhabitants of the Hell dwelling therein for ever.[444]

٢٧٥. اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ
يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا
اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ
الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى
فَلَهٗ مَا سَلَفَ ؕ وَاَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

443. Those who devour usury or interest shall rise from their graves on the Day of Resurrection as a mad man or a haunted fellow. They will be chastised in this way because they made lawful and unlawful equal on the wrong argument that both Trade and Usury bring back profit, although there is a great difference between Riba and Trade as God has made Trade lawful and declared Riba as unlawful.

Note: The profit in Trade is against the commodity as a cloth worth one dollar is sold in two dollars. But the interest is that where the profit accrues without return e.g. one dollar is sold for two dollars. In the case of trade because cloth and dollar are different things and aim at different benefits and purposes, hence true equation between them is impossible. For the sake of buying and selling there is no way to equate the piece of cloth with the amount of two dollars except by the mutual needs of the Buyer and Seller, and they may be far different in form and character e.g. A may stand in need of one dollar but may not require a piece of cloth worth ten dollars, while B may stand in need of one yard of cloth worth one dollar in the market, but may not require ten dollars at that particular hour of need. So if a piece of cloth worth one dollar is sold in two dollars it cannot be usury, because here the profit is not without return, and if it is sold in one thousand dollars then also it is not usury because material equation being impossible between the Buyer and Seller so only the needs of the Buyer and Seller can serve as a rough scale of equation between the two. The needs of human beings being manifold beyond calculation, so how can interest be established ? But if one dollar is sold for two dollars the material equation is possible i.e. one dollar against one dollar and the dollar in excess against what ? Because this dollar in excess is without return, hence it is interest and according to Shariah this transaction or trafficking is unlawful.

444. The intrest which you took before the prohibition of usury, you are not ordered to return to the owner in this world i.e. you have no right to demand the amount of interest which you had given to the money-lender before prohibition. Hereafter it is the will of God—He may forgive him if He will by His mercy. But if the money-lenders do not desist after the prohibition and go on taking the interest, they are the people of the Hell. And the punishment of presenting arguments before the Divine Command is that which is mentioned above.

276. Allah blots out usury (interest) and augments alms (charity).[445] And Allah is not pleased with any ingrate sinner.[446]

٢٧٦- يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۗ وَاللّٰهُ لَا يُحِبُّ
كُلَّ كَفَّارٍ اَثِيْمٍ ○

277. Those who believed and performed good deeds and established Salat (prayer) and gave zakat regularly—for them is their reward (Thawab) with their Lord, and no fear shall be upon them, neither shall they sorrow.[447]

٢٧٧- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

---

445. Allah blots out the wealth of interest, not only that even the capital wealth is lost as a Tradition says, 'To whatever extent the wealth of interest may grow its final result is poverty.' The interest-wealth is devoid of blessing while the charity-wealth increases with God's blessing, its reward is enhanced as mentioned in the Traditions.

446. The wealthy money-lender who takes interest is really guilty and ingrate because he does not thank God at the bounty of wealth given to him. He should have given money to the poor and needy as charity or else without interest. When he gives not as charity, neither lends without interest, then what a bigger unthankfulness of God's bounty would be than this.

447. This verse admires the Momins and condemns the Usurers. The excellent qualities of the Momins and their reward is described in this verse in contrast to the qualities, conditions and dealings of the Usurers. The Momins obey the Command of God while the Usurers present a sad contrast. In other words the Usurers are not true Believers.

278. O Believers ! fear you God and give up what is outstanding (remaining) of the usury (interest) if you really have faith in His Word.[448]

٢٧٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ
الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

279. But if you donot give up then be ready for war with Allah and His Prophet ; and if you repent then for you is your capital. Neither you do wrong to any one, nor anyone to you.[449]

٢٧٩۔ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ
وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ لَا تَظْلِمُوْنَ وَ
لَا تُظْلَمُوْنَ ○

280. And if the debtor is narrow-handed let him respite till ease. And if you remit as charity it is far better for you, if you have prudence.[450]

٢٨٠۔ وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ وَاَنْ تَصَدَّقُوْا
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

281. And fear you the Day wherein you shall be brought back to Allah, then every soul shall be paid in full what he earned and they shall not be wronged.[451]

٢٨١۔ وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ثُمَّ تُوَفّٰى كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

448. Before prohibition the interest which you had taken is bypast. But the interest after prohibition you should never demand.

449. If the interest which you had taken before is subtracted from your capital money it is wrong to you, and if you demand the interest of the post-prohibition days it is your wrong.

450. When the prohibition of usury has come down and its taking and giving is abolished you should not make pressing demand to the debtor, but grant him respite, and if willing forgive the debt.

451. Hereafter all the deeds shall be reckoned, and punishment and r shall be given. So everyone now should be prepared i.e. either he may d deeds or bad deeds, take interest or give alms.

SECTION 39

282. O Believers! when you contract a debt amongst your.elves for a fixed period, write it down. And let a writer write it down between you justly and refuse not the writer to write as God taught him, so must he write down, and the debtor dictate and fear God his Lord and diminish not an aught of it.[452] And if the debtor is under-wisdom or weak or unable to dictate himself, then let his guardian dictate justly.[453] And call in two witnesses to witness from your men; if there are not two men then one man and two women from such folk as you like them as witnesses, that if one of the two women forgets the other may remind her.[454] And the witnesses should not refuse when summoned. And be not loth to write it down, whether the transaction be small or great, with its stated date. It has full justice in the sight of God and more upright for testionony and likelier that you would not fall in doubt.[455] unless it is a transaction hand to hand, you take and give between you, then there shall be no sin upon you if you do not write it down. And take witnesses when you enter into a transaction hand to hand and harm not the writer nor the witness;[456] and if you do such it is a matter of sin in you and fear you God, and God teaches you and God knows everything.

٢٨٢۔ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى
اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ
بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ
اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۭ فَاِنْ كَانَ
الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ
اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ۭ وَاسْتَشْهِدُوْا
شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ
فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاۗءِ
اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ۭ
وَلَا يَاْبَ الشُّهَدَاۗءُ اِذَا مَا دُعُوْا ۭ وَلَا تَسْـَٔـمُوْٓا اَنْ
تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ۭ ذٰلِكُمْ اَقْسَطُ
عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ
اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ۭ وَاَشْهِدُوْٓا اِذَا
تَبَايَعْتُمْ ۠ وَلَا يُضَاۗرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ڛ وَاِنْ تَفْعَلُوْا
فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ۭ وَاتَّقُوا اللّٰهَ ۭ وَيُعَلِّمُكُمُ اللّٰهُ ۭ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

452. Formerly the excellence of alms together with their laws were described. Afterwards usury, its unlawfulness and its vice were mentioned. Now that transaction is described in which there is a debt and for some future period. About it it is known that such a transaction is lawful. But because such a transaction is made for a future

period there is the possibility of forgetfulness, mistake or dispute, so it is imperative to manage it in such a way that no dispute or contention may arise in future. The only way for such a transaction is to write it on a paper in which the stated term should be described, the names of the parties and the details of the transaction clearly written. And the writer should write justly according to the order of Shariat without fail. Either the debtor should write himself or dictate to the writer without doing the least harm to the other.

453. If the debtor is simpleton and has not enough wisdom to understand the matter, or is very old, or very young, unable to dictate, then the heir, guardian or Mukhtar of the debtor should dictate the whole matter justly to the point.

454. And you should have at least two male witnesses or one male and two female witnesses to that matter, and the witnesses should be desirable i.e. should be trustworthy and reliable.

455. When the witness is summoned to witness or give evidence he should not refuse or evade. And the people should not be indolent or loth to write it down, whether the matter is big or small, because there is full justice in it and full reliance on the witness is also possible in writing, and full satisfaction from error, forgetfulness and detriment to anyone's right also lies in a written document.

456. If the transaction is hand to hand either through barter or cash payment, without any credit, then there is no sin if it is not written, but at this time too the witnesses should be made so that any future dispute may be resolved easily. The writer and the witness should not harm i.e they should not harm the debtor and the creditor, they should be just both ways.

283. And if you are upon a journey and you donot find a writer then a pledge in hand. Then if there is a mutual confidence the trusted one should deliver the trust in full and fear God his Lord. And do not conceal the evidence and whoso conceals it then no doubt his heart is sinful. And God knows well your actions.[457]

٢٨٣۔ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ
مَقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي
اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا
الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ وَاللَّهُ
ع بِمَا تَعْمَلُونَ عَلِيمٌ ○

SECTION 40

284. To God belongs all that is in the heavens and the earth. And if you open what is in your self or hide it, God shall reckon with you for it, then forgive whom He will and chastise whom He will. And Allah is Powerful over everything.[458]

٢٨٤۔ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي
أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

---

457. If you make a contract of debt while in journey and you do not find a writer to write the document, then the debtor should put some thing as a pledge with the creditor.

Note : In journey the necessity of pledge in hand would be more than in stay, hence the order of pledge is given in journey, otherwise in stay and in the presence of writer pledge is lawful according to Tradition. And if the creditor relies on the debtor and as such does not demand the pledge in hand, it is incumbent on the debtor to repay the demand in full and fear God and should not breach the trust.

458. In this Sura because the principles and offshoots concerning worships and affairs of body and wealth, orders and injunctions of everykind, are elaborately described, and perhaps due to this very reason it is given the name of Sanam-ul-Quran (Hump of the Quran), hence it is appropriate that the servants should also be given full warning and education so that they may abstain from indolence and carelessness in obeying the said orders. It is for this purpose that describing the orders at the end of the Sura this verse is sent down as an admonition and stress subjecting all the servants to obey the afore-mentioned orders. Moreover, those persons are also fully warned who resort to fraudulent devices and self-created contrivances in matters of divorce, marriage, Qisas, Zakat, trade and usury etc. and make lawful what is unlawful knavishly and stubbornly. Just see ! He who is entitled to our worship must be our Owner, He who can reckon our external, internal and all secret affairs must know all things and He who can reckon all of our affairs and punish or rewards them He must have power over all things. So these three attributes i. e. Ownership, Knowledge and Power are described here as they have been described in Ayat-al-Kursee. Consequently the Holy Self of God is the Owner and Creator of all things, His Knowledge is encircling all and His Power is over-whelming all, then how can a servant get salvation by disobeying God in any open or secret affair ?

285. The Messenger accepted what was sent down on him from his Lord and the Muslims too. All of them believed in God and in His Angels and in His Books and in His Messengers, they say, "We make no division between any one of His Messengers", and they spoke out, "We heard and accepted we want thy pardon, Our Lord and unto Thee is our return."[459]

٢٨٥۔ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۤ
غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝

459. From the above verse when it was known that even the ideas of the heart shall also be seized and accounted for the Followers of the Holy Prophet were greatly perplexed and frightened. They were much shocked and no verses had been so shocking to them. They complained to the Holy Prophet. The Holy Prophet said: "قولوا سمعنا واطعنا —Say we heard and we obeyed—whether you see suspicion or difficulty but you should not hesitate in the least in accepting the Divine Word, and bravely say : سمعنا واطعنا i. e. We heard and we obeyed". When the Followers obeyed the order of the Holy Prophet those words with delight came out of their tongues involuntarily. They mean : "We believed and we obeyed the command of God i.e. leaving our perplexity and difficulty we express our readiness and consent to obey the Divine Word." God was pleased with these words, then these two verses were sent down, i.e., 285 and 286. First in the verse 285 God praised the Eman of the Holy Messengers and the Eman of his Followers (Who had encountered with the said suspicion) whereby rest and peace increased in their hearts and the perplexity was removed. Then in verse 286 it is said that no soul is charged but according to his capacity, so now if someone finds some ideas or flash of sin in his heart but does not act upon it, there is no sin upon him. Moreover, forgetfulness and mistake are also forgiven. In brief, it is clearly told that things which are beyond the power of man to abstain from e.g. thought of bad work, the temporary whims and fancies, forgetfulness or mistake, shall not be accounted for. Of course, what are within the power and intention of man shall be accounted for. Now the shock or perplexity or suspicion which had struck the Followers at the above verse should also be interpreted on the basis of the said principle i. e. the shock or suspicion which the Followers had received was beyond their control and power, so it was also pardonable. Glory to God ! The aforementioned suspicion, perplexity or shock are fully obliterated for all times.

Note : 'We do not divide the Prophets one from the other ' means we believe in all the Prophets as against the Jews and Christians who believe in some Prophets and disbelieve in some others.

286. God charges no soul but to its capacity. To him is given what he earned and on him befalls what he did. O' our Lord ! take us not to task if we forget or mistake ; O' our Lord ! put not upon us load heavy, such as thou didst lay upon those before us; O' our Lord : and make us not bear the burden beyond our power ; and pardon us and forgive us and have mercy on us, thou art our Lord (Protector) and help us against the people of the Unbelievers (kafirs).[460]

۲۸۶۔ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا ٚ وَاغْفِرْ لَنَا ٚ وَارْحَمْنَا ٚ اَنْتَ مَوْلٰىنَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ ع

460. At the revelation of verse 284 the Sahaba were much perplexed, so for their consolation the last two verses were sent down. And from till the end such a satisfaction was given that no chance of any difficulty was left, because the main purpose of the prayers we are ordered to pray is that : "No doubt Thou hast every kind of right to sovereignty and divinity over us, but our Lord by Thy grace and mercy such orders for us may be sent in the obedience whereof, we may not suffer difficulty and heavy toil, nor we may be seized at mistake and forgetfulness, nor such hard orders may be sent which were given to the past nations, nor orders beyond our power may be appointed for us, and despite this facility if some fault is committed it may be forgiven and pardoned and let mercy be done to us." (According to Tradition all these prayers were accepted.) "And when after the difficulty, which had occurred to the Sahaba, we have been freed from all sorts of difficulties (in Religion) one kindness may be done more that we get dominance over the Unbelievers, otherwise manifold miseries at their hands will destroy our peace and the past difficulties which were removed by the grace of God shall be again hovering over our head to our dissatisfaction in the presence of their domination."

——:o:——

SURA AAL-E-IMRAN—SENT DOWN IN MEDINA VERSES--200 SECTIONS—20

In the name of Allah, Who is Excessively Compassionate, Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Alif Lam Mim,	۱. الٓمّٓ ۝
2. Allah : there is no God but He, The Alive, The Sustainer of all.[1]	۲. اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝

1. The most important subject of the Holy Quran is Tauheed. God is ONE and has no partner. He is Alive and death cannot come to Him. He has no spouse and as such no son. But history of mankind is full of wrong ideas and preposterous beliefs. Those people who were given Divine Guidance went far away from the right path and invented numerous theories against Tauheed. The Christians forged the Theory of Trinity against the Oneness of God. Hence Quran repudiated the Faith of Trinity and invited the Christians to embrace Tauheed and denounce Trinity which is nothing but polytheism. When the Holy Prophed denounced all kinds of polytheism together with the faith of Trinity, the Christians could not tolerate this new onslaught against their cardinal faith. The message of Tauheed reached the remotest corner of Arabia. The Christians were generally concentrated in Yemen. There were great scholars and religious leaders who were supported and patronized by the Roman Kings and Feudal Lords. In short, an honourable Deputation, consisting of sixty prominent Christians, started from Najran to meet the Holy Prophet and discuss religion. Three prominent personalities headed this Deputation viz. (1) Abdul Massieh A'qib as Head of the Deputation, (2) Aayyuhim-al-Sayyid as a Counsellor and (3) Abu Harethah bin Al-Qamah as a learned scholar and an Archbishop of the Deputation. Abu Harith originally belonged to an Arab tribe Bani Bakr bin Vael but afterwards became a staunch Christian. He was given great honour by the Roman Kings. Grand monasteries and temples were constructed by the Roman Lords in his honour. He was made an Archbishop and his authority in Christian Religion was accepted.

This Deputation came to the Holy Prophet and talked about religious matters. Mohammad bin Ishaq has elaborately described this discourse in his Book of Seerah. The first half of Aal-e-Imran covering about ninety verses was sent down concerning this event. The fundamental faith of the Christians was that Jesus was either actually God, or the son of God or one among three gods. The attributes of God (الحی القیوم) alaining pure Divine Unity in the very first verse of the present Sura clearly repudiate the said belief of the Christians. The Holy Prophet said to them, "Do you not know that Allah is Living and the death shall never come to Him. He has given existence to all creatures and has been since sustaining them, providing what is necessary for life and its maintenance, by His absolute power. On the contrary, Jesus shall taste of death and go into perdition. And it is obvious that one, who cannot sustain his own existence, cannot preserve the life of others."

Note : The Holy Prophet used future tense for the death of the Holy Christ and did not use past tense because Jesus Christ now exists in heaven and shall come down on the earth when the great Dajjal will appear. Jesus Christ was neither slain nor crucified but God made him ascend into the heaven. When he again comes down the Christian World will recognize him and realize their mistake bequeathed to them by their forefathers. This is why the Holy Prophet used future tense about the death of the Holy Christ and did not use past tense before his death. (Tr.)

3. He sent down upon thee the Book truthful, confirming the past scriptures and sent down The Taurat and the Gospel.

۳۔ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ○

4. Aforetime for the guidance to the people[2] and sent down the judgments;[3] no doubt. Those who rejected the verses of God, for them is terrible chastisement, and Allah is All-Mighty, Vengeful.[4]

۴۔ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ اِنَّ
الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَ
اللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ○

2. Book means the Holy Quran, sent down at the right time with Wisdom and Knowledge, confirms the past Books as the Taurat and the Gospel, which were beforehand informing the people of the coming Book (Quran) and the Quran-Bearer (Last Prophet) and giving them Divine Commands and Injunctions appropriate to their respective ages. In other words it is made clear that no Heavenly Book bore the idea of the Divinity and Sonship of the Christ in any form, because the Heavenly Books are unanimous in the basic Principles of Religion and no Book ever supported or described the polytheistic faith.

3. God sent such things suited to their respective ages which decided between Right and Wrong, Lawful and Unlawful, Truth and Falsehood. They include the Heavenly Books, the Miracles of the Prophets and other super-natural Signs together with the Quran which is sent down in the last.

4. Allah is the absolute Sovereign of the Universe. Therefore He has a right to punish the criminals who deny His signs and reject the Prophets or take His Messengers as gods other than God. The criminal can not flee from His Sovereign State, the Universe, and cannot subdue God. Obviously Jesus Christ cannot be a Sovereign like God because he could not overcome the miscreants who were chasing him to kill. He could not inflict vengeance upon the scoundrels. On the contrary, God is powerful to venge and punish whenever He deems fit. In short, the Holy Christ cannot be God. He cannot be Son of God too because a son belongs to the father's species. So the son of God must necessarily possess the divine attributes. But we see Jesus was not All-Mighty, was not Vengeful, was not All-Knowing. It is utter blasphemy, therefore, to call humble creature the son of an Absolute Being. It is blesphemy against God and Jesus both, a blatant lie and a daring falsehood. Such people are liable to grievous punishment.

5. Nothing whatever is hidden from God in the earth and neither in the heaven.

٥- إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

6. It is He who makes your form in the womb of mother as He will. There is no God but He, the All-Mighty, the All-Wise.[5]

٦- هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝

5. The Christians had put this question to the Holy Prophet that when Jesus had no father, then who his father was. This verse is a good answer to their question. God makes figure or map of man in the womb of mother by His infinite Wisdom and Power according to His Will, male or female, ugly or beautiful, i.e. a drop of water is made to undergo so many stages of creation and development. The knowledge of such a Being cannot be imperfect and no mortal, who has himself passed so many stages in the darkness of womb and like common children eats and drinks and is subject to other human wants, can claim that he is the son of God. That is a daring claim or word which comes out of the mouths of the Christians, they do not utter but falsehood. God is All-Mighty, therefore does not require the help of a son, and He is All-Wise therefore does everything with perfect wisdom. He created mother Hawwa (Eve) without mother and Jesus without father and Adam without mother and father. Neither His infinite power can be delimited, nor His wisdom can be encircled.

7. **It is He Who sent down upon thee the Book, wherein are some verses whose meaning are clear, they are the root of the Book, and others symbolic whose meanings are either not known or not fixed. So those in whose hearts is swerving, follow the symbolic verses for the purpose of spreading error and for the reason to know the meaning, and no one knows their meaning save God. And those firmly rooted in knowledge say, We have believed in it, all are sent down from our Lord, and (by directing) only those possessed of wisdom understand.**

۷۔ هُوَ الَّذِیْۤ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ
هُنَّ اُمُّ الْكِتٰبِ وَ اُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ
قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ
الْفِتْنَةِ وَ ابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَ مَا یَعْلَمُ تَاْوِیْلَهٗۤ اِلَّا
اللّٰهُ ۘ وَ الرّٰسِخُوْنَ فِی الْعِلْمِ یَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ
كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَ مَا یَذَّكَّرُ اِلَّاۤ اُولُوا الْاَلْبَابِ ۝

8. **'O our Lord ! make not our hearts to swerve after that Thou hast guided us and bestow on us mercy from Thee, Thou art the Giver of all things.'[6]**

۸۔ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَیْتَنَا وَ هَبْ لَنَا مِنْ
لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝

---

6. When the Deputation of the Christians felt that they were almost defeated in argumentation they expostulated with the words كلمة الله (Word of God) and روح الله (Soul of God) used by the Quran for Jesus Christ. In response to their expostulation Quran gave a beautiful and wise principle which, if understood sincerily and soundly, removes thousands of doubts, differences and controversies. The Holy Quran with all other Heavenly Books has used two kinds of verses. There are Verses which are known as Muhkamat (محکمات) whose meaning or sense is clear or fixed, either because the grammar and composition of words and sentences has no ambiguity, or because the meaning are ascertained and fixed by the Traditions and

the unanimity of Sahaba or the great Muslim scholars, or by the established principles of Islam. These verses, as a matter of fact, are the root and the fundamental floor of the whole firmaments of the teachings of Islam and Quran. The other verses are known as Mutashabehat (متشابهات) which are highly sensitive to human understandging, and while going deep down the Reader does not catch reality and is susceptible to doubt or uncertainty or ambiguity. The right method is that the meaning of the Mutashabehat should be balanced with those of the Muhkamat. If the meaning of the former do not tally with the meaning of the latter, they should be rejected and only those meaning should be taken which appose with the Muhkamat. If we do not reach the right conscience of the speaker, in spite of our hard struggle and deep contemplation, we should not cross the border in the vanity of our wise knowledge. There are so many mystries in the material world which we have not discovered though we have made much researches. The mystries, however, of the spiritual universe are far distant to comprehend. So we should also cast them into the ocean of spiritual mystries but dare not derive wrong conclusions against the clear verses of the Quran. For example, the Quran has declared "Jesus was but our servant on whom We conferred our blessing", or "The likeness of Jesus is the likeness of Adam, We created Adam by mud then We said to him, 'Be' and he was," or "This is Jesus, the son of Marry, the right word in which they are doubting. It does not behove God to adopt a son. He is pure from every defect." These and other verses of the Quran provide a negation of the Divinity or Godship of Jesus. Now a man who shuts his eyes to all these clear verses and sticks to the Mutashabehat (متشابهات) as كلمة الله (word of God) and روح الله (Soul of God) and derives from them such superficial meaning which are totally against the Muhkamat (محكمات), logically he has a swerving heart. Such people want to misguide the common men who are not learned or who are not strong in Eman. They misinterpret the Mutashabehat in order to spread dissension. Only God knows their real meaning and informs as much as He wants whomsoever He wills. Those who are firmly rooted in Knowledge consider both types of verses as correct. They believe that both have come out of the same fountain of Knowledge and they cannot contradict each other. This is why they turn the Mutashbehat to the Muhkamat and then derive the meaning, and they leave to Allah what is beyond their comprehension saying 'Allah knows better, we are concerned with Eman only in God's verses.' They are not led astray by self-vanity in knowledge. They are always restless and implore God for His mercy more and more lest the earned wealth should be spoiled and the hearts may turn perverted after straight guidance. It is said in a Tradition that the Holy Prophet often prayed
(O' Turner of the hearts make my heart steadfast on Thy Religion) in order to instruct the Ummat. يامقلب القلوب ثبت قلبي على دينك

9. 'O our Lord! Thou art the Gatherer of mankind one day wherein is no doubt. Verily Allah does not do against His promise.'[7]

٩ رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ
لَا يُخْلِفُ الْمِيعَادَ ○

SECTION 2

10. No doubt, those who are disbelievers (Kafirs), their wealth will never avail them, and neither their children aught against God. And they are the fuel of the Hell.

١٠ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَآ أَوْلَادُهُم مِّنَ اللَّهِ شَيْـًٔا ۖ وَأُولَٰٓئِكَ هُمْ وَقُودُ
النَّارِ ○

11. As manner of the people of Pharaoh and those before them, they called lies to Our verses, then Allah seized them for their sins and God's chastisement is severe.[8]

١١ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِـَٔايَٰتِنَا ۚ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ○

7. That day shall surely come when all the matters, about which the perverted men quarrelled, will be decided justly ; and every criminal shall be punished for his swerving and obstinacy. This is why we are averse to their path and ask for Thy mercy and ask to make us constant and firm in Thy Religion, We have choosen the path against the perverted men not because of any bad intention or selfishness but for the sake of success and prosperity in the Hereafter.

8. These verses are primarily addressed to the Christian Deputation from Najran who stood as a prominent representative body of the then Chrsitendom. According to Imam Fakhruddin Razi when this Deputation started for Medina the Archbishop Abu Harethah bin Alqamah was riding on a donkey. By chance his donkey tumbled. At this his brother said,'تعس الابعد (Curse to Muhammad).' Abu Haretha bin Al-Qamah said, تعست امك(Curse to thy mother). Karz bin Al-Qamah, his brother, wondered at this remark and asked why he said so. Abu Hareth said, "By God, we know well that this man is the same Prophet which is awaited for long, and who is mentioned with good tidings in our Books.' Karz asked, "Then why do you not obey him ?" Abu Hareth replied, "If we believe in Muhammad (صلى الله عليه وسلم) all the wealth and honours, which the Roman Kings and Rulers have given us, will be taken back."

Kurz became silent and kept these words in his heart and eventually these very words led him to Islam. Kurz became one of the Followers of the Holy Prophet (peace be on him). Verse 10 perhaps refers to this very story meaning thereby that those people, who do not beleive after the Truth is made clear by arguments, for fear of loss of property or wealth or children, they should know that these things can neither save them from the chastisement in this world, nor bring them salvation in the next world. If they want further exposition they should contemplate on the punishment given to Pharaoh and his people and to the company of the Unbelievers who fought against the Muslims at Badr. The comforts of this life are temporary. The future prosperity lies in the fear of God and the obedience to the Last Prophet. If they reject they can be caught like the people of Pharoah and the party of Abu Jahl. In the present and the following verses, though the address is towards the Najran Deputation, yet other Unbelievers, Jews and Polytheists, etc. also come under it.

12. Say to the Unbelievers that now you shall be vanquished and driven towards the Hell and what a bad abode it is ![9]

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۗ وَبِئْسَ الْمِهَادُ ○

9. Now the time has come when all of you—Jews, Christian and Polytheists—shall surrender before the forces of Islam. This is the punishment (abasement) of this world and the hot house is prepared in the next world. It is said that when Muhammad (صلی اللہ علیہ وسلم) returned from Badr victorious he invited the Jews to Islam otherwise they would meet the fate of Quraishites. The Jews said, "O Muhammad ! You should not be deceived by the victory over some unexperieneed young chaps of Quraish. If you fight against us you will know who we are (we are brave and well-experienced soldiers) "? At this, these verses were revealed. It is also said that the Jews had somewhat inclined towards Islam seeing the victory of the Muslims at Badr, but then declined saying, "Let us wait and see what happens in future." Next year at the temporary defeat of Muslims in the Battle of Uhad their hearts hardened and their ambitions rose high, broke the covenant with the Muslims and made preparations for war. Ka'ab bin Ashraf, the leader of the Jews, went to Mecca with sixty riders and met Abu Sufyan and other Meccan leaders. He said to them, "We are all one and the same. We should make a United Front and wage a war against Muhammad." At this these verses were revealed. However, within no time the Arabian Peninsula was cleansed from the Polytheists, the Jews of Quraiza. who had broken the contract, were slain, the Bani Nazir were exiled, the Najran Christians granted to pay annual Jezziyah with humiliation, and about one thousand years the proudest nations of the world recognized the supremacy of the Muslims all over the world.

13. There has already happened before you an event when two companies encountered, one company fighting in the way of Allah and the other company is of the Unbelievers, they saw them twice their number with clear eyes. And God gives power of His help to whom He will. Surely there is a lesson in it for those who have eyes.[10]

١٣. قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ۭ فِئَةٌ تُقَاتِلُ
فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ
رَاْيَ الْعَيْنِ ۭ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَاۗءُ ۭ اِنَّ
فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ۝

10. In the Battle of Badr the number of the Unbelievers was one thousand. They had seven hundred camels and one hundred horses. On the other side the Muslims were three hundred and thirteen with seventy camels, two horses, six armours and eight swords. Each group appeared the double of itself to the other. The Unbelievers were full of awe to see the opponent as double of their number and the Muslims expected victory over them being confident of God's declaration that the Muslims will be given victory over their enemy twice in number. Likely they would fear if they had seen the actual number of their enemy which was three times. But sometimes the two parties saw each other less in number as described in Sura Anfal. In short, the victory of a weak and resourceless group over a heavy odd with a huge war potential, confirming the prophecies made in Mecca, provides an extra-ordinary lesson for those who have eyes.

14. Captivated is man by the love for his likings as women,[11] sons, heaps of gold and silver, horses of mark, cattle and tillage. It is but availing in the life of the present world and with God rests the best abode.[12]

١٤. زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ۗ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝

11. These things are not essentially harmful or bad if a man does not forget God in their allurement. They are harmful when a man does not remember God. The Holy Prophet has said, ماتركت بعدى فتنة اضرّعلى الرّجال من النساء "No fitnah (فتنه) after me shall be greater than that of women harmful for men."

Ofcourse if the aim and object is to gain piety and children, then she is not bad. On the contrary, she is desirable. This is why the Holy prophet has said, "The best wealth of this world is a good wife, gives pleasure when looked at, obedient when ordered to do something, and when absent from the house she guards the possessions of her husband and wards off evil for her piety. Similarly all other things described in the verse are good or bad according to intention and use of those things. But because the majority of mankind is commonly absorbed in luxuries and comforts and does not remember Allah, hence زين للناس is used in order to express generalization.

12. These things—women, sons, treasures of gold and silver, bank balance, horses with natural or artificial marks, sheep and cattle, and agricultural wealth—cannot bring about everlasting success and prosperity. They are things of worldly benefit. Future success and an excellent abode is with God. So we should try to achieve His good pleasure and nearness. In the ensuing verse it is told how to get His good pleasure and what is that excellent abode and to whom it shall be given ?

15. Say : 'Shall I tell you of a better (thing) than that : for the God-fearing with their Lord are gardens underneath which rivers flow, therein dwelling for ever, and spouses purified and the good pleasure of God, and in God's sight are the servants:'[13]

١٥. قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا
عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ
خٰلِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ
اللّٰهِ ۗ وَاللّٰهُ بَصِيرٌ بِالْعِبَادِ ۚ

16. Those who say ; 'O our Lord ! we have accepted Eman so forgive us our sins and save us from the chastisement of the Hell ;'[14]

١٦. اَلَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ۚ

17. Those who are patient, truthful, obedient expenders and seekers of God's forgiveness in the late hours of night.[15]

١٧. اَلصّٰبِرِينَ وَالصّٰدِقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

---

13. All the actions and conditions of mankind are in the sight of God. Every soul shall be punished or rewarded just according to his bad or good actions. The seekers of worldly luxuries and the abstainers from temporary worldly merriments both shall be brought to their last abode. It can also be said that the kindness and mercy of God is focussed on the pious souls, which guards them against the captivating delusions of the world as a Tradition says, "When God loves His servant, He prevents him from the world as you prevent your patient from water etc." Consequently, the paradise and its comforts are far better than the worldly luxuries, and God's good pleasure is the supreme blessing. The Paradise too is pursued because it is the place of His good pleasure.

14. This verse shows that forgiveness of sins is subject to Eman. Eman is the primary condition for the acquittal. The sins of the Kafirs cannot be removed because he is devoid of Eman. Consequently, the Jews and Christians are both wrong in their expectation of Salvation with the rejection of the Quran and the Holy Prophet.

15. After embracing Eman they constantly follow the way of Allah and endure patiently all those miseries and disasters which come in the way of God. They obey the orders of God sincerely. They are true of tongue, sincere of heart and pure in their intention. They expend the wealth given by their beloved Lord in His way according to His directions. They seek the forgiveness of God in the late hours of night. It is a very peaceful time but to get up in such hours is very difficult and is heavy on nafs (self). This is why the salat of Tahajjud has a great excellence. The whole atmosphere at this time is full of the special mercy of God and in these moments the prayer is generally accepted. They pass a greater portion of the night in worship and towards dawn they seek the forgiveness of God saying, "O God ! forgive us our sins and the shortcomings left in our worship by Thy grace and kindness."

18. God bears witness that there is no god but He[16]—and the angels,[17] and men of knowledge too[18]—He is the Ruler of Justice, there is no God but He, the All-Mighty, the All-Wise.[19]

١٨۔ شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓىِٕكَةُ وَ اُولُوا
الْعِلْمِ قَآىِٕمًۢا بِالْقِسْطِ ۭ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

16. In the beginning the Christians of Najran were addressed and in a very impressive way they were invited to believe, refuting the Divinity of Jesus and declaring pure Oneness of God. In the middle those obstructions were described which prevent a man from Eman (despite the exposition of Truth) as wealth and children, comforts and luxuries, women and gold etc. After a brief enumeration of the excellent qualities of the Believers the subject of Tauheed is repeated. What hesitation can be there in believing in the Oneness of God when God Himself has been a witness to this fact through the Heavenly Books ? And His Book of the Universe is giving witness too. Each and every page of this Book is constantly declaring that no one can have a right to Divinity and no one is entitled to be worshipped except God. وفی کل شئ لہ ایۃ تدل علی انہ واحد

(And in every thing there is a sign of God ; each and every thing of this Universe is providing a proof of His ONENESS).

سنریهم ایاتنا فی الافاق وفی انفسهم حتیٰ یتبین لهم انه الحق

(And now We shall show them Our Signs in the universe and in their own souls till it shall become clear to them that it is absolutely truthful). It means the main subject of the Quran, Tauheed, is an Absolute Truth (which is now widely proved by the scientific researches also).

17. The angels are innocent creatures of God. Their witness cannot be against the witness of God. The angels never deviate from the path of truth and righteousness. They glorify God with Tauheed and Tafreed (Oneness).

18. Men of knowledge have always proclaimed Tauheed and have always denounced Polytheism. Now-a-days a word against Tauheed is considered absolute ignorance. The scientists and philosophers, in one way or the other, proclaim the Reality of Tauheed and have rejected the idea of many gods. Even the Polytheists of today (as the Hindoos of Bharat) believe that scientific principles never support the polytheistic ideals.

19. Two things are necessary for the implementation of justice—must be Powerful that no one can evade or disobey the judgment, and secondly must be Wise that the judgment may be balanced and wisely pronounced. God has supreme power and supreme wisdom so there can be no doubt that He is an Absolute Judge. When He is All-Mighty, All-Wise and Absolute in Judgment, it is beyond thinking that He may load one man with all the crimes of the world and punish him for their crimes in order to acquit mankind of their sins. He is Just and Wise and is above all such insolent utterances. The Faith of Atonement so firmly rooted in the Christians is quite absurd.

19. Doubtless the religion which is with God is only Islam—surrendering and obeying[20]—and the people of the Book did not differ but after they had known well, because of grudge and envy against one another,[21] and whoso rejects the commands of God, so God is swift at reckoning.[22]

١٩. إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ○

20. The meaning of Islam is 'complete surrender' and 'total submission', hence the Religion of Islam is called Islam. A Muslim, if he is really a Muslim, completely surrenders himself to God and observes total submission to His Will and Command. The religion of all the Prophets sent on earth is Islam. They invited their peoples in their respective ages to complete obedience to the command of God. They laid special emphasis on the Oneness of God and prevented them from polytheism. They instructed them to worship God only and denounce other gods save God. The Oneness of God (Tauheed) is the cardinal principle of all heavenly religions. Now Islam in the most perfect form is the Religion of Muslims. The Holy Prophet is the Last Prophet and no Prophet is to come till the last day of the world. Hence Islam comprises the most comprehensive instructions and knowledge applicable in time and space. The past Religions were not universal in character. They were meant for a particular people or for a particular period. But Islam is meant for all the peoples of the world and for all periods. This is why it is universal, most comprehensive, most perfect and immune from abrogation. Moreover, it consists of the basic teachings of all past Religions together with those profound principles and deep knowledge which were especially given to the Holy Prophet. However, it is being declared to the Najran Deputation specially and to all peoples and nations of the world generally that Religion can be the name of only one thing--that a man should surrender himself by the depth of his heart to God alone and obey His Command whenever it comes through His Messenger. Formerly, Moses and Jesus were sent and it was obligatory to believe in them and follow their teachings and now

the most honourable Prophet is sent for mankind, so the peoples of the whole world should gather under his banner if they want salvation. The Holy Quran is the last Message and the Holy Prophet is the Last Prophet. Now those people who devise sons and grandsons of God, worship the pictures of Jesus and Mary and worship the wooden Cross, devour the pig, take man as God or make God as man, slay the Prophets and the Pious Saints, struggle for the annihilation of Divine Religion, reject the most honourable Prophet who came according to the prophecies of Moses and Jesus, deny the glorious Message which he brought to mankind, or those idiots who bow down before the stones, trees, stars, moon, sun, and make their low desires as the criteria of Lawful and Unlawful, can not be called Muslim, neither they are the followers of Ibraheem and his creed. God forbid ! No! Never such people can claim that they are the true and obedient servants of God. When the Holy Prophet said to the Deputation, "Become Muslim." They answered, "We are Muslim—we obeyed and surrendered to God." The Holy Prophet said, "You told a lie. How your Islam (submission) can be correct while you believe in Trinity and devise sonship for Him, you worship the Cross and devour the pig."

21. Islam is a clear and bright Religion. If the prophethood of Moses and Jesus and the heavenly origin of the Taurat and the Gospel can be proved by strong reasons and arguments, the prophethood of Mohammad (صلی اللہ علیہ وسلم) and the divine origin of the Quran can be proved by still stronger arguments, better reasons and living signs. Nevertheless, the Taurat and the Gospel confirm the Truth of Mohammad (صلی اللہ علیہ وسلم). They are themselves a bright witness to his prophethood. The ideology of Tauheed is a clear subject and the idea of Trinity is self-contradictory and a sand-pillar having no sound base. It is a prepostrous ideology unsupported by any scientific principle of knowledge. As for those People of the Book who oppose the glorious facts of Islam and disobey the heavenly teachings of the Quran and the Holy Prophet, although they have known the Truth through their own Books and through History, nothing can be said about them except that they are behaving under the sentiments of enmity, hatred, jealousy and the greed for wealth and worldly status. Abu Heretha bin Alqama in his private thinking recognized the the Holy Prophet, and this is why he gave out this fact to his brother Kurz bin Alqamah who finally embraced Islam. The history of the differences of the Jews and Christians culminating in fierce bloodshed and terrible wars shows that it was not due to misunderstanding or ignorance, but the main cause of these turmoils was the love of gold and silver and the ambition of worldly power.

22. Naturally such people are entitled to punishment in this world and necessarily in the other world.

20. Even then if they dispute with thee, say, 'I have surrendered my face to the command of God and also those who are with me.'[23] And say to the People of the Book and to those who have no Book, 'Whether you do surrender too,' then if they surrendered they got the path straight, and if they turn their face thou art responsible only to deliver. And in God's sight are the servants.[24]

٢٠. فَاِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِیَ لِلّٰهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِّلَّذِیْنَ اُوْتُوا الْكِتٰبَ وَالْاُمِّیّٖنَ ءَاَسْلَمْتُمْ
فَاِنْ اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا
عَلَیْكَ الْبَلٰغُ ۗ وَاللّٰهُ بَصِیْرٌۢ بِالْعِبَادِ ۝ ع

23. As aforementioned the Christians of the Deputation said, "We are also Muslims". Here it is said that such a fictitious submission (Islam) is not wanted. Real Islam is that which is held by the Holy Prophet and his Followers. It is already described that Islam is the name of 'utter surrender' and 'total submission'— the servant should absolutely give himself over to God. So, see how the Holy Prophet and his Followers have sacrificed their life , property, homeland, kith and kins. and other lovable objects of life in battling with polytheism, idolatory, immorality, sins and transgressions to seek the good pleasure of God, and how they are keeping an eye on the Divine Commands ever coming to them from God. On the contrary, you see your own condition that in your solitary meetings you acknowledge that Mohammad (صلی اللہ علیہ وسلم) is upright but you donot believe in him lest your wealth and honour may be lost. So if they do not come to the right path and embrace Islam, even after the Truth is made clear to them, let them mind their business, we have, however, surrendered ourselves to God.

24. Just think ! Have you become the loyal servants of God as we have become ? or else now do you surrender ? If you do so you have come to the right path and become our brothers, otherwise our duty was to bring home to you the right path and to tell you the ups and downs, and that we have done. Further, all the servants and their outer and inner deeds are in the sight of God. He will deal with them accordingly.

Note : Ummiyeen (اُمّیّٖن) are those persons who are illiterate or ignorant. The Pagan Arabs were known by this name because they had no knowledge of the Heavenly Books.

SECTION 3

21. Those people who deny the commands of God and slay the Prophets without right and slay those who bid to justice from amongst mankind—so thou givest them the good tidings of a painful chastisement.

22. It is they whose labour is set at naught in this world and in the other world, and none is their helper.[25]

23. Hast thou not seen those people who got some of a portion of the Book,[26] they are called to the Book of God that the Book should decide between them and then a party of them turn away heedless.[27]

٢١۔ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ
بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝

٢٢۔ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ
الْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝

٢٣۔ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ
إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ
وَهُمْ مُعْرِضُونَ ۝

---

25. According to a Tradition the Bani-Israeel had slain forty-three Prophets and one hundred seventy or one hundred twelve pious Saints in one day. Here it is stated to the Christians from Najran and other Unbelievers that the bloodshed of the Prophets and the Pious Souls with a relentless atrocity is not an ordinary matter. Such people shall meet a terrible chastisement and be deprived of prosperity in both the Worlds. Their labour is waste and their struggle is fruitless and they shall have no helper when they will be chastised in this world or in the next world.

26. The People of the Book had got a small portion of the Taurat and the Gospel left unchanged. The unchanged part was the real portion of the Heavely Books. Hence they bore a part and not the whole of the Heavently Books. Or, they were given a small or partial understanding and not the comprehensive understanding of the Divine Knowledge. Their understanding was reduced because of sins and transgressions.

27. When they are invited to the Holy Quran, which came in confirmity with the prophecies of your recognized Books and which is the rightful judge of your differences, a section of your scholars turns his face wilfully. They should know, nevertheless, that invitation to the Quran, as a matter of fact, is invitation to their own Books—the Taurat and the Gospel. It is also probable that here Book of Allah connotes the Bible or the Taurat meaning thereby that if you donot want our judgment, at least, believe in the judgment of your own Books. But alas ! they are so much victimized by their low desires that they donot even accept the judgment of their own Books. They do not pay heed to the prophecies of their Books, nor do they honour their commands and injunctions. Is it not a fact that they had wilfully deviated from the order of stoning the fornicator given in the Taurat ? (Ref. Surah Maedah).

24. That is because they say : 'The fire of the Hell shall never touch us except for a number of days,' and their forgeries have deluded them in their religion.[28]

٢٤. ذٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ○

25. But how will it be when We shall gather them on the Day that there is no doubt in its coming and every soul shall be paid full what it earned[29] and they shall not be wronged.[30]

٢٥. فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ○

---

28. The main cause of their transgressions and sins is that they are fearless of punishment. Their elders had forged this lie that even the most sinful of them shall not undergo the chastisement but for several days. (Ref. Surah Baqarah). They had forged similar lies e.g. (1) We are the beloved sons of God (2) We are the beloved children of the Prophets (3) God has promised Jacob that He will not chastise his children but a little. These absurd lies have been generally forged by the Jews, and so far as the Christians are concerned they set aside all sorts of reckoning or accounting by forging the Doctrine of Atonement. God forbid us from the vices of our souls.

29. But they will know the real fact that they were in dark error when they shall be gathered on the Day of Resurrection and insulted before their forefathers and their posterity and get full their payment of their deeds. Neither the forged ideas, nor the affinities with Pious Souls shall do them an aught. and neither will they recollect the Doctrine of Atonement.

30. They will be punished not for the imaginary crimies, but for those deeds whose criminality shall be recognized by themselves, and the punishment shall not exceed the crime and even the smallest virtue shall not be wasted.

26. Say : 'O God, Master of the Kingdom, Thou givest the kingdom to whom Thou wilt and seizest the kingdom from whom Thou wilt, Thou exalteth whom thou wilt, in Thy hand is all good ; surely Thou art powerful over everything.'

٢٦۔ قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ
وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَ
تُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ○

27. 'Thou maketh the night enter into the day and maketh the day enter into the night, Thou bringest the living out of the dead and Thou bringest the dead out of the living and Thou providest whom Thou wilt without reckoning.[31]

٢٧۔ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ○

---

31. This a very beautiful and impressive prayer which implies a wise answer to the Archbishop of the Najran Deputation, who had said to his brother Kurz that they would not like to believe in the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) because they would be deprived of the glory and wealth given to them by the Roman Lords.

This prayer is a warning instruction to all such souls who do not come to embrace Islam for fear of wealth and dignified ranks of the world. The wealth and prosperity they are hankering after and the dignity and honour they are covetously seeking from the worldly kings should not loom large in their minds because God is the Real Owner of Sovereign Power and Royal Dignity. He gives the worldly kingdom and honour to whomsoever He wills and takes back from whomsoever He wills. Is it not possible that the Roman Kingdom and Persian Empire might be given to the Muslims ? Why not ? These worldly wealth shall be surely transferred from the Jews and Christians to the Musalmans who are now placed in adverse circumstances. The Jews and Hypocrites are now laughing at the Muslims, passing taunting remarks, that a people who is afraid of the attack from the Quraishites and is digging pits around Medina against their invasion may dream of the Persian and Roman Thrones and Treasures! Lo! against their expectations the Persian Treasures and Roman wealth were thrown at the feet of the Muslims within a short period. When God has the power to transfer the sublime glory and supreme excellence of spiritual ascendency from the Bani Israeel to the Bani Ismaeel, it is not strange if the material Kingdom might be given to the wandering people of the Arabian Peninsula. These verses in the form of prayer, as a matter of fact, bear a prophecy that the World Revolution is ahead and no power on Earth can check this Revolution. A secluded people living in Arabia is going to become the masters of the then imperial powers and royal dignitaries. The opposing forces shall be doomed to abasement and humiliation because of their sins and crimes and vices. The people should derive these brilliant facts from the daily variations of the universe. Sometimes the days are longer and sometimes the nights are longer. Different seasons have different days and nights. It is God Who changes the seasons. It is God who cuts the hours of nights and joins them with the days and vice versa. It is God who brings the dead to life as an egg brings forth a chicken. It is God who creates a learned people from an ignorant folk. It is God who creates a barren people from genius souls. God is All-Mighty, All-Powerful. Hazrat Shah Sahib says, "The Jews were proud of their glory. They thought that it would continue among them for ever. They were unaware of God's power. He bestows honour on whomsoever He wills ; He gives kingdom to whomsoever He wills and deprives of it whomsoever He wills, and humiliates whomsoever He wills and raises eminent people from the ordinary souls (as the Arabs) and raises wretched souls from the dignitaries (as the People of the Books) and God provides material and spiritual food to whomsoever He pleases without reckoning." God is All-Mighty, All-porwerful.

28. Let not the Muslims take the Non-Muslims as friends leaving the Muslims, and whoso does that belongs not to God in anything, but under circumstances that you guard against them, and Allah makes you fear His Self and unto God is the return.[32]

٢٨۔ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَآءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي شَيْءٍ إِلَّآ أَنْ تَتَّقُوا مِنْهُمْ تُقٰىةً ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۗ وَإِلَى اللّٰهِ الْمَصِيرُ ۝

32. When the reign of power, honour, kingdom and the universal revolutions are absolutely in the hand of God it is not worthwhile on the part of the Muslims, who have correct belief in God, to make friendship with the enemies of God leaving aside the friendship of their Muslim brethren. The enemies of God and the Holy Prophet can never become the friends of the Muslims. One who is led away by this folly has no love for and connection with God. God is the centre of all love and hope to a Real Muslim. And only such people are entitled to God's support and patronage who are sincerely attached with God. Friendship with the enemies of God is rebellion against God. A rebellious people cannot expect God's favour and His bounty. Of course, the taking of security measures to the extent of administration and planning in a national and constitutional manner for the sake of self-protection against the mighty harm of the Unbelievers, shall be an exception to the rule of the Abandonment of Intimate Relations as the متحرفا لقتال او متحيزا الى فئة ومن is an exception to the rule of يولهم يومئذ دبره (See verse 16, Sura Anfal).

It means it is not lawful for a Muslim fighter to turn his back in the battlefield except that he makes some dodge or tries to join with the other company. Similarly in the present verse the exception of الا ان تتقوا منهم تقىه (See also Sura Maeda, Verse 51).

Note : There is a difference between Friendsip and Courtesy. Courtesy is allowed but friendship is not allowed. Friendship bears the sentiment of love, and courtesy bears the colour of morality. Sometimes, political circumstances compel a Muslim State to make friendly relations with a Big Power of the Unbelievers for the sake of security and protection. It is allowed to the extent of security and protection and not to the extent of love and affection. Cultural relations are never allowed. The culture of the Muslims is totally different from that of the Non-Muslims. This verse should not be misunderstood, nor should be misapplied. This verse should not be sacrified at the altar of political expendiency or specific predilections. A Momin should fear only God and no one else. God is All-Mighty, All-Powerful. He is more powerful than the total power of the Non-Muslims of the whole world. As such nothing should be done which is against the good pleasure of God. The good pleasure of God is better than the good pleasure of the Non-Muslims. In making friendly relations the Muslims should not trespass the principles of Islam, neither should they regard unreal danger as real danger. They should not follow 'wishes', but follow the Principles enunciated by Islam. Every soul will have to appear before God Who knows the inner intentions and the hidden fears of His creatures, and before God no pretension will be of any avail to the pretenders. A strong Muslim acts upon 'determination' (عزيمت) and not upon 'permission' (رخصت). The fear of God should be greater than the fear of His creatures.

29. Say : 'Whether you hide what is in your breasts or publish it, God knows it, and He knows well what is in the heavens and what is in the earth, and God is powerful over everything.[33]

٢٩۔ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ
اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ
عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝

30. The Day every soul shall find what it has earned of the good brought forward before him and what it has done of evil, it will wish if there would have been a long distance between it and that Day, and God makes you fear His self, and God is very kind to His servants.[34]

٣٠۔ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا ۚ
وَمَا عَمِلَتْ مِنْ سُوءٍ ۚ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

33. When God knows the hidden intentions of the heart and is powerful over every thing, a criminal cannot run away from punishment. He may run away from the coercive power of the state but he cannot run away from the encircling power of God.

34. Every soul shall stand on the Day of Resurrection before God and all his actions and deeds shall be brought forward. That time the criminals will wish would that Day be far away from them, or there would have been a great distance between their deeds and themselves that they might not reach them! This is also His kindness that He has warned you of the terrible events of that Day that you may manage safeguard from the wrath of God beforehand by avoiding the path of evil (particularly the intimacy with the Unbelievers) and keeping to the path of virtue.

Note : This is the main style of the Holy Quran that it describes the subject of fear with the subject of hope and the subject of hope with the subject of fear. To keep balance here also the Quran ends this verse with the words, "God is gentle to His servants", meaning thereby that if you forsake vice fearing God, His kindness is again ready to welcome you ; there is no chance to disappoint. Come here ! We tell you a door entering which you can not only become entitled to His forgiveness and mercy but can also become His beloved. This door is 'following the footsteps of the Holy Prophet :'

قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم ط والله غفورٌ رحيم

SECTION 4

31. Say : 'If you love God then follow me, so that God may love you and forgive you your sins. And God is All-Forgiving, All-Compassionate.'[35]

٣١. قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ۝

32. Say: 'Obey the Order of God and the Messenger, then if they turn away so God has no love for the Unbelievers.[36]

٣٢. قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ ۝

35. After forbidding the love and friendship with the enemies of God, the criterion of the Love of God is described. The main criterion of God's love is the following of the Holy Prophet. The degree of love is proportional to the degree of following. Whosoever follows the footsteps of the Holy Prophet he is true in his love ; otherwise his love is false. The greater the following, the greater the true love. The greater the true love, the greater the following, with the result that God will also love such servants. And by the grace of God's love and by virtue of following the Holy Prophet, the past sins shall be forgiven and all kinds of spiritual and material blessings shall be showered.

Note : The above verses dealt with Tauheed, this verse is an excellent description of the Prophethood of Muhammad (صلی اللہ علیہ وسلم) and a generous invitation to his obedience. This verse also implies that the Holy Prophet is the greatest lover of God because men of arts are invited to follow the Master of Arts and men of science are invited to follow the Master of Science. If the Holy Prophet were not the greatest lover of God, the lovers of God would have not been invited to follow him. This verse also shows that he is the greatest beloved of God because his following draws God's love for his follower. When his simple following begets belovedness, how much beloved the Prophet himself would have been to God. (Tr.)

36. The Jews and Christians said, "We are the sons of God and His beloved ones." This verse shows that an Unbeliever (Kafir) cannot become the beloved of God. If really you want to become the beloved of God, you should obey the commands of God and obey the Holy Prophet and follow his footsteps, who is the most beloved of God. The Najran Deputation had also said that they adored and respected the Christ for the respect and love of God. This verse is a good retort to them. In the ensuing verses the story of some of the selected servants of God (who are lovers and beloved both) is described and the biography of Jesus is elaborated in regard of the Najran Deputation which is an introduction to the story of the Last Prophet Mohammad (صلی اللہ علیہ وسلم).

33. Verily God chose Adam and Noah and the House of Abraham and the House of Imran[37] above all world.

۳۳۔ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

34. Who were descendants one of another, and God is All-Hearing, All-Knowing.[38]

۳۴۔ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

37. Imran is the name of Hazrat Moosa's father. It is the name of Mary's father too. Muslim Scholars have said that here Mary's father is meant as the ensuing verse اذقالت امرات عمران الخ shows. The name of this sura is perhaps due to this connection because the story of the family of Imran II is described with extensive detail.

38. All are the creatures of God—Earth, Heaven, Sun, Moon, Stars, Angels, Jinns, rocks and animals. But the compendium of physical and spiritual qualities which is put in Hazrat Adam is not given to any other creature of the Universe. Hazrat Adam was given a special distinction when the angels were ordered to bow down before him and it was shown to the whole Universe that Hazrat Adam was more respectable than any other creature in the Universe. This special dignity of Hazrat Adam which we call 'Prophethood' was not only confined to the person of Hazrat Adam alone, but it was translated to Hazrat Noah (علیہ السلام) and from Hazrat Noah to Hazrat Ibraheem (علیہ السلام). After Adam and Noah a new situation arose that the whole mankind were the children of these two honourable persons. No family was outside their progeny. Before Hazrat Ibraheem Prophethood was scattered among different families. But after Hazrat Ibraheem Prophethood was confined to his children alone—Hazrat Ismaeel and Hazrat Ishaq. Why ? It is God's determination, Who gave to Hazrat Adam supreme excellence among His creatures in the Universe, He gave supreme excellence to the Children of Hazrat Ibraheem among mankind on this globe. Hazrat Adam was selected in the Universe and Ibraheem's family was selected among mankind on Earth for the rank of Prophethood. Here it is stated that Mary is one of the children of Ibraheem and as such Jesus is one of the children of Ibraheem. He is not a child of God as the Christians think. The lineage is the same and a branch of Ibraheem's posterity. God has got no such lineage. He is above all sense of posterity, He is neither begotten nor begets any one. He is neither father, nor mother of any soul. He is pure and above all such relations. He is the Creator of the Universe, He is the Creator of Hazrat Adam, He is the Creator of Hazrat Eisa. He is not the father of Hazrat Eisa. He is All-Hearing and All-Knowing. He has not selected Hazrat Adam in the Universe at random, nor selected Hazrat Ibraheem's family for Prophethood at random, nor created Hazrat Eisa without father at random. All His actions are determined with perfect wisdom and knowledge.

35. When the wife of Imran said, 'O Lord, I vowed to Thee what is in my womb keeping free from all, so accept from me, Thou art the Real Hearer, All-Knowing.'[39]

٣٥- اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّیْ نَذَرْتُ لَكَ مَا فِیْ
بَطْنِیْ مُحَرَّرًا فَتَقَبَّلْ مِنِّیْ ۚ اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ○

39. The name of Imran's wife is Hanna Bint-e-Faqooza. She had vowed according to the custom of that time, "O God I dedicate my child in my womb to Thy name," meaning thereby that the son born would be dedicated to the service of the church and the worship of God and would be free from all wordly engagements as marriage, economic activity etc. She said, 'My Lord ! accept from me my vow." In other words she was praying for a male child with a private politeness because God knows the hidden intentions of the heart and knows well the sincerity of purpose and will. She was asking for a son because girls were not accepted for this service.

36. Then when she gave birth to it she Said : 'O Lord, I have given birth to it a female,'[40] and God knows well what she gave birth to—the son is not as that daughter—[41] and I have named her Maryam (Mary) and give her and her offspring in Thy protection from the Satan, the outcast.'[42]

٣٦. فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ○

40. But when a girl was born she was sorrowful because there was no custom to accept girls for the service of the church.

41. This is a parenthical clause and the word of God which means that she did not know what she gave birth to. God really knows the value of this girl. The male child which she desired for could not reach this child. This girl is herself blessed and lucky and in her holy self is hidden the self of a great and blessed soul.

42. God accepted her prayer. Tradition of the Holy Prophet says that when a child comes out of the mother on the Earth, the Satan touches him/her but Jesus and Mary are exceptions. Comparing with other Traditions it means that a child is born with the original right nature which manifests itself in youth at the maturity of wisdom, but sometimes the original right nature is overshadowed by the environmental factors and external effects as the Holy Prophet has said, 'Man is born with the original right nature (which is Islam) but the jew parents make him jew, the christian parents make him christian and the majoosi parents make him majossi. As the seed of Eman and obedience is inherent in the nature of the born child, though he knows not what is Eman and has no perception of the environment, similarly the negative effects start at the very birth of the child with the satanic touch. This world is a wrestling ground of positive and negative, good and evil forces. But it is not always necessary that every new child is affected by the satanic touch. If there is an exception (like Mary and Jesus) to this rule that every born child is touched by the Satan, there must also be such examples that despite the satanic touch they are not affected wrongly. All the Prophets are innocent. Their innocence is a charge of God. So if they have undergone this satanic touch at the time of birth (and they are not exceptions like Mary and Jesus) it is also above doubt that this satanic touch must have not exercised any negative effect on their pure souls. The only difference between Mary/Jesus and other Prophets is that the former have not passed this stage and the latter passed but without any adverse effect. Such partial excellence cannot prove absolute superiority. According to a Tradition some girls were singing. The Holy Prophet turned his face from them. Hazrat Abu Bakr (رضی اللہ عنہ) came but the girls went on singing. Afterwards Hazrat Umar (رضی اللہ عنہ) came and the girls ran away. The Holy Prophet remarked, "The Satan leaves the way on which Umar walks." This Prophetic remark does not indicate the superiority of Hazrat Umar to the Holy Prophet himself. (With the procession of a King even the thieves and pick-pockets do join, but when they see the Kotwal they run away stealthily. It does not mean that the Kotwal is superior to the King. Tr.) According to a Tradition of Bukhari only Jesus has been mentioned as born without the Satanic touch. The tradition of Hazrat Abu Huraira describing the Satanic touch outwardly applies not to the interpretation of the present verse.

37. Then God accepted her with a gracious acceptance and grew her with a good growth and gave her to the charge of Zakariyya.[43] Whenever Zakariyya came to her in the hut he found some provision before her. Said he, 'Ye Maryam ! where did you get it from ?' Said she, 'It comes from God. God gives provision whom He will beyond expectation.'

٣٧. فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَّأَنۢبَتَهَا نَبَاتًا حَسَنًا ۙ وَّكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ أَنّٰى لَكِ هٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۖ إِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝

43. The newly born child was though a girl but God accepted her more than a male child ; and the priests of Baitul Maqdis accepted her against the traditional custom. Moreover, Mary was made beautiful and was given an excellent acceptance. She was given in the charge of Hazrat Zakariyya. God brought her up very well morally, physically and mentally. She was made pious, holy and pure from all characters against chastity. She was a pure and perfect woman. (She was stainless, innocent and matchless. She was a woman of excellent glory and those who call her profane, as the jews, are the most wretched and unholy souls among mankind. She gave birth to a marvellous child who showed marvels while he kept on Earth and will show marvels again before the end of this world. Tr.). When a difference arose among the priests about her charge, Hazrat Zakariyya won the quill so that she might get moral and spiritual training from him. Hazrat Zakariyya and her maternal aunt loved her very much and looked after her very carefully. When she grew young a hut near the mosque was reserved for her, where she worshipped in the day and passed the night with her maternal aunt, the wife of Hazrat Zakariyya.

38. Then and there prayed Zakariyya unto His Lord ; called, 'O my Lord! give me of Thy goodness a child pure and holy. Undoubtedly Thou art the Hearer of prayer.[44]

٣٨۔ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۚ قَالَ رَبِّ هَبْ لِي مِن
لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ○

39. The angels then called to him when he stood at salat in the hut, 'Allah gives you the good tidings of Yahya (John)[45] who shall confirm a Word of God[46] and shall be a chief, and shall not go to woman[47] and shall be a Prophet from the righteous.'[48]

٣٩۔ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ○

---

44. According to the Muslim Scholars 'Rizq' here means material food or provision. It is said that Mary got fruits un-seasonal, fruits of the hot season in Winter and fruits of the winter season in Summer. According to Mujahid 'Rizq' here indicates spiritual food in the form of Divine Booklets. However, the blessings and extraordinary signs began to appear as an indication of her glory and excellence, and their repeated observation made Zakariyya to question about them. "Where do you get these things from ?" he asked her. "God provides these things beyond imagination and beyond thought of mankind," she replied. Hazrat Zakariyya had become quite old and his wife was barren. There was apparently no expectation of children. When he saw extraordinary bounties being bestowed upon Mary and unseasonal fruits being given without any material means, he thought he might also get a fruit unseasonal, i.e. he might get a child in old age by the mercy and kindness of God. So there he prayed for a child.

45. The prayer of Hazrat Zakariyya was granted and good tidings of a son were given to him and the son was named Yahya (عليه السلام).

46. Here 'Word of God' means Hazrat Messieh (عليه السلام) who was born by the Order of God without a father. Hazrat Yahya told the people beforehand that Jesus would be born in an extraordinary way.

47. 'Hasur' (حصور) means abstaining very much from tastes and lusts. He was very much absorbed in worship and meditation. (The heavenly rays of Divine Enlightenment had rarefied the lascivious passions which cause temptation towards woman. It does not mean he was impotent. Prophets are never impotent because impotency is a physical deficiency and the Prophets are pure from physical and spiritual deficiencies. In other words Hazrat Yahya was passionless but not powerless. Tr.) It was a peculiar state of Hazrat Yahya, which does not frame any positive law for the Ummat of the Holy Prophet whose sublime distinction lies in the association of spiritual ascendency with the social perfection.

48. He will reach the pinnacle of glory and guidance which is Prophethood and possess excellent politeness.

40. Said he, 'O Lord ! how can I have a son when old age has reached me and my wife is barren.' Said God, 'Thus Allah does whatever He will.[49]

41. Said he, 'O Lord ! appoint for me a sign.' Said God, 'Sign for thee is that thou shall not speak to men for three days except by signs.[50] And remember your Lord and celebrate glory evening and morning.[51]

۴۰. قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّقَدْ بَلَغَنِىَ الْكِبَرُ
وَامْرَاَتِىْ عَاقِرٌ ؕ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ○
۴۱. قَالَ رَبِّ اجْعَلْ لِّىْٓ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ
النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ؕ وَاذْكُرْ رَّبَّكَ كَثِيْرًا
ع وَّسَبِّحْ بِالْعَشِىِّ وَالْاِبْكَارِ ○

49. God's power is unlimited. His will is independent and is not bound by the known laws of the Universe. Though the general practice of Divine Will accords with the famous laws of cause and effect, but it is also the practice that God sometimes creates things against the known laws in an extraordinary way. Hazrat Zakariyya got son in an extraordinary way, Mary got fruits etc. in an extraordinary way without any material source. All these extraordinary events were, as a matter of fact, an introduction to that great and glorious Sign which was going to appear from the glorious soul of Mary without the touch of any human soul. In other words the extraordinary birth of Hazrat Yahya given in the words : كذلك يفعل الله ما يشاء was a preface of the words : كذلك يخلق الله ما يشاء which follows in connection with the miraculous birth of Hazrat Yahya.

50. Hazrat Zakariyya asked God to show some sign of pregnancy so that he should glorify Him more and more, and feel fresh happiness to see the signs of the nearness of delivery and be absorbed in thanking His bounty extensively.

He was told that when he felt himself speechless (unable to speak to the people but with tokens) for three days and nights, while the tongue remembering God freely, he should know that his wife became pregnant. Glory to God !

Glory to God ! He appointed such a sign that it served the purpose of a sign in itself as well as the purpose of the information i.e. thankfulness for the bounty, was also achieved in its perfect form. In other words, save remembrance and thanks, his tongue could not speak any other word even though he desired.

51. Hazrat Zakariyya was ordered to remember God very much at that time and be absorbed in glorification and divinization morning and evening. It seems his speechlessness was involuntary so that he might be wholly engaged in remembrance and meditation, but to be engaged in remembrance and meditation was not in itself involuntary. this is why he was given the order to glorify and remember extensively.

SECTION 5

42. And when the angels said, 'Maryam, God has chosen thee and made thee pure (and good) and chosen thee above all women of the world.'[52]

۴۲. وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ۝

43. 'Maryam, worship thy Lord and lie prostrate,[53] and bow with those who bow (in salat)'.[54]

۴۳. يٰمَرْيَمُ اقْنُتِىْ لِرَبِّكِ وَاسْجُدِىْ وَارْكَعِىْ مَعَ الرّٰكِعِيْنَ ۝

---

52. The story of Hazrat Zakariyya and Hazrat Yahya, which comprises some important principles and shows the dignity of the House of Imran and serves as an introduction to the story of Mary and Jesus, is over. Now again the story of Mary and Jesus is described after a necessary digression from the central theme—the birth of Jesus without a father. The dignity of Jesus connot be established without duly describing the purity and dignity of Mary, the Chosen. So the angels said to her, "God has chosen you from the first day of your birth. You were a girl but God accepted you in dedication. He bestowed upon you a variety of His bounties and blessings, brought forth metaphysical and supernatural highlights. God made you pure and gave excellent morals. God gave you external and internal virtues. God gave you chastity and propriety. God made you worthy of mosque-service against the prevalent custom. God made you superior to other women of the world in that you have a sublime potency of a very great Prophet." Jesus appeared without a human touch from her body, which must be excessively pious and exceedingly holy, and this excellence is her exclusive qualification and no woman in the world is endowed with this significant character. (The physical body was as though metamorphosed into a spiritual body. This peculiar character of Hazrat Maryam confounded a large crowd and they began to divinize her. But Divinity is far above spirituality. Despite all high spiritual traits she was essentially a human soul. Tr.)

53. When God gave such a great dignity and reverence it was incumbent on her part to bow down before God with humbility and sincerity and worship Him with a greater zeal so that the great purpose should materialize whereof she was a medium.

54. Mary was especially ordered to perform the prayers with the prayer-team, otherwise Jama'at prayer is not obligatory for women.

44. These are the tidings of the Unseen which We send unto thee.[55] And thou wast not with them when they were casting their pens that who would take Maryam in (his) guardianship, and thou wast not present with them when they disputed.[56]

۴۴۔ ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ
لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ○

45. When the angels said, 'Maryam, Allah gives thee the good tidings of a Word from Him whose name is Messieh, Eisa, son of Maryam, illustrious and dignified in this world and in the next world and one of the nearest and dearest to God.[57]

۴۵۔ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا
فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ○

55. This verse proves that Mohammad (صلی اللہ علیہ وسلم) was the Prophet because such correct events cannot be described by any mortal except a Prophet. The Holy Prophet had no associations with the jews or the christians. The jews were the enemies of christians and they uttered nonsense against the personality of Jesus Christ. The Christians had gone astray and their knowledge about Jesus was damaged. Consequently it cannot be said that the Holy Prophet had learnt something from the christians and described it in the Holy Quran adding something by his own wisdom. The Divine Revelation infromed him of all exact events, otherwise he did not observe those events by his own eyes.

56. When Mary was accepted, the priests began to quarrell about her custody. Finally, the quills were thrown in a stream. Mary was given in the charge of that man whose quill moved upward against the current, and this man was Hazrat Zakariyya, the Prophet.

57. Hazrat Eisa is described as Kalemat-u-Allah (کلمۃ اللہ) at very many places in the Quran and the Tradition. Kalemah means 'word'. There are numberless Words of God as given in Sura Kahf —' the Words of God are so many that they cannot be exhausted even if the oceans were used up as ink, even though like oceans were brought to help'. (verse 110). Jesus is termed as Word of God in this sense that his birth took place in a supernatural way without a father only by the Order of God against the known laws of cause and eflect. When some event occurs against the general laws it is construed directly to the Act of God, as the Holy Quran says : وما رميت اذ رميت ولكن الله رمى (سوره انفال۔ رکوع ۲) " And thou (Muhammad) threw not when thou didst throw, but Allah threw". (verse 17, Sura Anfal). Originally Messieh

was Mashuh or Mashuha in Hebrew language which means 'the Blessed'. Dajjal is also known as Massieh ; but it is an arabic word and it does not mean 'blessed'. The other name of Messieh is Eisa. In Hebrew language it was originally 'Aishu' which means a 'Chief' (Sayyid).

It is notable that Quran has used the words 'Massieh, Eisa, son of Maryam' not simply as a good tidings of a son, which is being given to Mary, but as an information that Massieh being fatherless shall be called or known with reference to his mother. This appellative 'Son of Mary' in the first instance shows the prodigious creation or sign of God's power, and in the second instance shows the dignity of Mary, who received the great honour of being the mother of such a great son. Mary might also be puzzled by this tiding thinking that the world would blame her and cast slanders at the birth of child without a father, so the words وجيها في الدنيا والاخرة were added which mean that the child shall be honourable and illustrious in both the worlds, and the slanders and blames of the worldly people shall be set aside totally to her entire satisfaction. Wajih (see verse 69, sura Ahzab) means a person well-esteemed in Allah's sight and who is above the slanders of the worldly people as Moses (be peace on him) was slandered by some of his people but God made him innocent of their charges. Similarly Jesus shall also be made innocent of the charges of the ignorant enemies or the ignorant friends, e.g., some people would cast slanders and blame the pious Mary of a loose character, some would contrive God or some human being as the father of Jesus, some would say that he was slain or crucified, some would say that Jesus is the son of God or would suggest for him Divinity. All such absurd charges shall be nullified by God and Jesus shall be made quite innocent of their preposterous assumptions, and his honour shall be well-established in this world and in the next world before all human souls. The dignity and honour, which Jesus got after his birth and his prophethood, shall be perfected when he again comes down to the Earth as a Loyal Commander of the Last Prophet Muhammad (صلى الله عليه وسلم) against the great Dajjal appearing in the world before Qayamat. This is the unanimous belief of the Muslims. Finally on the Day of Resurrection the blessings and bounties given to him shall be enumerated, and he will be questioned whether he had told the people to worship him and his mother, and he will respond in a very wise and courteous style that he had not done so (vide Sura Maedah), and in this manner his glory and honour shall be exposed before the whole humanity at large. He is not only well-esteemed and illustrious in this world and in next world but shall be one of those who are specially nearest to God.

46. And he shall speak to men in the cradle and in mature age and is one of the blessed and lucky ones.[58]

٤٦- وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ ○

47. She said, 'O Lord ! How shall I have a son and no man has touched me.' 'Even so,' God said, "Allah creates what He will. When He decrees a thing He does but say to it, 'Be' and it is."[59]

٤٧- قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ۭ
قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَاۗءُ ۭ اِذَا قَضٰٓى اَمْرًا
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

48. And He will teach him the Book, the Wisdom, the Taurat and the Gospel—[60]

٤٨- وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ○

---

58. He will possess excellent morality and sublime character and shall be highly virtuous. First in the cradle and afterwards in his youth he shall talk wondrous things. These words were meant to console Mary who could think that Jesus might get glory in his youth, but in his childhood period she would certainly become a taunting stock and there would be no way to acquittal. So she was consoled that she might not worry just after the strange birth because he would himself speak in the cradle to the surprise of the people, and she would have not to give any explanation about his bitrh. Some of the perverts say that this was simply a consolation to Mary that the child would not be dumb but speak to the people like all children to childhood and youth. But it is nonsense and against the Quran and Tradition.

59. When Mary got the tidings of a son she was highly surpirsed. So she asked how could she give birth to a child in a virgin state. She got the answer that the child would be born in that very state without the touch of human being. She should not wonder at his birth against the famous laws of the world, because God does whatsoever He wills. He can create whatsoever He wills and howsoever He desires. Whenever He wants to do anything He simply wills the thing is done. Neither He is dependent on matter, nor He is bound by the known laws of cause and effect.

60. God will teach him writing, or will teach him general knowledge of the Heavenly Books, and specially the Taurat and the Gospel and will teach him deep Wisdom. Book and Wisdom may also mean the Holy Quran and Sunnah, because Jesus after descension will adjudicate according to the Holy Quran and the Sunnah and it is only possible when he has got the deep knowledge of the Holy Quran and the Sunnah. (God knows better)

49. And will make him Messenger unto Bani Israeel : 'Verily I have come to you with signs from your Lord, that I make for you out of clay the figure of a bird, then I breathe into it, then it becomes a flying animal by God's leave.[61] And I heal the blind and the leper and bring the dead to life by God's leave,[62] and I inform you of what you have put in your houses.[63] Verily in that there is a full sign for you if you are believers.'

۴۹- وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَآءِيلَ أَنِّي قَدْ جِئْتُكُم بِـَٔايَةٍ
مِّن رَّبِّكُمْ أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ
ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ
وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْيِ ٱلْمَوْتَىٰ
بِإِذْنِ ٱللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم
مُّؤْمِنِينَ

61. The word 'creation' here is used in a verbal sense and not in the real sense. As a Tradition says, احیوا ماخلقتم (give life to that which you created), or the Quran says that God is the Best of creators (احسن الخالقین), here creation does not mean the real creation which is the act of God alone. Consequently, creation is also spoken on other than God in a limited outer sense, otherwise in its real sense no one is a Creator except God. This is why, perhaps in this verse أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ is used and not أَنِّيٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ طَيْرًا Jesus did not say that he created a bird from mud but said that he made the figure of a bird from mud and breathed into it and then the figure became a living bird. However, it was a miracle which was shown at his hand. It is said that this miracle appeared while he was a boy in order to vindicate his own birth by the breath of Gabrael and shut the mouth of the blasphemers. Angelic and spiritual traits were the peculiar conditions of Hazrat Eisa (علیہ السلام) and his miracles were covered with the angelic and spiritual colour. But if man is superior to angels, as they were ordered to bow before Adam, then the

one who is endowed with all spiritual and human perfections shall be superior to Hazrat Eisa, and obviously this sublime perfection is found in the personality of the Holy Prophet—Hazrat Muhammad (صلی اللہ علیہ وسلم).

62. This was an era of the Hakims and Doctors. Hazrat Messieh was given such miracles which would prove his superiority to their most distinguished proficiency. No doubt, to give life to a dead soul is the attribute of God as the condition of باذن اللہ (by the leave of God) shows, but because Hazrat Messieh was its agency so he construed the action of reviving to his own self extensively. To say that the Holy Quran and the Holy Prophet have declared once for all that no dead soul shall be revived from eternity to eternity is an absurd claim without reason. If the Holy Quran says that God restrains that soul upon whom death is appointed and leaves away the one upon whom death is not pronounced (Sura Zumar) but to argue on this basis that He cannot return the restrained soul is not correct. He who restrains can also set free. Remember that miracle is that which is demonstrated against the general Laws of Nature to confirm the prophethood of a Divine Messenger. So to argue on the basis of those verses (which generalize the Laws of Nature) about invalidity of miracles is, as a matter of fact, a negation of miracle itself and an acknowledgement of self-ignorance. If miracle comes according to the general laws it cannot be called a Miracle. That Hazrat Messieh was born in a miraculous way and he showed various miracles to the people, is the Unanimous Belief of the Ahle Sunnat. Those who deny these miracles are mere perverts whose hearts are swerving and they follow the Mutashabehat without comparing them with Muhkamat.

It is a blasphemous perversion if someone twists the external meanings of the Muhkamat and says that they are simply expressive of metaphers and symbols and they do not comprise any factual realism. It is also a heinous blasphemy to negate the miracles arguing on the basis of those verses which generalize the Laws of Nature. Realistically miracle is also the Sunnat of God meaning thereby that God shows some supernatural freaks and prodigies against the external laws in order to testify the prophethood of the Divine Messengers. Consequently only the perverts and the swerving hearts wrongly represent the established meanings of the firm verses of the Holy Quran. The Holy Prophet has advised the Muslims to ward off such perverted thinkers.

63. Jesus was also given the miracle of knowledge about hidden things. He informed the people of some past and future events. This was a miracle of knowledge.

50. 'And I declare that the Book before me—the Taurat—is truthful, and for that I may make lawful some of those things which were unlawful(forbidden) unto you, and I have come to you with sign from your Lord so fear God and obey me.[64]

٥٠. وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ○

51. Surely Allah is my Lord and your Lord so worship Him. This is the straight path.[65]

٥١. اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۗ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

64. Jesus said to the people, "I confirm the Taurat and declare that it is the Book of God. I am directed by God to change some of the minor laws of the Taurat keeping in tact the fundamental principles and basic Laws."

Note : Abrogation is allowed by God according to His own Will according to time and space. Abrogation means change. Hazrat Eisa abrogated some laws of the Taurat and made some strict laws lenient according to the directions as came from God. In other words some past laws were perfected and some were abrogated according to time and space. The fundamental laws and the basic commands on which the edifice of Religion is based were not changed. The change, however, in the Islamic Shariah cannot be made because the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) is the Last Prophet and the change in Religion requiries new Prophet and new Revelation. Moreover, Islam is the most perfect Religion and needs no change or development. Hazrat Eisa after descension will not bring any change in Quran and Sunnat but follow them with prophetic wisdom. (Tr.)

65. Jesus Christ said to his people to fear God and obey him because they had seen all those signs which he had shown them and those signs were a sound proof of his righteousness. He primarily emphasised on Tauheed as the basic principles, because Tauheed is the root of all roots in Religion. He told them to regard God as their Lord and his Lord. It means he never allowed them to forge the relation of sonship between God and himself as the modern Christians hold so dearly, because this relation is a tremendous forgery and is against the very principle of Divine Oneness. He said to them emphatically to worship God alone because the only straight path to the good pleasure of God is Tauheed, Piety and Obedience to the Messenger of God.

52. Then when Jesus perceived the unbelief (Kufr) of Bani Israeel, he said, 'Who is to help me in the way of Allah?' The Havarees (disciples) said, 'We are to help God, We believed in God, witness thou that we accepted the command of God.'[66]

۵۲۔ فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ○

53. 'O Lord! we believed in what you have sent down and we obeyed and followed the Messenger, enroll us therefore amongst the Believers.'[67]

۵۳۔ رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ○

54. And devised those unbelievers and devised God and the device of God is the best.[68]

۵۴۔ وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ○ ع

---

66. When Jesus Christ received a hopeless response from the Bani Israeel he made a general appeal to help the Divine Religion. The Havarees responded to this appeal fervently and promised to help God i.e. promised to help him in the propagation of the Divine Religion which Jesus Christ had presented before them.

Note : Havari means washerman. One day Hazrat Eisa passed by some washermen who were washing clothes. He said to them, "Why you wash the clothes? Come with me and I shall teach you the washing of hearts. Two of them accompanied him. They were known by the name of Havari. All other disciples who came afterwards were also known by this name. (Now Havari has become a technical word which means the one who helps God i.e. the Divine Religion of Islam. Tr.)

67. The Havarees first confirmed the Divine Religion before Jesus Christ and then turned towards God. They declared their confirmation again and asked God to enlist them among the Believers so that their Eman might be registered and they might not turn to Kufr again.

68. مكر (Makr) means 'a secret and private device.' It is bad if it is designed for a bad purpose. It is good if it is designed for a good purpose. This is why in the words ولا يحيق المكر السيئ of the Holy Quran (see verse) 'makr' is qualified by the adjective 'bad' (سيئ). And here in this verse God is described as خير الماكرين which means God is the best of devisers or planners. The enemies of Jesus Christ were making criminal plans against him. So their 'makr' was bad. God was making secret plan to save Jesus Christ. So His plan was good. The Jews hated Jesus Christ and called slanders against him. They rejected him totally and made secret plans to kill him as they had made similar wicked plans to kill the Holy Prophet. The jews approached the King and made him believe that Jesus Christ was a Heretic and wanted to change the Taurat and thus make the people 'irreligious'. The King was enraged and ordered his arrest. So God says that the jews with the King were making a dirty plan against Jesus, and He was devising to save Christ and spoil the plots of the jews. No doubt, the device of God is best and strongest which no one can break down and defeat.

SECTION 6

55. When said God, 'Jesus ! I will take thee to Me and will raise thee to Me and I will purify (acquit) thee of the Unbelievers and I will set thy followers above those who reject till the Doom's Day, then unto Me shall you return, then will decide between you in the matter you quarrelled upon.

56. So those who turned rejectors (kafir) I will chastise them with a terrible chastisement in the World and Hereafter, and none is their helper.

57. And those who believed and did good deeds, He will pay them in full their wages, and God is not pleased with the unjust.[69]

٥٥۔ اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ
اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ
ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ
فِيْهِ تَخْتَلِفُوْنَ ○

٥٦۔ فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا
فِي الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

٥٧۔ وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ
اُجُوْرَهُمْ ۗ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ○

---

69. The King appointed some jews to arrest the Christ and severely punish him and finally crucify him that others might fear and dare not embrace his creed. God consoled Jesus Christ that He would destroy all their plottings against him. They were planning to set at naught the glorious purpose which was designed by his birth and Prophethood and thus devalue the bounty in his person. But they would not succeed in their wicked scheme. They wanted to arrest, punish and put him on the cross, while God was planning to put him in the Heaven far above their reach. They wanted to punish and humiliate him and prevent the people from his obedience. But their wicked hands would never reach him and God would give him greater dignity by his heavenly ascension, and would produce from amongst mankind millions of his followers who would always be set above his disbelievers till the moment before the Doom. It means the believers of Christ (whether Muslims or Christians) shall always be predominant over the disbelievers of Christ (Jews, Hindus, Communists, etc.) in the world. Afterwards a time will come when the two groups (Believers and Unbelievers) will turn to His Command. At that time all their differences shall be settled and all dissensions shall be extirpated. When that time shall come ? The

verse shows that this time shall start from the end of the life of this existing world. All the infidels shall be under a very severe chastisement. No power shall come to their help. On the contrary the believers shall be in peace and they would be recompensed fairly in this world and in the next world. The infidels shall be totally exterminated.

It is a unanimous belief of the Ummate-e-Muslima that when the jews fully prepared their wicked scheme, God took up Jesus Christ in the heaven. According to repeated Traditions of the Holy Prophet when the world will be filled with Kufr and Satanism before the Doom (Qayamat) God shall send the Holy Christ again in this world as a great Loyal General of the Last Prophet Muhammad (صلی اللہ علیہ وسلم) to show the intimate relation of the past Prophets with the Last Prophet. Hazrat Massieh (علیہ السلام) shall slay the Dajjal and his followers, the Jews. The jew shall get no protection whatsoever. Even the trees and rocks shall call, 'This is the Jew standing behind us, slay him'. The Holy Christ shall break the Cross and rectify the wrong and preposterous beliefs of the Christians and lead the world on the path of Eman and Islam. At that time all religious differences shall be settled and extirpated and only ONE DEEN (Islam) shall prevail. This is the time about which the Quran says : وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ (There is not one group of the People of the Book but will assuredly believe in him before his death)—Sura Nisa, Section 22. (See delails there).

In brief ثم الی مرجعکم الخ is not confined to the next world alone but belongs to both the worlds as the words فی الدنیا والاخرۃ indicate. Moreover, the words الی یوم القیٰمۃ denote the period just before the Doom (Qiyamat). The Traditions of the Holy Prophet say that before the Last Day a blessed period shall come when all the differences shall be removed and only shall ONE DEEN (Islam) prevail. Praise to God from eternity to eternity.

Note : Some important points about the current verse should be kept in mind. The word توفّی by the commons is used in the meaning of causing death and taking life, but according to the scholars it means 'drawing completely and taking fully'. Accordingly the word توفّی is also applied to death because in death no particular organ of life is taken but the whole life is taken by God. So if the life together with body is taken then the word توفّی is applied in its complete and primary sense, but if the soul without body is taken it is also توفّی as the Holy Quran says, "Allah draws the souls at the time of dying and those who yet not die draws them in sleep, then keeps that for which He has ordained death and sends back others till an appointed moment." (verse 42, Zumar). This verse shows that توفّی has two different states, one in the state of sleep and the other in the state of death. As a matter of fact

توفّی has different degrees. One is that which is known as Death and the other is that which is known as 'Sleep'. Quran has applied the word on both Sleep and Death.
(Draws you in the night and knows what you do in the day (verse 60, Ana'm) In this verse of Sura Ana'm توفّی is used in the meaning of sleep.

If the word توفّی can be applied to the drawing of soul without body as in the case of Death and in the case of Sleep, it can also be used in drawing the soul together with body. If in Sura An'am توفّی is used to denote sleep and in Sura Zumara is used to denote both Death and Sleep, there is no wonder if توفّی is used in Aal-e-Imran to denote the drawing of both Soul and Body, especially when it is a fact that for the first time the Quran has used the word of توفّی both in the case of Death and Sleep. The people were ignorant of the reality of Death and Sleep before the advent of the Holy Quran. The Holy Quran for the first time in the history of knowledge has thrown light on the reality of Death and Sleep by using the word of توفّی . So it has a genuine right to use this word توفّی in case of drawing the soul together with the body as done in the case of Jesus's Ascension. There can possibly be three types of Ascension (1) Ascension of Soul without body. It is not any peculiar character to be narrated in the case of Jesus' Ascension because it is a common rule. (2) Ascension of Body without soul. This case is meaningless or rather absurd. (3) Ascension of Soul together with body or ascension of body with soul. This is naturally a peculiar ascension and can be rightly stated in Jesus' case. Then only the words رافعك الیّ give their correct meaning and justify their use after the word توفّی . This is the unanimous belief of the Ummat-e-Muslima that Jesus Christ was drawn to the heaven with the living body. Ruhul Ma'ani, Ibne Kathir, Imam Malik, Ibne Abbas, etc., have the same opinion and no past scholar can be quoted to hold a contrast. (Mohammad Ali of Lahore has wrongly interpreted this verse and wrongly quoted the pious scholars. Tr.)

The miracles which were demonstrated at his hand have a close resemblance with his heavenly ascension. If he could make a mud-bird fly into the sky merely by the force of his breath, why could he not fly into the Heaven by himself by the order of God ? When he could heal the lepers and cause a dead body to live again, it is no wonder if he himself lives thousand years with the angels in the Heaven (to come down again on earth to defeat the evil forces and to defeat the victories of matter and the achievements of Science, as he had done before). Many pamphlets, books and articles have been written on this subject but the best book on this subject is Aqeedat-ul-Islam (عقیدۃ الاسلام) written by Anwar Shah Sahib Kashmiri, a great scholar of Hadith and a son of Deoband.

58. This We recite unto thee of the verses and of a narrative exact.

59. Truely the likeness of Jesus before God is as Adam's likeness, He made him of dust, then said unto him, "Be" and he was.70

60. The truth is that which God says, so be not of the doubters.71

٥٨. ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ○

٥٩. اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهٗ مِنْ
تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ○

٦٠. اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ○

---

70. The Christians of the Najran Deputation quarrelled with the Holy Prophet on their belief that 'Jesus is the son of God and not the servant of God', and finally asked if Jesus was not the son of God then whose son was he. At this the current verse was sent down that Adam had neither father nor mother, no wonder if Christ had no father (Muzehul Quran). On the Christian assumption Adam should be asserted as the Son of God but no one holds this belief.

71. What God has said about Jesus Christ is absolutely correct and there is not the minutest doubt in it. The reality without exaggeration or diminition is revealed.

٦١- فَمَنْ حَآجَّكَ فِيهِ مِنْ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا
وَنِسَآءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَٰذِبِينَ ○

61. Then whoso disputes with thee about it after that the real facts have come to thee, say : 'Come now, let us call our sons and your sons, and our women and your women, ourselves and yourselves and pray to God humbly and invoke the curse of God solemnly on those who are liars.'[72]

---

72. God ordered that if the Najran Christians did not accept after so many arguments and clear facts, they should be invited for a 'Mubahela' (which means invoking curse for those who were false in those fundamental assertions about Jesus Christ). The practical form of Mubahela was so devised that both the contending parties should gather at an appointed place with their-selves and their children and humbly pray that God's curse should be laid on those who were liars. This form of Mubahela, in the first instance, would show to what extent the parties were firm in their beliefs and regarded them righteous. When the Najran Deputation heard this challenge they asked time for consultation. In private consultations their wise and experienced members said, "You have believed and known by your hearts that Muhammad is the Messenger of God and he has given exact and decisive facts about Jesus Christ. You know that God has promised to raise a Prophet among the Eani Ismaeel. It is very probable that he is the promised Prophet. So the result of facing a Prophet can be nothing but total destruction and a grievous chastisement from Heaven. The curse of a Prophet can translate from this generation to the future generations also. It is better to make peace with them and return home, because we cannot fight against the whole Arabia." With this resolution they went to the Holy Prophet. The Holy Prophet was coming out with Hasan, Husain, Fatema and Ali (رضی اللہ عنہم). Seeing their enlightened faces the Archbishop of the Najran Christians said, "I am looking such holy faces that their prayer can move the mountains even. Don't destroy yourselves by accepting the 'Mubahela', otherwise no Christian will be left living on earth." At last they forsook the 'Mubahela' and accepted to pay Jizzeyah (tax) and made a peace treaty and returned home.

In a Tradition the Holy Prophet has said if they had done 'Mubahela', a rain of fire would have fallen on them in the valley and God would have exterminated Najran and within one year all the Christians would have perished.

Note : The Quran has not told whether Mubahela can be adopted after the Holy Prophet or not, and that whether the effect of Mubahela should be the same as it would have been in the Mubahela of the Holy Prophet. From the manner of action of some predecessors and the explications of some Hanafi Jurists it appears that the constitutionalism of Mubahela still survives, but in those things which are absolutely final. It is not necessary that women and children should also be called in the Mubahela, nor it is necessary that the same kind of chastisement (as mentioned by the Prophet) should come on those who accept the challenge. It is a kind of separation from strife and dispute after the argument is established (accomplished). In my opinion Mubahela is not permissible with every false disputant, rather it should be done with a perverse liar.

Hazrat Ibne Kathir says :

ثم قال تعالى امراً رسوله صلعم ان يباهل من عاند الحق فى امر عيسىٰ بعد ظهور البيان - والله اعلم

62. No doubt, this only is the true narrative (of the facts about Jesus) and there is no God but Allah[73] and certainly it is God who is the All-Mighty, the All-Wise.[74]

63. And if they do not accept this (challenge) then God is aware of the mischief-mongers (corrupters).[75]

٦٢. اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا
اللّٰهُ ۚ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

ع ٦٣. فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌ ۢ بِالْمُفْسِدِيْنَ ○

73. With the invitation of Mubahela it is told that Mubahela was to be done on that : "What is described in the Quran about Jesus Christ is absolutely a correct narrative," and God is pure of all kinds of association and the relations of father and son etc.

74. By His mighty power and wisdom He shall deal with the false and the righteous according to his respective condition.

75. If these Christians neither accept the Truth after strong and clear arguments, nor are prepared for Mubahela, then know that they do not really want to research the Truth, nor they have belief in the truth of their own convictions. They simply want to create disruption and dissension. So they should know that all the miscreants are in the sight of God.

SECTION 7

64. Say: "People of the Book! Come now to a word (fact), common between us and you, that we should worship none but God, and that we should associate none with Him, and should not take others as lords apart from Allah." If they do not accept (this offer too) then say: 'Bear witness that we are obedient to the Command.'[76]

٦٤. قُلْ يَآاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ
بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ
شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ
اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ○

---

76. Verse 64 of Aal-e-Imran is a very important verse epecially in consideration of modern times. There are so many evil forces working to efface Religion from the face of the Earth. Moreover, this verse demonstrates the broad outlook and generous approach of Islam towards the settlement of religions disputes. It provides a very wise method and basis to invite the religions of the world towards the one Eternal Religion based on the Unity of God. The Christians had declared that they were also Muslims when they were said to submit and yield to obedience. Similarly, the Jews and other religious sects claims that they believe in the Divine Unity, in one form or the other. Even the Polytheists say that the Supreme God is one. Consequently all those people who believe in some religion believe in the existence of One Great God. This verse invites all such people of the world and especially the Christians to maintain unity on the basis of this basic and fundamental faith—the Unity of God—provided they do not change its real spirit and original nature. The first and foremost thing is that words and actions should not contradict each other. If they say that they are Muslims and Unitarians in faith they should also prove this claim by action. They should, in the real sense, submit to the Will of God and worship Him alone. They should not associate anything with His Divine Attributes. They should not deal with the priests, saints and prophets as they deal with God e. g. they should not regard His servants as son and grand sons, nor they should regard any human being as the final authority in Religion leaving aside the clear Divine Command and Injunctions as the Jews had taken their scholars and saints as lords beside God ; اتخذوا احبارهم ورهبانهم اربابا من دون الله

If they accept these basic ideas sincerely some sort of association can be made with them, but if they evade, then say to them, 'You are false in your claim that you are Muslim too, and beware we have surrendered to the Divine Command and are Real Muslims.'

65. 'People of the Book ! Why do you dispute concerning Abraham ? And the Taurat and the Gospel were not sent down but after him. Do you not have reason (wisdom)?'

66. Ha ! Ye people disputed on that of which you had some information, why now dispute touching a matter about which you have no information? And Allah knows and you know not.[77]

٦٥۔ يَآَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِيْٓ اِبْرٰهِيْمَ وَمَآ
اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ
اَفَلَا تَعْقِلُوْنَ ○
٦٦۔ هٰٓاَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ فِيْمَا لَكُمْ بِهٖ عِلْمٌ
فَلِمَ تُحَآجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ ؕ وَاللّٰهُ
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

77. As the calim to the Unity of God and the creed of Islam (submission) was commonly held by the Jews and Christians, similarly Hazrat Ibraheem was commonly revered as a great Prophet, and both the Jews and Christians said that Hazrat Ibraheem was on their Religion, as if he was a Jew or a Christian (God forbid). The Holy Quran declares that this assertion of the Jews and Christians was a negation of History because the Taurah and the Gospel were revealed hundred of years after Ibraheem. In this way Ibraheem was neither a Jew nor a Christian. Even Moses and Jesus were not Jews, neither were they Christians as they are now. If they say that the Shariah of Ibraheem was similar to that of the Jews and Christians, it is also wrong. How could they claim to a thing which was beyond their knowledge and which was neither mentioned in the Taurah nor in the Gospel ? So it is sheer foolishness to quarrel about a thing not known to them. They had quarrelled about such things of which they had got some knowledge, though quite imperfect, as the events connected with Jesus Christ, or the signs connected with the Last Prophet. But they must leave that thing to God alone of which they have no knowledge. Only God knows what was Ibraheem and which is that sect in the world whose creed is nearer to that of Ibraheem.

67. Neither Abraham was Jew nor was a Christian, but was Haneef (averse to all false creeds) and was Muslim (obedient to Command) and was never a polytheist.[78]

٦٧. مَا كَانَ إِبْرٰهِيمُ يَهُودِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ
كَانَ حَنِيفًا مُّسْلِمًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

78. Hazrat Ibraheem called himself Haneef or Muslim. Haneef is that who adopts one way straight and abandons all wrong paths. Muslim is that who obeys the order of God. Now they should judge themselves who is that who has adopted the path of God and left all other false ways and has surrendered himself to the command of God sincerely. Such a man or group of men should be nearer and more resembling to Ibraheem.

Note : Here in مسلماً (Muslima) Islam does not necessarily mean Mohammadan Shariah, but it has verbal sense comprising total submission, total surrender and perfect obedience to the Command of God which is the substance of all Heavenly Religions. Hazrat Ibraheem especially enlightened this name and title (Islam) by his magnificent character and sacrifice. His biography is an embodiment of Islam and Submission. In the story of the sacrifice of his son, Ismaeel, the words of the Holy Quran فلمّا اسلما وتلّه للجبين (Then when they submitted and he had flung him down on his face) reflect luminously the grandeur of his Islam and Submission. (Peace be upon our Prophet Ibraheem, upon our Prophet Ismaeel, and upon our Prophet Muhammad, and His mercy and His blessings for ever and for ever.)

68. **Amongst mankind the greatest resemblance with Abraham was to those who were with him, and to this Prophet, and to those who have believed in this Prophet.[79] And Allah is the Guardian of the Muslims.[80]**

۶۸- اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَ
هٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا ۗ وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ○

79. In this verse God repudiates the claim of the Jews and Christians to Ibraheem. The Jews and Christians are wrong in their claim because the Ummat of that time had more resemblance with Ibraheem ; and afterwards the Ummat of the Last Prophet is nearer to Ibraheem ; so this Ummat in name and in path has got more resmeblance with Ibraheem and the Prophet of this Ummat resembles more with Ibraheem in face and chracter, in nature and morals, and has appeared in this world according to the prayer of Ibraheem as mentioned in Sura Baqarah—"O Lord ! And raise up in their midst a Messenger from among them who shall recite unto them Thy verses and shall teach them the Book and the Wisdom and shall purify them." (Verse 129). This is why Najjashi, the Christian Monarch of Habasha, called the Muslim Emigrants as the Troop of Ibraheem. It is why, perhaps, in Durood the words كماصلّيت على ابراهيم are used meaning thereby that such type of mercy be showered on the Holy Prophet and his children as was showered on Ibraheem and his children.

80. The Jews and Christians said that they were on the right path because they were on the path of Ibraheem. God said they were wrong in that claim. Secondly the Muslims had no need to follow the same arguments because arguments of this kind are required when there is no direction from the Heaven, so God is the Supporter and Protector of the Muslims that they are inspired by the Quranic Revelation through the Holy Prophet, and obey His Command. (It means the Muslims are required to see the Quran and Sunnah for argumentation. It is very unfortunate on the part of the Muslims to reason by the philosophy of modern Isms in order to justify their principles, actions and their constitutions. The final authority in all matters is the Holy Quran and Sunnah. If this belief becomes strong the Jews, the Christians, the Communists and other men in error cannot lead the Muslims astray from the path of Islam). Tr.

69. It is the wish of some People of the Book that somehow or other they may make you go astray yet none they lead astray except themselves and they understand not.[81]

٦٩- وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ط
وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

70. 'People of the Book ! Why do you deny the word of God and you are sure about it' ?[82]

٧٠- يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ○

71. 'People of the Book ! Why do you mix falsehood with truth and conceal the truthful fact knowingly.?'[83]

٧١- يٰٓاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ
ع وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○
١٥

---

81. Previously it was said والله ولى المومنين . Here it is told that when God is the guardian of the Believers then your guile cannot work upon them. Surely some People of the Book desire that they should also make the Muslims astray from the path of truth as they are themselves unguided, but the Muslims cannot be arrested in their snare. They are of course increasing in their own error. The harm of their perverted activities shall reach themselves which they do not understand today.

82. You believe in the Taurah etc. in which there are good tidings of the Prophet of Arabia and the Holy Quran and your hearts understand them and in your private meetings you do express your belief in them, then what prohibits you from openly expressing your belief in the Holy Quran and acknowledging the Last Prophet ? You should understand very clearly that the denial of the Holy Quran is the denial of all past Heavenly Books.

83. They had dismissed some of the laws of the Taurat, for the sake of the worldly interests, all together. In some of the verses they had brought about verbal changes, the meaning of some others were altered, and some of the facts they had concealed. They did not tell everyone about those facts as the tidings about the Last Prophet

SECTION 8

72. And said some of the People of the Book, 'Believe in what is sent down on the Muslims at the beginning of the day and become rejectors at the end of the day, perhaps they will turn them back.'[84]

٧٢- وَقَالَتْ طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِيْٓ أُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ۚ

84. In this verse the treacheries and cunning devices of the People of the Book are narrated. One of them was that some of them should become Muslims outwardly in the morning and say prayer with the Muslims, but in the evening they should turn back saying that after sincere investigation and honest experience they haa come to this conclusion that Mohammad was not the Prophet promised in their Book and his general conditions showed that he did not possess the remarkable personality of a Prophet or a Religious Leader. This treacherous activity was designed to deceive the common Muslims who were not strong in their faith. They thought that those weak Muslims would think there might be some defect in the New Religion—Islam—and some laxity in the New Prophet that those men of knowledge left it after embracing it. The jews were famous for their Religious Knowledge, so they thought that the weak Muslims might be easily impressed and misled without much pain. The Muslims would think if the New Religion might have been true those eminent scholars would have never denounced it after recognizing it.

73. **'And believe not but him who follows your religion.'[85] Say, 'The true guidance, as a matter of fact, is God's guidance;[86] and that is all because why others beside us were given the same which we are given, or why they prevailed over you before your Lord.'[87] Say : Excellence is in the hand of God, gives to whom He will. And God is All-Embracing, All-Knowing.**

وَلَا تُؤْمِنُوٓا إِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ ۗ قُلْ إِنَّ الْهُدٰى
هُدَى اللّٰهِ ۙ أَنْ يُّؤْتٰٓى أَحَدٌ مِّثْلَ مَآ أُوْتِيْتُمْ أَوْ
يُحَآجُّوْكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ
يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۙ

85. Because it was a cunning device of the Jews to reduce the Muslims, henc they wavered in their hearts lest those Jews might be influenced by the magneti personality of the Holy Prophet and thus leave their own religion and embrace Islam So they were given special instructions and sermons that those Jews who went ther and claim to Islam hypocritically should bear in mind that they did not becom Muslims in the true sense, nay, they were Jews still, and they could believe with true heart only in him who followed Jewism and the Mosaic Constitution.

Some of the commentators have given this interpretation of ولا تومنوا الالمن تبع دينكم that they said to their Jew brethren that if they showed themselves as Muslims outwardly their intention should be purposed to safeguard their own co religionists i.e. by this contrivance they wanted to safeguard the religion of thei co-religionists lest they should become Muslims, or those who had become Muslim should turn back by this contrivance.

86. So they are told that guidance is given only by the grace of God. I whose heart God has cast the light of guidance by your cunning divices he canno go astray.

87. Their satanic devices and treacherous plans were made out of envy tha why such great bounties as Prophethood, Messengership, the Heavenly Book and othe spiritual blessings were given to other people beyond themselves, or why others were surpassing them in the service of Religion and making them accused before God The Jews were always making this propaganda that they were the Chosen People and had possessed exclusive hegemony in heavenly knowledge because a great Book like Taurah was given to them and a lofty Prophet like Moses was sent among them. It was no concern of the Pagan Arabs to make a claim to the heavenly reverence and spiritual ascendency. They were the supreme folk in the world and the Arabs were the ignorant people and were far inferior to them But the prophecy of the Taurat could not be wrong, which clearly said ; "God shal raise from amongst the Bani Ismaeel, the brethren of Bani Israeel, a glorious Prophe like Moses and cast His word into his mouth." The Holy Quran says, "We have sent unto you a Messenger as witness upon you as We had sent unto Pharaoh a Messenger." (15/LXXIV). So the Bani Ismaeel got this bounty and they not only surpassed the Bani Israeel but all the nations of the world in heavenly knowledge spiritual perfection, religious struggle and moral excellence.

74. He singles out for His mercy whom He will and God's grace is mighty.[88]

۷۴. يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

75. Some of the People of the Book are those if thou trust them with a heap of wealth they will return it to thee, and some are those if thou trust them with a piece of gold they will not restore it thee, unless ever thou standest over him.[89] This is because they have had said that there is no sin in taking (usurping) the right of the Ummis,[90] and speak falsehood against God, and they know.[91]

۷۵. وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖٓ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖٓ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِى الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ۝

88. God's treasures are not scanty and He knows best who is entitled to excellence and glory. It is He who distributes among mankind all kinds of material and spiritual bounties as Prophethood, Eman and Islam. Heavenly Knowledge and Heavenly Constitution, Religious Zeal and Moral Perfection, Temporal and Ecclesiastical Powers. He bestows His bounties as He will to whom He likes in times and space. "Allah knows very well where to place His Message." (124, vi)

89. In connection with the religious infidelity and hypocricy of the People of Book their worldly treachery is also mentioned, which throws light on this fact that those men who spoil their intention and give up integrity for a few pennies, how can they be expected to prove themselves trusty in religious matters ? There are many of them who resort to misappropriatian if only one coin of gold is put with them as trust. If demanded they will at once deny it ; and unless there is one to demand of them standing over their head they will not restore it. No doubt, there are also souls among them that if a heap of gold is trusted with them they will not commit misappropriation of a single gram. But these are those trusty souls and men of good dealings who are becoming averse of Jewism and embracing Islam e.g. Hazrat Abdullah bin Salam and others.

90. The People of the Book were so much avaricious of worldly wealth that they had changed the laws and injunctions of the Heavenly Books e.g. they had forged this law that there was no sin in seizing the wealth of the Pagan Arabs because they were ignorant people and did not possess heavenly knowledge, so heavenly law did not apply in their case, as if heavenly law was their special concern. Note : The Western Nations had made some international laws of war and weapons which applied only to the Western Nations, but other nations of the world were not dealt with according to those so-called civilized laws. Dum dum bullets were prohibited among Western Nations but allowed against the Eastern Nations and the Islamic World. Such discriminations and discrepancies were minimized but not fully removed with the evolution of International Organizations. This character proves that there is injustice in their hearts and they are prejudical in dealing with other human beings. (Tr.)

91. They are knowingly forging against God a false thing. God has never allowed the breach of trust. Even today this is the law of Islamic Fiqh that misappropriation of a trust is not lawful whether the trust is of a Muslim or of a Kafir.

76. Why not ? Whoso fulfils his covenant and he is abstinent, so Allah has love for the abstinent.[92]

۷۶. بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ
الْمُتَّقِيْنَ ○

77. Those who sell God's covenant and their oaths for a little wealth[93] there shall be no share for them in the world to come, and neither shall God speak to them, nor shall He see towards them on the Resurrection Day, and neither shall He purify them ; and for them is a terrible chastisement.[94]

۷۷. اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ
ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَ
لَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَ
لَا يُزَكِّيْهِمْ ۪ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

---

92. Why is there not sin in the breach of trust ? When the general law of God is that God loves those who fulfil the legal contracts with God and the servants, and fearing God lead the way of piety i.e. abstain from preposterous ideas, mean morals and bad deeds. The quality of honesty and integrity is also included in it.

93. Those who sell God's covenant and their oaths for a little price, and neither keep their dealings with mankind fair and honest, nor keep their covenant with God, but change the Heavenly Books and the Divine Commands out of lust for worldly power and worldly wealth, their end is described below. Hazrat Shah Sahib says, "This was the habit of the Jews that when God had taken covenant from them that they would help every Prophet coming to them, they turned away out of worldly benefit and one who breaks his oath for worldly gain shall suffer the given punishment."

94. God will not speak to such dishonest fellows in the Hereafter and will not see them with mercy and neither they will be purified. They will incur God's displeasure and they will be chastised severely. (See also Sura Baqara, Section 21)

78. **And amongst them is a sect who read the Book twisting the tongue, that you may know it is in the Book, and yet it is not in the Book, and they say, 'It is from God', and yet it is not from God,[95] and they utter falsehood against God knowingly.**

٧٨- وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتٰبِ لِتَحْسَبُوهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ وَيَقُولُونَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ○

95. This is the description of the state of alteration in the Book by the People of the Book i.e. they added some things by their own will to the Heavenly Books and they read these additions in such a style that an unknowing man should fall in deception and understand that it was also the text of the Heavenly Book. And they also claimed by their tongue that it was all from God, whereas it was neither in the Book, nor had come down from God. A forged document cannot be called a Real Document, similarly the Book which is changed and filled with forged additions and credited with ommissions cannot be called a Real Divine Book. The Gospels now prevalent in the world do not tally with each other. The Muslim Scholars have made ample researches about the changes in the past Heavenly Books. (See Ruhul Ma'ani)

79. It is not for any mortal that God should give him the Book and the Wisdom and make him Prophet, then he should say to men 'Be you servants to me leaving God,'[96] rather, 'Be you godly men as you taught the Book and as that you yourselves also read it.'[97]

٧٩ مَا كَانَ لِبَشَرٍ أَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ
وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ
دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ
الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ

96. In the current verse a very serious charge of the Jews against the Holy Prophet is described. In the presence of the Najran Deputation some of the Jews had asked the Holy Prophet if he wanted them to worship him as the Christians worshipped Jesus, son of Mary. The Holy Prophet said, "God forbid ! we neither ourselves worship other than God, nor bid others to do so. God has not sent me on earth for this purpose." At this the current verse was sent down. It is not incumbent on the part of a mortal who is endowed with the Book, the Wisdom and the Prophethood, that he should divert humanity from God-Worship to the worship of his own self or other things. His primary duty is to communicate the Divine Message, word and letter, to the human beings and make them the loyal and sincere servants of God. Such a man cannot deviate from the duty assigned to him by God. If he does so it means God's selection was wrong that He made him Prophet. Even the worldly governments prejudge two important qualifications at the appointment of a citizen on some responsible posts. Firstly whether he is able to understand the policy of the Govt. and capable to perform his duties according to the policy, secondly whether he is loyal or not and to what extent he can keep the people on loyalty.

No Government, King or Parliament can appoint a man viceroy or ambassador about whom there is the slightest doubt of rebellion against the Govt., or the slightest apprehension of betrayal on his part. No doubt, a worldly king or Govt. can err in the estimation of his real aims and nature but God cannot err in His selection. If God holds in His knowledge the innocence of a certain mortal, then it is impossible on the part of that individual to lead the path of error, because what is maintained or ordained in Divine Knowledge cannot turn wrong. The innocence of the Prophets is a basic character of prophethood. Innocence in knowledge is necessary because if the Prophet himself is confounded he cannot satisfy others. Innocence in action is imperative because if the Prophet is himself impious and sinful, how can the Ummat be pious and virtuous ?

From this place the Innocence of the Prophets is understood. If the Prophets are not acknowledged as Innocent, then the Divine Knowledge shall be wrong. (God forbid!) The knowledge of God cannot be wrong. His selection cannot be wrong. (This subject is elaborated by Abu Hayyan and Maulana Mohammad Qasim in their books). So when the Prophets are pure from sins, then there is no possibility of committing Shirk and Kufr on their part.

Note 1 : The Christians had said to the Holy Prophet that Jesus Christ had himself taught them the faith of sonship and divinity of the Christ. The above explanation negates this view of the Najran Deputation. Jesus was a great Prophet and he could never teach Kufr and Shirk, the greatest rebellion against God.

The above explanation also provides a lesson for those Musalmans who had asked the Holy Prophet to permit them to bow down before him as a mark of salutation. The Holy Prophet is said to have prohibited them to do sajdah before him as a mark of salutation. The Holy prophet is said to have prohibited them to do sajdah before his person.

The above explanation also provides a negation of those Jews and Christians who had made their Church Lords and Saints as gods except God.

Note 2 : Maudoodi has written in his Tafhimul Quran that Hazrat Ibraheem had committed Shirk (association) though temporarily when he had said that the star, the moon and the sun were his lords. This is a shameless lie against Hazrat Ibraheem who is the greatest upholder of Divine Unity. The Prophets are pure from the smallest sins, not to speak of Kufr and Shirk. That is a blatant lie of Maudoodi who has written a most erroneous commentary of the Holy Quran. (Tr.)

97. In Mozihul Quran Hazrat Shah Sahib says, "Whoso Allah makes a Prophet and he brings out the people from Kufr and Shirk into Islam, then how can he again teach them Kufr ? Verily he says to you : 'O People of the Book ! that religiousness which had been in you before—the reading and teaching of the Book—that is now no more in you. In my company again achieve that bygone perfection'."

It means the Jews and Christians are invited to read and study the Holy Quran in the company of its masters so that they may become real servants of God and great scholars of heavenly knowledge on the one hand and great statesmen and philosophers on the other. If they want to become great mystic the Quran shall guide them. Now the old Heavenly Books—the Taurah and the Gospel—will not do. The Holy Quran comprises the principal knowledge of these Books together with those sublime mystries which is an exclusive possession of the Holy Prophet and a special treasure of his Ummat. (Tr.)

80. And nor should say to you that you take the angels and the prophets as lords.[98] Would he teach you infidelity after that you have become Muslims.[99]

٨٠ وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ
أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُّسْلِمُونَ ع

---

98. As the Christians had taken Hazrat Massieh and Ruhul Qudus, and some Jews had taken Hazrat Uzair, and some Associators had taken the angels as lords beside God. When the angels and Prophet cannot be an associate with God, much less to speak about the stone-idols and the wooden cross !

99. First he tried to make them Rabbani (men resigned to God alone) and Muslim-Unitarian, when they accepted, then will he destroy his whole labour and earning by bringing them back to polytheism and unbelief ? This thing is beyond understanding.

SECTION 9

81. And when God took compact with the Prophets : that whatever of the Book and the Wisdom I gave you, then comes to you any Messenger confirming the Book with you, you shall believe in that Messenger and you shall help him.' Said He, 'Do you agree and on that condition acknowledge My covenant?' They answered, 'We acknowledged'[100] Said He, 'Now then be witness and I am also witness with you.'[101]

۸۱- وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ○

100. No Prophet can impart the teaching of his own worship. The worship of One God alone is taught. Nevertheless, it is the right of the Prophets that people should believe in them, obey them and tender all kinds of support and help to them. Not to speak of the common men even the Prophets were bound to help one another in the establishment of Tauheed and invite the people to worship God and God alone. God had taken a Compact with the Prophets (in the Spiritual World before this material existence) that whenever a new Prophet came he would be confirming the past Prophets on the one hand and the future Prophet or Prophets on the other, by his personal self if living or through an express instruction by his Ummat if not living. In the light of this Compact it is clear that all other Prophets would have promised to help the Last Prophet Muhammad (صلى الله عليه وسلم) and would have also taken compact with their respective Ummat to help and believe in him because it was the only person of the Holy Prophet, endowed with sublime virtues, appearing first in the Hidden World and coming last in the Material World ; and it was the blessed person of the Holy Prophet only to put a seal on the righteousness of the bygone Prophets and the truthfulness of the past Heavenly Books. Hazrat Ali and Hazrat Ibne Abbas have said that such a Compact was taken with the Prophets. And the Holy Prophet has said, "If Moses would have been living today he could not do but obey me." He is also quoted to have said that when Jesus Christ will come down he will follow the Holy Quran and his Sunnah. The leading of the Great Intercession, the gathering of all human beings under his banner on the Resurrection Day, and the leading of prayer in Baitul Maqdis of all the Prophets at the occasion of Mairaj are but the emanations of the supreme leadership and the sublime glory which the Holy Prophet received from God by virtue of the said Compact.

101. These words are simply used to denote the importance and the pre-eminence of the Compact, because there can be no document more reliable and more firm than that to which God and His holy Prophets are a witness.

82. Then whoso turns back after that— they are the transgressors.[102]

۸۲۔ فَمَنْ تَوَلّٰی بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○

83. Do they now seek any other religion apart from God's Religion? And all are subservient to His Command, whatever is in the heaven and the earth willingly or unwillingly and towards Him all shall return.[103]

۸۳۔ اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ○

102. Now whosoever violates the Compact which God took with the Prophets and the Prophets made with their respective Ummats, he is a superlative betrayer and a great transgressor. Moses had clearly said to his people, according to the Gospel, that the Last Prophet would come from amongst the brethern of Bani Israeel, so they should follow what the Last Prophet would say to them.

103. Islam has always been the Religion of God whose meaning is 'obedience to the command.' Hence the principle is to obey the Command of God whenever it is sent through any truthful Messenger. So the Commands and Laws, which are brought by the Last Prophet Muhammad (صلى الله عليه وسلم), form today the Religion of God. Do they want to seek any other way of salvation and success leaving aside the Religion of God? They must know that they cannot achieve real success and eternal salvation leaving the Religion of God. It does not behove a man to leave and forsake obedience to the command of God at his own free will and liking, whereas the whole Universe is subservient to the command of God. When other creatures of the Universe as Angels, the Heavens, the Earth, the Rocks, the Trees, the Oceans etc. are subservient to the command of God and are bound by it, it was against reason to leave mankind lawless. Other creatures are by nature bound and man is by duty bound to obey the Commands of God. If man today does not obey God He shall be much ashamed when He returns to God as a disobedient servant in the Hereafter.

84. Say : 'We believed in Allah and what is sent down upon us and what was sent down upon Ibraheem and Ismaeel and upon Ishaq and upon Yaqub and and his children and what was given to Moosa and Eisa and what was given to all the Prophets from their Lord; we do not divide the Prophets one from the other and we are obedient to His orders alone.[104]

85. And whoso wants a religion other than Islam, never of him shall it be accepted[105] and that man in the Hereafter is doomed.[106]

۸۴- قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى
اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ
وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ ۖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۫ وَنَحْنُ
لَهٗ مُسْلِمُوْنَ ○
۸۵- وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ
وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ○

104. This verse enunciates a very important principle of Islam. The first and foremost principle of Islam is to confirm all the Divine Books and all the Divine Messengers without exception and without making any difference. According to Islam a man becomes Kafir if he rejects the Quran and the Holy Prophet. According to Islam a man becomes Kafir too if he rejects anyone of the Divine Books and any one of the Divine Messengers as Jesus Christ, the Gospel, Moses and the Taurah. Consequently a Muslim is that who confirms all the Divine Books and all the Divine Messengers sent before the Holy Prophet unto different nations. Now the Banner of Islam is in the hand of Mohammad, the Last Prophet, and a Muslim tries to collect the different races of mankind under the Banner of Islam beyond which there is no peace, no prosperity, no success and no salvation.

105. When the Religion of God (Islam) has appeared in its most perfect form, other religions or ideologies or isms cannot be accepted. It is sheer nonsense to use candles, lamps, lanterns, electric bulbs or search for the stars and moons when the sun has risen. So to say the Eras of Local and National Prophets being over, the Era of the Last and the Universal Prophet has begun, a source of all spiritual and prophetic lights in millennium ;

فانّك شمس والملوك كواكب   اذا طلعت لم يبد منهن كوكب

"O Prophet ! Thou art the bright Sun.
Others are candles, stars and moons.
It is foolish to follow them in thy presence."

106. He is bereft of reward and success. What a greater loss would be than that he lost the capital itself ? He destroyed the pure nature on which God had created him by his own wrong actions.

86. How shall Allah guide such people that turned infidel after embracing Eman and bearing witness that the Messenger is undoubtedly true; and came to them signs resplendent? And God guides not the wrong people.[107]

۸۶- كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنٰتُ ۚ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ○

87. The punishment of such people is curse on them from God and of the angels and of the men, altogether,[108]

۸۷- أُولٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰئِكَةِ وَالنَّاسِ أَجْمَعِينَ ○

88, Therein keeping for ever,[109] neither their chastisement shall be lightened and nor they shall be given respite.[110]

۸۸- خٰلِدِينَ فِيهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ○

107. Those who adhered to Kufr intentionally after the Truth had become clear i. e. they believe by their hearts and they see by their own eyes and privately talk about the Prophet of Islam in their meetings that He is true and truthful, and they have received clear signs, strong arguments and good tidings of his Prophet-hood, yet the love of the worldly wealth and power, envy and jealousy, pride and arrogance are preventing them from declaring Islam and denouncing Kufr, as generally was the case with the Jews and Christians—such obstinate and inimical people cannot expect the mercy of God and cannot expect that God will show them the path of His good pleasure, success and prosperity, deliverance and salvation, or give them the way to Paradise. It is not the practice of God to guide such unjust and prejudiced transgressors to the path of Real Success. Worse is the case of those who first accepted Islam and declared that Islam is a True Religion—a step further than the former—but afterwards turned back towards their previous Kufr and became rebellions under the pressure of worldly gains and satanic insinuations. These apostates are more unjust and shameless than the former infidels, and as such are entitled to a greater curse and a worse chasitsement.

108. God, angels and the whole mankind (including themselves) cast curse on them. When they say, "Curse to the liars or the unjust", they are as such cursing themselves though they do not understand.

109. This curse will have its effect in this world and in the next world.

110. Their sorrows shall be ceaseless and undiminished and they will not be granted any holiday because their Kufr and Crimes were also continued and they had no intention to forsake them in the worldly life.

89. But those who repented thereafter and did good deads, then surely Allah is All-Forgiving, All-Compassionate.[111]

۸۹۔ اِلَّا الَّذِیْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَ اَصْلَحُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ۝

90. Those who turned rejectors after believing and then went on increasing in their denial, never shall their repentence be accepted, and they are ones who are strayed.[112]

۹۰۔ اِنَّ الَّذِیْنَ كَفَرُوْا بَعْدَ اِیْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَ اُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ۝

91. Those who became disbelievers and died and they were disbelievers, then never shall be accepted from anyone of them an earthful of gold'[113] and even though he may give equal gold as ransom money. For them is a terrible chastisement and no one is their helper.[114]

۹۱۔ اِنَّ الَّذِیْنَ كَفَرُوْا وَ مَاتُوْا وَ هُمْ كُفَّارٌ فَلَنْ یُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّ لَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِیْمٌ وَّ مَا لَهُمْ مِّنْ نّٰصِرِیْنَ ۝

111. No King or Monarch pardons such heinous criminals and atrocious rebels but it is God who is All-Merciful and grants pardon, in spite of all filthy crimes and stern rebellion, to a criminal who sincerely repents on his sins and keeps to the right path. اللّٰھم اغفر ذنوبی فانك غفورٌ رحیم

"O God ! Pardon me and forgive me my sins because Thou art the Most Forgiving and the Most Merciful!"

112. Those people who turned apostate after Owning the Truth and confirming it, then increased in their kufr and apostacy, never intending to denounce their kufr or enmity against the truth and the Truthful, but always arguing and fighting with such fellows, when death approached and angels drew near to take their souls then thought about repentence and uttered some formal words showing repentence, or repented on some deeds which in their eyes were sin or crimes, but continued in the state of Kufr—such a repentence is of no avail. There is no hope of such a useless repentence being granted in the Court of God. Such people will have no way to sincere repentence. Their course is nothing but wandering astray in the valleys of aberration.

113. Gold and silver shall not do in the Court of God as they do in the worldly states. Only the wealth of Eman will do in the Hereafter. If a Kafir has as much gold as the earth and spends it as charity, it shall not be of any value before God, nor it shall be of any use in the Hereafter. A deed without the the spirit of Eman is a dead action which can not avail an aught in the eternal life of the next world. In other words the salvation of an Unbeliever (Kafir) should not be expected in any way.

114. If suppose the Unbeliever has an earthful of gold in the Hereafter and he may present it as ransom money for his release, it shall not be accepted. At another place it is said : ان الذین کفروا لوان لھم ما فی الارض جمیعا ومثلہ معہ لیفتدوا
بہ من عذاب یوم القیمۃ ما تقبل منھم ولھم عذاب الیم (مائدہ۔ رکوع ۶)

SECTION 10

92. Never shall achieve you perfection in virtue unless you expend some of your beloved thing ; and the thing you expend so Allah is aware of it.[115]

٩٢ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ؕ وَمَا تُنْفِقُوْا مِنْ شَیْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِیْمٌ ○

115. Hazrat Shah Sahib says, "The expending of a thing dearly loved by heart has a great degree of excellence, and normally there is thawab in every thing (expended in the way of God). This verse is perhaps sent in reference to the Jews because they dearly loved wealth and estates for which they did not come to obey the Prophet. So, unless they leave the very thing in God's way, they cannot attain to the virtue of Eman." (Mozihul Quran) Verily Eman is the greatest virtue. If good things dearly loved are expended Eman shall progress and good recompense shall be given. Allah knows well what type of thing, good or bad, halal or haram, hated or dearly loved, is given in His way, where it is given and with what intention it is given. If we want to achieve great degree of virtue we should expend something of that which we dearly love in the way of Allah. Formerly it was said that the wealth given by a Kafir as charity is useless. Here it is told that charity of a Momin is a source of spiritual progress, and charity of dear things is a source of greater progress, or is a source of attaining to perfection.

93. All food was lawful to the Bani Israeel save what Israeel forbade for himself before The Taurat was sent down.[116] Say : 'Bring the Taurat and read it out if you are true.[117]

٩٣ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيٓ إِسْرَآءِيلَ إِلَّا مَا
حَرَّمَ إِسْرَآءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ
التَّوْرَىٰةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَىٰةِ فَاتْلُوهَآ إِن
كُنتُمْ صَٰدِقِينَ ○

116. The Jews said to the Holy Prophet, "How do you claim to Abraham when you eat those things which were Haram (unlawful) for the family of Abraham as the flesh and milk of camel." God said, "All those things which the people eat today were 'Halal' in the time of Ibraheem till the Taurat was sent down. No doubt some things were made Haram in the Taurat especially for the Bani Israeel. So far as the Camel is concerned it was not originally Haram before the Taurat, but that Hazrat Israeel (Yaqub) had made it 'Haram' for his own personal self. The real fact was that Hazrat Isreel had been suffering from sciatica for a long time. He made a vow that if he was cured from that disease he would give up the use of that thing which he liked most. He recovered and so he left the milk and meat of the camel because he liked them most. Afterwards his children left them in his footsteps.

A vow which makes a Halal thing Haram is not permitted by our Shariah : O Prophet ! why bannest thou that which Allah has made lawful for thee ? If such vow is made it must be broken and expiation be given. The Holy Quran says, "O Believers ! forbid not such good things as God has permitted you and transgress not; no doubt, God is not pleased with the transgressors. And eat of what God has provided you lawful and pure ; and fear God in whom you are believers. God does not take you to task for your rubbish oaths, but seizes you on such bonds which you have made by oaths, whereof the expiation is to feed ten poor persons with an average food you serve to your families, or to clothe them, or to set free a slave, or if any one finds not the means then fasting three (consecutive) days. That is the expiation of your oaths when you have sworn, but keep your oaths." (Verses 87, 88, 89, The Table).

Note : Formerly it was said that the achievement of spiritual glory is based on the sacrifice of things dearly held by heart. It must not be regarded a difficult task because when Hazrat Israeel could leave a thing dearly loved by him for the cure of a physical disease, the Bani Israeel (children of Israeel) ought to have forsaken their longings and possessions for the cure of spiritual diseases as kufr, lust for wealth and power, worldly gains and material glory. Moreover, it is stated that abrogation had taken places in the past Shariahs, no wonder if the Mohammadan Shariah has abrogated some old laws befitting Time and Space.

117. If the Jews say that those things had been unlawful (Haram) since Ibraheem, give them challenge to show this order in their recognized Book, the Taurah. If they do not accept this challenge then they are liars and workers of forgery. According to the Traditions they did not accept this challenge and thus one more argument in favour of the Holy Prophet was established.

94. Then whoso forges falsehood against God after that, those they are highly unjust,

95. Say : 'God has spoken the truth, so follow now the creed of Ibraheem who had been of the One and was no polytheist.[118]

۹۴. فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝
۹۵. قُلْ صَدَقَ اللّٰهُ ۗ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۭ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝

118. It will be highly unjust if they repeat their claim that they are the real followers of the Creed of Abraham. The People of the Book should not deny the facts which God has told clearly about Islam and the Prophet of Islam, about the lawful and the unlawful (Haram and Halal), about Ibraheem that he was the greatest Unitarian and was never of the Polytheists. The Jews and Christians should leave the worship of Jesus Christ, Hazrat Uzair and should not ascribe Divine Authority to their saints and religious scholars. They should follow Ibraheem's original religion like the Muslims and follow his creed of which the principal thing is pure Divine Unity.

96. No doubt, the first House established for the people is the very House which is in Mecca having blessing and guidance to the worlds.

97. Therein are signs clear as the station of Ibraheem and whoso entered it he got security.[119] And an obligation of God on the men is to perform Hajj of this House, that who has got capacity to make his way towards it, and whoso disbelieves—then God does not care the worlds.[120]

٩٦. إِنَّ أَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ
مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِينَ ۝

٩٧. فِيهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيمَ ۚ وَمَنْ دَخَلَهُ
كَانَ اٰمِنًا ۗ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ
اسْتَطَاعَ اِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ
غَنِىٌّ عَنِ الْعٰلَمِينَ ۝

119. The Jews also said to the Muslims how they could claim to Abraham whereas Abraham left his native land (Iraq) for Palestine to settle there ; and then his children lived there and so many Prophets were raised among them and all of them set Baitul Muqaddas as their Qibla, far away from Mecca ; as such the Muslims did not follow Abraham and the Prophets of his Children and set Ka'aba as their Qibla far distant from the holy land of the Prophets. The answer to their objection is given in the historical perspective : Baitul Muqaddas etc. were established afterwards ; the first Holy House established for the first time in the history of mankind was that situated in Mecca. This first holy House is known by the name of Ka'aba and was appointed as sign of guidance to mankind and was appointed as place of worship and as a mark for turning towards God. the Creator of the Universe. God

from the very begginning of human history, made it a centre of the external and internal blessings and made it a fountain of guidance for the whole world. As a place of centrifugal blessings and lights all the holy houses of the Universe receive or reflect lights and blessings of this Holy House. This is the place from where the Prophet of the Universe was raised and the whole world was invited to perform the rites of Hajj at this very place. The followers of the Universal Religion of Islam, whether in the East or in the West, were ordered to perform their prayers with their faces towards Ka'aba. Glorified lights and blessings are showered upon its circumambulators. The past Prophets too came there to perform their Hajj with great zeal and devotion reciting the words of glorification and individualization of God. Different kinds of signs, material and spiritual, have been put in its environment. This is why people of different creeds always revered this House and whosoever entered its environs was secure from the injury and attack of the people. There is the Station of Hazrat Ibraheem which proves that he had come there, and this is the platform standing whereon he had built the House of Ka'aba. History proves it and there is no controversy about it among the Historians. Fortunately his footmark still exists to prove the coming of his blessed steps in the city of Mecca. The presence of this stone shows that after the destructions of the Noachian Flood, this House was built by the holy hands of Hazrat Ibraheem (عليه السلام). His elder son Hazrat Ismaeel (عليه السلام) helped him in its construction. (Encyclopaedia of Islam is full of absured legends about the foundation, layout and construction of Ka'aba. Tr.)

120. In this Holy House there is some special image of Divine Beauty, and this is why this House is especially appointed for the performance of Hajj, because Hajj is that worship which manifests in all its rites the adorations and love for the Real Beloved and the All-Beautiful. So it is imperative and obligatory on all those persons who claim that they are the true Lovers of God to reach this House at least once in life if they have got the power, physical and financial and demonstrate their love for God in that beloved Home of God by going round the Ka'aba and by performing other Hajj rites. Maulana Mohammad Qasim, the founder of Darul Uloom of Deoband has elaborately discussed this subject in his famous pamphlet 'Qibla Numa.' One who claims the love of God but does not visit this Holy House is not a true Lover of God. He is false in his love. He is at liberty to wander hither and thither in this wide world in the lust for material gains, but he will not get that spiritual virtue which awaits the visitor of this Holy House. God is All-Sufficient and Independent of those who care not to come to this Holy House of Ka'aba for the performance of Hajj. (Refer to the Books of Fiqh for the Hajj rites).

98. Say : 'People of the Book ! why do you deny the Word of God and before God is everything you do.'[121]

٩٨. قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ
شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ○

99. Say : 'People of the the Book ! why do you bar from the path of God the Believers seeking defect therein ? and you know by yourselves. And Allah is not heedless of your actions.[122]

٩٩. قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ۗ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

100. "O Believers, if you obey most of the People of the Book they will turn you, after you have believed, into Unbelievers.[123]

١٠٠. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ
كٰفِرِيْنَ ○

121. After replying to the doubts and objections of the Jews and Christians they are again warned against the dangerous results of denying the Holy Quran and the Holy Prophet after recognizing the Truth and after hearing so many arguments and observing so many clear signs. If they do not surrender God knows their works and knows their plans and activities against Islam. When He will seize them, He shall take their accounts to the minutest action.

122. The people of the Book not only themselves denied the Holy Quran and the Holy Prophet, but also barred others from God's way and tried to drive those fortunate souls, who had embraced Islam, back to the state of Kufr by creating unsound doubts in the Holy Quran and about the character of the Holy Prophet. And all these treacherous and subversive activities were not done due to ignorance but out of knowledge. They were addicted to swerving from the Truth knowingly. So God says that God is not heedless of their crooked actions and swerving activities. He will punish them at some suitable time.

123. Previously the Jews and Christians were warned at their subversive activities and false propaganda against Islam, here the Muslims are instructed not to pay heed to their false propaganda and offending adulterations ; otherwise they would slip down into the abyss of darkness of kufr from the top of Eman.

101. And how do you become unbelievers and God's verses are recited unto you and among you is His Messenger. And whoso holds fast to God, he is guided to the straight path."124

١٠١ وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ
اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ۭ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ
ع هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

124. It is beyond imagination that a people may become apostate or follow the footsteps of the Infidels after embracing Islam, particularly in the presence of a great and lofty Prophet like Mohammad (صلی اللہ علیہ وسلم) reciting over them day in and day out the spirited message and the inspiring verses of God. The fact is that no power on Earth can bar a people from the straight path of glory and success, who has caught hold of One God and has got full trust in Him.

Note : Oas and Khazraj were two famous tribes of Ansar of Medina. They were at daggers drawn with each other before the advent of Islam. The battle of Buath (بعاث) which continued over a century shows the degree of enmity and atrocity between each other. When the Holy Prophet came to Medina they embraced Islam by the grace of God, and the Religion of Islam and the company of the Holy Prophet purified them to such extent that they forgot their differences and enmities and became brethern. This brotherhood was sorely detested by the Jews living at Medina. They could not tolerate the union of the two tribes who were sometimes blood-thirsty of each other. A blind Jew Shammas bin Qais sent a disruptive man to recall the events of bloodshed, which marked the history of the two tribes, in some meeting where the people of the two tribes were present. So at such occasion he began to sing some rhythmical verses recalling the memory of the sad events of the Buath Battle. At once the extinguished fire broke out, the passions roused and the battle of tongues was going to turn into the battle of weapons that the Holy Prophet reached the spot with a party of the Muhajireen (مهاجرين)—Migrants. The Holy Prophet addressed them, "Ye crowd of the Believers ! Fear God, I am among you, then why this clamour of Ignorance ? God gave you guidance, crowned you with Islam, effaced the blots of the darkness of Ignorance, then would you now like to revert to the old infidelities whereof you had come out." Hearing these Prophetic words the satanic nets broke and the two tribes threw down their weapons and began to weep embracing one another. All of them understood that it was the disruption, seduction and sedition of the enemies, which should be guarded in future. These and the following verses were revealed in this connection.

SECTION 11

102. 'O believers ! fear God as He should be feared and do not die but Muslim.'[125]

103. 'And hold you fast the rope of God together and do not divide,[126] and remember God's blessing upon you when you were enemies of one another then He cast love in your hearts so now by His grace you became brothers ; and you were on the brink of a pit of fire, then He delivered you from it.[127] Thus God clarifies to you His verses so that you get the path.'[128]

١٠٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا
تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ○
١٠٣- وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً
فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا
وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ○

---

125. In the heart of every Muslim there must be the real fear of God that he may not deviate an inch from the straight path and always keep piety and ward off evil as much as he can and always pray for firmness. The Satans want to divert you from the straight path of Islam. You should disappoint your enemies and do not do any action against Islam. Your life and death should be sincerely indentical with Islam. (Generally death comes on the creed which a dying man holds in his lifetime. It is therefore instructed to adhere to Islam throughout the life. Tr.)

126. Rope here denotes the Holy Quran. It is instructed to hold fast to the Holy Quran because it is the strong Rope of God. This Rope can be left but cannot break away. If the Muslims collectively hold fast to this Rope no Satan can succeed in his disruptive activities, and the collective power of the Muslim Community will also become unshakeable and undisturbed. Adherence to the Holy Quran is an instrument to collect the scattered forces and stimulate a fresh spirit in a dormant nation. The Holy Quran, however, should not be misinterpreted and neither subjected to one's own whims and wilful desires. Only that interpretation shall be correct and reliable which tallies with the right Traditions and the unanimous explanations of the early Scholars of Islam.

127. God rooted out the centuries old envies and jealousies and purified your hearts by the blessing of the Holy Prophet and made you brethern, which resulted in your religious and mundane prosperity and you attained the pinnacle of glory and power that your enemies are bitterly overawed by your significance. This brotherly unity is such a great bounty that it could not be achieved even if the treasures of the Earth would have been squandered. You were standing at the brink of Fire due to your Kufr and sins in Pre-Islamic days, ready to fall down into it just after death, but God did mercy and saved you from the Hell and through the Holy Prophet gave you the light of Eman and Islam. If you remember these great worldly and religious bounties of God you will never go back to the former darkness.

128. These clear instructions are rehearsed unto you so that you may not commit such huge blunder again and so that you may not be deceived by any Satan again and so that you may not fall into sectarian and parochial diversions.

104. And there must exist from amongst you a group that invite to goodness and bid to good works and forbid the evil, and they are those who reached their goal.[129]

١٠٤ وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ○

129. The lofty ideals of a society can be achieved only when some dynamic force in the society may be active in the struggle for the achievement of those ideals. The lofty ideals of Islam are (i) The Unity of the Islamic World (ii) National Brotherhood (iii) Islamic Brotherhood (iv) Adherence to the Holy Quran in letter and spirit (v) Eradication of evils (vi) Propagation of Quranic Teachings, (vii) Purification of the members of the Islamic Society (viii) Defence of the Muslim World from the onslaught of Kufr and the invasion of the Non-Muslim forces (ix) Propagation of Islam to the remotest corner of the world (x) Jihad.

These lofty ideals can exist only when a party among Muslims exists especailly for the purpose of guidance and reformation. Its duty must be to invite the whole world, by action and word, towards the Quran and Sunnah, and when it finds the people indolent in good deeds and absorbed in bad works it must try its level best to divert them from vice and draw them to virtue. Apparently this work can be done by those people alone who have knowledge of the commanded works and the prohibited deeds, and possess the knowledge of the Quran and Sunnah together with a good wisdom and intelligent approach to religion, otherwise an ignorant man may spoil the whole system of guidance by wrong knowledge or wrong method. For example, an ignorant man may apply wrong means to eradicate an evil and the result may be hopeless, because the evil will not be eradicated by wrong methods. On the other hand further evils will be born. It is why a particular group of high souls is appointed for this grand duty of spreading good and checking evil and inviting towards Virtue. It is said in a Tradition that when the people are entangled in vices, and there is none to check them, then there is the danger of a general chastisement.

Note : When it was determined that a party among Muslims must exist consisting of ideal souls richly endowed with noble qualities, wide knowledge of the Quran and Sunnah, good wisdom, spiritual enlightenment and purification so God created a party amongst this Ummat consisting of Ulema and Mashaekh, after the Sahaba. This group was scattered in the earth. The Scholars and Saints served Islam most zealously like the Sahaba of the Holy Prophet. The Scholars and Saints were the real successors of the Sahaba. They spread Islam in different parts of the world, taught them the Holy Quran and Sunnah and purified millions of mankind and raised them to spiritual ascendency and perfection. These blessed souls, who served mankind and led them to the path of success and prosperity, are first entitled to real success and prosperity which is another name of Paradise. But for these blessed souls Islam would have been cornered to a limited area of the Earth. The Holy Prophet has said, "The Ulema of my Ummat are like the Prophets of Bani Israeel." The Ulema are of two kinds ; (1) Ulema of the World (2) Ulema of the Hereafter. The Tradition speaks of the Ulema of the Hereafter. The Ulema of the World are condemned because they work for their own worldly benefits and do not render sincere service to Islam. If we study Islamic History we shall see that real Mashaekh and Ulema of this Ummat have done immense service to Islam. They are the real party of the Islamic world devoted to the service of Islam. Tr.

105. 'And be not as those who divided and fell into differences after that clear orders came to them, and for them is a great chastisement.[130]

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

---

130. This Ummat is instructed to avoid sectarian bigotry which had destroyed the Jews and Christians and pushed them to the wrath of God.

Note 1 : Sectarianism generally develops in groups which become violent and unreasonable in their ideas. These groups wrongly interpret Islam and follow their own whims and ideals and give them the name of Islam. The people of such groups depart from the fundamental concepts and the established principles of Islam. The Holy Prophet has prophesied about such groups. Despite these storms there has always been a large majority of believers holding true faith and holding fast to the Rope of God. This large group is on the creed of مَا أَنَا عَلَيْهِ وَأَصْحَابِي which means that group shall be on the right path that stands behind the Holy Prophet and his Pious Disciples. Those people are away from guidance whose belief and actions are deviated from those of the Sahaba.

Note 2 : Consequently the main criterion for the judgment of Right and Wrong is the Practice and Method of the Sahaba because they are the best judge of the Quran and Sunnah. As a conclusive inference we can say that difference is of two kinds : (1) Difference which is desirable or Positive Difference (2) Difference which is undesirable or Negative Difference. Absolute unanimity in all matters is rationally inconceivable, because wisdom differs in degree with different individuals. This is why Muslim jurists have different opinions about some laws. But their difference is based on sincerity and is an offshoot of diverse but correct interpretations of the Quran or Sunnah. This difference is not abominable ; it is but natural and hence it is declared as 'mercy'. This difference is generally confined to minor issues, but in major or fundamental issues the difference is rare. This difference, however, flows from the purity of heart and wisdom. But those differences which are the product of bigotry and wilful thinking cannot be called mercy. Such differences have created antagonistic groups deadly against each other and brought about untold miseries to the Ummat. These differences are condemned by the Holy Quran and the Holy Prophet. The Jews and Christians, however, should not be glad and taunt at the differences of the Ummat-e-Muslema because the differences amongst them are more heinous than those in this Ummat. They are at variance in the very fundamental conception of God and His Attributes, and difference in the very conception of God is greater than other differences. To divinize man or humanize God is the most flagrant blunder in Religion. A student who mistakes in the use of verbs has no occasion to jeer at another student mistaking in the use of pronouns. A man committing Himalyan blunders has no chance to taunt those involved in small errors. The edifice of Religion stands at the platform of the right conception of Tauheed and Risalat. If this platform is damaged the whole edifice is ruined. The Jews and Christians have mercilessly corroded Tauheed and Risalat, which is the root of all Heavenly Religions. The sects of the People of the Book are all wrong while a major section of this Ummat has always been on the right path. (Tr.)

106. The day when some faces shall be whitened and some faces shall be blackened,[131] so to them whose faces are blackened it will be said, 'Did you become disbelievers after embracing Eman,[132] now taste the chastisement for committing that kufr (unbelief).'

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۣ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

131. The faces of the purified souls shall shine with the light of Eman and Taqwa. They will be happy and command respect. On the contrary, the faces of the Unbelievers and Hypocrites shall be blackened with the darkness of Kufr and Nifaq, and humiliation shall override them.

132. اكفرتم بعد ايمانكم —These words can be applied to the Apostates, Hypocrites, the People of the Book, common Unbelievers, those who invent new things in religion (مبتدعين), sinners and transgresssors.

An Apostate is that who becomes Unbeliever after embracing Eman. A Hypocrite remains Kafir after acknowledging Islam by tongue. The People of the Book claim that they believe in their Prophets and Books which means they should acknowledge all those tidings of their Books and Prophets which are given about the Last Prophet, Mohammad (Be peace upon him) and come to believe in the Holy Prophet according to their directions, but they surpass others in denying. In other words they are keeping Kafir after believing in their Prophet and the Book. The Hereties ( ) claim by their tongue that they follow the Quran and Sunnah and believe in the Holy Prophet, but thereafter mixing some baseless and wrong things with Religion or denying some necessary things of Religion they get out of the Real Religion. In this way they also come under the address of : اكفرتم بعد ايمانكم to a certain degree.

As for the sinners and transgressors having right Faith, if they are addressed by this verse it will mean why they did works which resembled the deeds of the Unbelievers. In other words Kufr here will mean (in their case) the unbelief in action. If this is a general address to the common Unbelievers then the substance is that when they were created on the Religion of Nature, then why they became Kafir spoiling the Nature of Eman.

The context of the present verse, however, shows that here Kufr means Kufr in action (and not in faith), i.e. the abominable differences, diversions etc. (God knows better.)

107. But as for those whose faces are whitened, they are in God's mercy, therein keeping for ever.[133]

108. These are the orders of God We recite unto thee exactly; and God does not desire to do wrong to his creatures.[134]

109. And to God belongs all whatsoever is in the heavens and whatsoever is in the earth. To Him alone is the return of every matter.[135]

١٠٧ وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ۭ هُمْ فِيْهَا خٰلِدُوْنَ ○

١٠٨ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۭ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ○

١٠٩ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

133. They shall be dwelling in Paradise because Paradise is not given by virtue of mere deeds. It is achieved by the Mercy of God after deeds. And Paradise is the only place where God has managed means of all kinds of mercy. بہشت آنجا کہ آزارے نباشد

"Paradise is that place where there is no worry."

134. Zulm (Injustice) in the real sense is not conceivable with God. But in the external sense too that which you can call Zulm (ظلم) does not come out of God. e.g. He may send such hard orders which are meant to trouble and tease the servants, or He may chastise the one deserving His mercy, or He may pronounce greater punishment in place of smaller punishment, or He may not give the recompense of the smallest virtue etc. etc.

Understand it very well that whatsoever He orders—it is purely for the training of the servants, and whichever is the dealing with anyone—it is just according to wisdom and reason.

135. When everything is His creature and possession, and when the end of everything is in His hand, then why and for what sake Zulm (injustice) shall be done ?

SECTION 12

110. You are the best of all Ummahs that is sent in the world,[136] you bidto good deeds and forbid bad deeds[137] and believe in God.[138] Had the people of the Book believed,it werebetter wfor them. Some of them are on Eman and most of them are disobedient.[139]

١١٠ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللّٰهِ ۗ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۗ
مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ○

136. This verse describes the superiority of the Ummat-e-Muslima to all other Ummahs. The supremacy of this Ummah, as a matter of fact, is an emanation of the supreme excellence of the Holy Prophet. The past Prophets were informed of this fact that as the Last Prophet would be supreme among the galaxy of Prophets, the Ummah of the Last Prophet would also be supreme among the Ummats of Prophets, because they would be given the most excellent and the most magnificient Prophet, they shall be given the perfect-most and the everlasting Shariah comprising universal laws, not confined to time and space or to any particular region of the world, but comprehensive of all departments of individual, national and international life. The duty of this Ummat shall be to bring welfare to humanity and to bring mankind to the doors of Paradize with all possible efforts.

Note : The 9th section of this Surah describes the supreme excellence and the universal character of the Holy Prophet, the 10th section describes the supremacy of Ka'aba as a Qiblah of the Muslims, the 11th section lays stress on holding fast to the Quran and Islamic Shariah, the 12th section starts with the superiority and dignity of this Ummah to all other Ummahs.

137. The function of this great Ummah is to bid to good deeds as Salat, Som, Hajj, Zakat, etc. and forbid bad things as Kufr, Polytheism, Innovations in Religion, bad customs and conventions, evils and sins, immoralities and absurdities. Sometimes forbidding shall be executed through the tongue, sometimes by the hand, sometimes by the pen, sometimes by the sword. In brief all kinds of Jihad are implied in this verse. No Ummat before the Holy Prophet has shown so much zeal and fervour in undertaking Jihad as this Ummat has shown.

138. Believing in Allah means believing in the Oneness of God, His Prophets, His Books etc. No Ummat, in the history of mankind, has struggled so much for the propagation and promulgation of pure and perfect Tauheed as this Ummat has done. Hazrat Umar (God is well-pleased with him) has said, "One who wants to join with this best Ummat should fulfil the condition of God, i.e. bidding to good deeds, forbidding bad deeds and believing in Allah—the substance whereof is first perfecting one's own self and then perfecting others—which is the main character of the Sahaba (رضی اللہ عنہم)."

139. If the People of the Book had also embraced Islam, it would have been much better for them. They would have entered into the Best Nation (خیرالامم) of the Holy Prophet and would have got double reward. Their worldly honour would have increased and their life in the Hereafter would have been prosperous. But alas ! leaving some pious souls as Abdullah bin Salam, the King Najjashi, etc. no one accepted the Truth, though it had come to them with radiant vividness.

111. They will not harm you an aught but annoying by tongue; and if they fight with you, they will turn on their backs, then they will not be helped.[140]

١١١. لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ
الْأَدْبَارَ ۖ ثُمَّ لَا يُنصَرُونَ ۝

140. If most of them are ungodly and disobedient, let them be. You should not be afraid of their numbers and material stores. God has promised you glory and victory over the Satanic army provided you prove yourself the best Ummat (خیرالامم). They cannot destroy you, they cannot annihilate you from the surface of the Earth, they cannot render a major national loss to you, they cannot exterminate Islam, they cannot destroy the Quran which is the greatest possible loss to you. They can, of course, bring about a trifling loss or hurt you a little by abusing you, or by slandering the pious Prophet and his followers, or by distorting the Quranic knowledge, or by making anti-propaganda against Islam. They cannot, however, gain predominance despite their riches and heavy armaments. If they fight against you, they will turn their backs and they would not receive any help from any quarter to overturn their defeat and humiliation. This prophecy proved correct word by word in the resplendent period of the Sahaba—the People of the Book met the same fate as aforesaid. They tried their level best to destroy the Muslims and their glorious Religion, squandered a lot of wealth in their desire to exterminate Islam and the upholders of Islam, but of no avail. Wherever they encountered the Muslims, they fled away like terrified donkeys. The Help of God always made the Muslims prevail over the tremendous odds. The enemies either fled vanquished and humiliated, bewitched at their vanity, or were made prisoners and subjects, or metamorphosed into the logs of the Hell. Glory to God who always supported the Islamic forces against the Satanic forces. If the Muslims of today become real Muslims and follow the footsteps of Sahaba and deny the systems which have been devised by the Modern Satans they can achieve the past glory and prosperity and can overawe the so-called super-powers of today.

112. Smitten on them is abasement wheresoever they are seen, except with a bond of God and a bond of the people; and they earned the wrath of God and wretchedness is inflicted on them, that because they used to deny the verses of God and used to slay the Prophets without right—that because they disobeyed and transgressed.[141]

١١٢ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ
مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ مِّنَ
اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۭ ذٰلِكَ بِاَنَّهُمْ
كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْۢبِيَآءَ
بِغَيْرِ حَقٍّ ۭ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝

141. The verse 112 speaks of the general condition of the Jews. They played the most virulent role against the Holy Prophet and the movement of Islam. It was not strange that they were most malignant against the Holy Prophet because they had played similar role against the past Prophets before the advent of Islam. They had slandered Jesus Christ, they had plotted to kill him, they had slain so many Prophets before Jesus Christ. They had earned the wrath of God before the Holy Prophet by killing the Prophets and the Saints and by their vociferous opposition to the Divine Commands. This wrath increased when they deadly opposed the Holy Prophet and made treacherous and surreptitious plans to kill Muhammad (صلی اللہ علیہ وسلم) and defeat Islam. They tried to harm the Muslim and prevented the common men from Islam. These activities enhanced the wrath of God, and curse became their eventual fate. The wrath of God manifested itself in conditional abasement but permanent poverty. Their abasement could be suspended if they should cover a bond of God or they should be covered by a bond of the people. But the poverty and the general wrath of God was pitched without any suspension. Bond of God means adherence to some remnants of the Taurah. Bond of men means either becoming the subjects of some Muslim State or some Christian State or some other constitutional State ; or becoming a satellite or protectorate of some powerful people, whoever they may be either Muslims or Non-Muslims, by means of some agreement, treaty or merely political support. Their separate individual existence enjoying an inviolable sovereignity or commanding a good respect in the Comity of Nations is not implied in the verse because of the extreme wrath of God which is significant of their excessively superlative Kufr against God and their extremly tremendous enemity against the Holy Prophet, as compared to other Non-believers. For example, the modern Israeel-State cannot survive if the Americans and Russians, etc., give up their support. This is the bond of the people which has outwardly suspended their abasement. But so far as wretchedness (poverty) is concerned it is pitched on them permanently and the general wrath and anger of God surrounds them for ever. Inner wretchedness can be reconciled with outer opulence. The Jews may become billionaires but the wretchedness and poverty of hearts cannot leave them any moment. Parsimony has become a part and parcel of their internal self.

تونگری بدل است نہ بمال

It means opulence is by heart and not by wealth

113. They are not all alike. Among the people of the Book a group is there on the right path, they recite the verses of God in night times and they perform sajdah.

114. They believe in Allah and in the Last Day and bid to good word and forbid bad deeds and race for good works ; and they are the men of good fortune.

115. And whatever good work they will do, it shall never be depreciated.[142] And Allah is aware of the abstainers.[143]

١١٣- لَيْسُوْا سَوَآءً ۗ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ
اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ○
١١٤- يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِى الْخَيْرٰتِ ۗ
وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ○
١١٥- وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ۗ وَاللّٰهُ
عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

---

142. All the People of the Book are not wicked. There are also some good souls among them. They embraced Islam whole heartedly and became so strong in their belief that no power on Earth could move them from their stand. They stand before God in the dark nights getting up from their cosy beds and sound sleep, and show their humble submission by putting their forehead on the ground and recite the holy verses of the Quran in their prayers believing correctly in Allah and the Hereafter and upholding Tauheed in its entirety. They are afraid of the Next Day and whenever they are summoned to do good deeds they race and try to win over. They also try to make others good and virtuous. No doubt, such souls amongst the Jews have been endowed with special fortune and good guidance as Abdullah bin Salam and their comrades. God is pleased with them and shall give them double reward as explained in the Traditions and the Quran (Verse 54, Surah Qasas).

143. God knows the pious and the holy souls. This is why the Holy Quran has a balanced style of description, when it condemns the miscreants, it also admires the God-fearing.

116. Those who are unbelievers (Kafir)—never shall their wealth avail them and nor their children against God an aught ; and those are the inhabitants of the fire of the Hell, dwelling in that fire for ever.

١١٦ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ ○

117. The likeness of what they expend in the life of this world is as the likeness of a wind, within it is frost, it smit the tillage of a people, who had done wrong to themselves, then it destroyed it.[144] And Allah wronged them not, but they wrong themselves.[145]

١١٧ مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ○

144. Here the condition and the end of the pious and the God-fearing men is described in contrast to the miscreants. In the above verse it was said that whatever good the Believers do they shall not be denied the exact reward of it and they shall not be wronged. On the contrary, whatever wealth and energy a non-believer squanders in the world (thinking it a source of much thawab and virtue) it has no value in the Next World because a deed without the spirit of Eman is a dead action giving a little and temporary benefit in this worldly life. The everlasting virtue cannot be attained without Eman. Eman is the sole vital element of a good deed. Deeds without Eman are ashes in the Next World. The similitude of Emanless deeds is that of a garden of a foolish and insane gardener, whose transgressions and insolence invited the wrath of God in the shape of freezing blast that smit the tillage and burnt it altogether, woing him to utter disappointment and complete loss of labour and capital. Because this destruction was the punishment of vicious deeds so the reward of the Hereafter is not also expected as in the case of a Momin who gets reward of his worldly miseries. Similarly, those Unbelievers who spend a lot as charity think that they would gain something, shall be doomed to disappointment in the Next World. As for those wretched people whose wealth and energy are spent in anti-Islamic propaganda, or in the war against the upholders of Truth, or in sins and transgressions—they shall meet still greater chastisement. Their wealth and children shall be of no avail to them and shall not save them from the wrath of God.

Note : The singular word ريح in the Holy Quran is generally used for chastisement, and the plural word رياح is used in the sense of mercy :

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ الخ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا - يُرْسِلُ الرِّيَاحَ مُبَشِّرَاتٍ
وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ - يُرْسِلُ الرِّيَاحَ بُشْرًا (كذا ذكره ابو حيان)

145. God is not unjust if He does not accept the so-called good deeds of the Unbelievers. The Unbelievers are themselves unjust because they do not accept the Eman which is the essence of a good deed. The greatest injustice is kufr and devising gods other than God. Had they not adopted kufr they would have not seen this bad day !

118. 'O Believers ! take not anyone for your intimate outside yourselves, they spare not to ruin you, they yearn for you to suffer as much pain, enmity emerges out of their tongues, and what is hidden in their self is yet greater. We have told you the points if you have but wisdom'.[146]

١١٨ يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ۝

146. A very important instruction is given to the Muslims in this verse. The whole Islamic World requires a very wise system of defence and organization. The enemies of Islam want to harm the Muslim Society and the Islamic World by various dis-abolical devices. For this purpose they try to know the secrets of the Islamic State so that they may easily harm them. The Muslims of the whole world are advised not to communicate their secrets to the Jews, Christians, Atheists, Polytheists, Hypocrities etc. because they are not the friends of Muslims. They are the real enemies of Islam. They want that Muslims should always live in miserable conditions. They want that they should not adhere to Eman and Islam because the grestest force of unification is Eman and Islam. If they stick to Eman and Islam they would be united against the Non-Muslims of the world. They would become a great power. The non-Muslims never want that the Muslims should become powerful and command respect and preach Islam. They spare nothing to ruin the Muslims. Whenever they find a chance, they attack the Muslims. It is because they are jealous of the Muslims. Sometimes they express this jealousy by words. But the jealousy hidden in their hearts is far greater than what is expressed by their tongues. Sometimes, political and economic considerations check them to use bad words against Islam or the Muslims, but the pressure of internal hatred and envy is so great that they cannot control their ignoble sentiments and speak out profane language against Islam and the Holy Prophet. The books of the Westerners bear testimony to this fact. When they are so jealous of Islam and the upholders of Islam it is not worthwhile on the part of the Muslims to make them friends and intimates. It is a great sin to communicate the secrets of an Islamic State to the enemies of Islam. If the enemies of Islam get successful in their filthy designs and the Muslim State is destroyed, the burden of the sin shall lie on those who have given the secrets to the enemies.

The Hypocrites in a Muslim Society are very dangerous. The History of Islam is full of the disruptive activities and horrible treasons of the Hypocrites. They are hidden enemies and are more dangerous than the open foes. The Muslims are instructed to ward off the Hypocrites especailly and other Unbelievers generally. In the days of the Holy Prophet the Hypocrites, commonly Jews, were very active. Espionage was their special business. God is very merciful that He has beforehand warned the Muslims against the enemies of Islam and forbidden them to make inti-mate friendship with them. In the presence of clear instructions if the Muslims take the Non-Muslims for their intimates they will suffer a great national loss. Tr.

119. Listen ! you are people friend to them and they are not friend to you and you believe in all the Books ;[147] and when they meet you they say, 'We are muslims', [148] and when they are alone they bite at you their fingres with rage. Say : 'Die in your rage.[149] Allah knows well the things of the hearts.[150]

١١٩ هَٰٓأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتٰبِ كُلِّهٖ ۚ وَإِذَا لَقُوكُمْ قَالُوٓا اٰمَنَّا ۖ وَإِذَا خَلَوْا
عَضُّوا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوتُوا
بِغَيْظِكُمْ ۗ اِنَّ اللّٰهَ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ○

147. It is strange that you make them friends while they deny your Prophet and your Quran, and they are your enemies to exterminate you. It would not be strange if they come to maintain friendly relations with you, because you believe in all the Messengers and all the Books of God including Moses and Jesus, the Taurah and the Gospel. But they will never befriend you and will never take you into confidence, because their hearts are full of enmity and jealousy against you. So, it is not worthwhile on the part of the Muslims to take the non-Muslims as their intimates. On the contrary, they should always be on the alert against the surreptitious activities of the non-Muslims against Islam and the Islamic World.

148. The Hypocrites said, "We are muslims." The Jews and Christians also said, "We are muslims." The Hypocrites were false because they said only by their mouths and the hearts did not support their mouths. The Jews and Christians by these words meant that they believed in their own Books. They did not mean that they believed in Islam and the Holy Quran.

149. The Jews and Christians were jealous of the progress of Islam and the Muslims. They were also jealous of the unity of the Muslims, and by all possible efforts they could neither hinder the progress of Islam nor create dissension among the Muslims. Because they could do nothing against Islam and the Muslims, so they bit their fingers in anger against the Muslims in their private retirement. God adds to their anger, "Die in your rage, God shall give more victories and honour to the Muslims and shall make Islam prevail and dominate all over the world against your wishes."

150. God knows what is hidden in their breasts, so He already informed the Muslims of their inner sentiments and their surreptitious designs, God shall give them the punisnment which is befitting their treacherous intentions, unholly designs and hidden animosity.

120. If you receive some good they abhor it and if some disaster befalls you they rejoice at it.[151] And if you have patience and ward off, nothing will go wrong with you by their guile. No doubt what they do is all within the control of God.[152]

١٢٠. إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ۝ ع ١٢

---

151. The Unbelievers are not your well-wishers. They rejoice at your loss and calamity, and detest your good and progress. It is not, therefore, wise to make such ill-wishers your intimate friends. Sympathy and love can never be expected of such mean souls.

152. One might think at this express instruction from God that if the Muslims would not maintain friendly relations with the Infidels they would be more enraged and do greater harm to the Muslim Community and make more dangerous plans to destroy the Musalmans scattered in different parts of the world. So God instructs the Muslims that if they hold patience and piety and are steadfast in Islam, the Infidels cannot harm them. Their treacherous plans cannot succeed and God has the power to smash their plans. The Muslims should be clean in dealings with God, then God shall cleanse their way of all thorns.

Onward the story of Uhad Battle is reminded in which some Muslims were led away by the betraytng tactics of the Hypocrites and the Muslims were about to lose heart, at which the Hypocrites would have rejoiced but God helped them and saved them from a fatal blunder (fall).

SECTION 13

121. And when thou went forth at dawn from thy house to set the Muslims at the positions of the battlefield, and Allah, is All-Hearing, All-Knowing.

۱۲۱۔ وَاِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

122. When two parties of you meditated cowardice and God was their helper; and in God alone let the Muslims put all their trust.

۱۲۲۔ اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

123. And God has had helped you in the Battle of Badr, and you were weak, so fear you God that you may be grateful.[153]

۱۲۳۔ وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝

153. This verse reminds the Battle of Uhad. In the second year of Hijra seventy unbelievers of Mecca were killed at the battlefield of Badr and seventy were made captive. This disgraceful and destructive defeat of the Quraishites enraged them and they made all possible preparations for retaliation. They instigated the whole Arabia and appealed to the Meccans to sacrifice the whole wealth of the commercial caravan, that had brought the trade goods from Syria, for the expedition designed for retaliation. They agreed to expend that wealth to take the revenge of their kith and kin, killed in the Battle of Badr, from the Holy Prophet and his followers. In the third year of Hijra many of the Arab tribes joined with the Quraishites to invade Medina. Even the women accompanied to encourage and ashame the fighters at the

time of defeat. When this army of three thousand fighters stationed at Uhad about three or four miles from Medina, the Holy Prophet took counsel from the Muslims. The Holy Prophet was of the opinion that it was easy to encounter the enemy while keeping in Medina, with successful results. For the first time Abdullah bin Ubai, the head of the Hypocrites, agreed with the opinion of the Holy Prophet, but some young men, who could not take part in the Battle of Badr and were extremely eager for martyrdom, were laying emphasis on an offensive war so that the enemy might not construe their defensive role to their cowardice and weakness. In short, the majority inclined towards the offensive war. Meantime the Holy Prophet went into the house and then got out armoured. Some of the followers thought that they should not have compelled the Holy Prophet for an offensive war. So they humbly said to the Prophet, "If your person does not want an offensive war, we are prepared for the defence keeping here in Medina." The Prophet said, "It does not behove a Prophet to take off the weapons, when he has put on the armour and the weapons, without shedding blood." When he got out of Medina about one thousand souls were with him. Abdullah bin Ubai was not happy at this decision. He seduced the fighters and got successful in bringing back about three hundred souls, including some sincere Muslims, from the way saying that when his counsel of defensive war was not accepted there was no need to fight and kill their men. Some elders tried to bring him home but of no avail. At last, the Holy Prophet reached the battlefield with seven hundred souls. The Holy Prophet himself set the Mujahideen in their pitches for the battle and said to them not to wage war till he ordered. Meantime two tribes, Banu Haritha and Banu Salma, began to decline and lose heart due to the desertion of Abdullah bin Ubai and his companions and looking at the small numbers of the Mujahideen, and were about to leave the battlefield that God helped them and strengthened their hearts and cast this thought in their hearts, "A Momin should trust in the help and support of God only, the numbers and the plentitude of war materials are nothing, when He wants to make someone victorious the war materials fail and victory comes by the unseen support and succour as happened in the Battle of Badr. So the Muslims should fear God only so that additional help and succour may come from Him and the Muslims may thank God more and more." The details of Badr follow in sura Anfal.

Note : The elderly men of the two tribes, Banu Haritha and Banu Salma, said that they were happy at the Divine words : وَاللّٰهُ وَلِيُّهُمَا (and God was their helper and supporter) though they were mentioned in an angry fashion, but the good tidings of those words was far better than the anger.

124. When thou began to say to the Muslims, 'Is it not enough for you that your Lord should reinforce you with three thousand angels alighting from the heaven.[154]

125. Of course, if you keep patient and ward off, and they come upon you instantly, your Lord will reinforce you with five thousand angels on marked horses'.[155]

١٢٤- اذ تقول للمؤمنين الن يكفيكم ان يمدكم
ربكم بثلثة الف من الملئكة منزلين ○
١٢٥- بلى ان تصبروا وتتقوا ويأتوكم من فورهم
هذا يمددكم ربكم بخمسة الف من
الملئكة مسومين ○

154. Three thousand angels were sent down to help the Muslims in the Battle of Badr when they were distressed at the odd preparations of the Unbelievers. They actually fought with weapons like men. The details follow in Surah Anfal. The reason of the descension and number of the angels is also given there.

155. Three thousand angels are enough, but if you have patience and ward off evil and the army of the Unbelievers attacks you all of a sudden with a new force, five thousand angels shall be sent down instead of three thousand with distinct signs and their horses shall have also distinct marks.

In Badr the Unbelievers were one thousand in number, so the promise of one thousand angels was made as given in Surah Anfal. Afterwards the number was increased to three times (because the Unbelievers were three times the Muslims) in order to remove the trouble of the Muslims. After that, according to Sha'abi, when the Muslims got this information that Kurz bin Jabir was coming to the support of the Unbelievers with a large army, they were newly embarrassed. To satisfy and console them the new promise of five thousand angels was made provided they had patience and piety.

If the succour to the Idolators reaches all of a sudden even then they should not be worried. God shall help them in all moments. The number of five thousands is appointed perhaps because the army was divided into five parts. Every part shall receive the aid of one thousand each. Because the aid of Kurz bin Jabir did not reach so it is said by some scholars that the promise of five thousand was not required to be fulfilled, because it was suspended on یاتوکم من فورھم ھذا . And some say that five thousand angels were sent down. (God knows better.) See also Sura Anfal.

126. And this Allah wronght it to glad your hearts, and so that your hearts should become resolutely peaceful. And the Help comes only from God, the All-Mighty, the All-Wise.[156]

١٢٦. وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۙ

127. That He might annihilate some of the Unbelievers, or humiliate them that they should retire frustrated.[157]

١٢٧. لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْۤا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ۝

156. All these hidden forces have been provided in the form of external factors so that your hearts may be purged of worries and troubles and inspired by peace and satisfaction, otherwise God's help is not bound by these factors, nor depends upon external forces. He can make you successful simply by His great power without the medium of angels, or ruin the Unbelievers without making you an instrument, or take the work of five thousand angels by a single angel. The help which the angels render to you depends on the will and power of God, otherwise they have not got any inherent power to do so. It is He Who knows well what type of medium or agency should He use to perform certain work and on what occasion. No one can comprehend the secrets of the Universe.

حدیث از مطرب و مے گو و راز دہر کمتر جو
کہ کس نکشود و نکشاید بحکمت ایں معمّا را

(Talk of the Lover and the Beloved and less search for the secrets of the TIME, because no one could solve nor can solve this riddle with wisdom. Hafiz Shirazee).

157. The main purpose of sending the angels was to help you that your hearts might become strong, and getting good tidings from your Lord you might fight against your foe with a will and courage, and that the power of the Unbelievers should shatter, and their right hand should be cut down, the old wellknown Polytheists should be slain, the remaing Infidels should be humiliated and go back frustrated. This is what actually happened—seventy Pagan chiefs including Abu Jahl were killed, seventy were made captive and the remaining ones returned extremely humiliated and frustrated to Mecca.

128. The authority is naught—whether God may turn towards them or He may chastise them because they are on the wrong.[158]

١٢٨ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ○

158. In the Battle of Uhad seventy Sahaba were martyred including the Chief of Martyrs Hazrat Hamza, the uncle of the Holy Prophet. The Polytheists savagely mutilated the Martyrs, cut their ears, noses and the stomachs. Hinda chewed the liver of Hazrat Hamza (رضی اللہ عنہ). Even the Holy Prophet was wounded in this Battle of Uhad. The right lower front tooth was martyred, the helmet broke into the cheeks, the forehead was wounded and the whole body was blooded. In this state the Holy Prophet tumbled down and became unconscious. The Unbelievers wrongly announced that Muhammad was killed (ان محمداً قد قتل). The whole crowd was dumb-founded at this news. After a short while the Holy Prophet came to his senses. At that time these words came to his lips, "How can prosper that nation, that wounded his Prophet, who invited them to God." He was deeply grieved at the savage acts of the Unbelievers, and probably under sheer grief intended to pray against some ring-leaders of the Polytheists, or began to pray. He was not wrong in praying against the cruel Polytheists whose persecutions knew no bound ; but God wanted that the Holy Prophet should stand even higher and be silent on their cruelties and should not pray for their annihilation but continue his mission of inviting them to Islam and waging Jihad against them as ordered. The rest he should leave to God, He will do whatever He will. Is it not better that these Unbelievers should become the servants of Islam and the sincere lovers of the Prophet, in stead of being destroyed by the invocation of the Prophet ? By God's mercy all those enemies, against whom the Holy Prophet wanted to pray, fell down at the feet of the Holy Prophet after some days as fervent servants and soldiers of Islam. However, the words "ليس لك من الامر شيء" indicate the unlimited power and knowledge of God. Human knowledge is limited and unable to comprehend the future events of the world. Hence God's decision and will is supreme. The Unbelievers are today the enemies of Islam and the Muslims. They are doing all sorts of atrocities today. But God is All-Powerful and All-wise. He may give them guidance if He will. He may punish them if He will, because they are on the wrong ; you should not pray for their total destruction.

129. And to God belongs what is in the heavens and what is in the earth ; He forgives whom He will and chastises whom He will. And God is All-Forgiving, All-Compassionate.[159]

١٢٩- وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

SECTION 14

130. 'O believers ! eat not usury[160] (interest doubled and multiplied,[161] and fear God so that you may succeed (and prosper).[162]

١٣٠- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰۤوا اَضْعَافًا
مُّضٰعَفَةً ۖ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

---

159. Everything in the Heavens and the Earth belongs to Him. The absolute authority in the Heavens and the Earth lies with God. He may forgive by giving Eman to whomsoever He likes and punish for the crime of Kufr whosoever He wills. In the words واللہ غفور رحیم perhaps it is implied that those men, against whom the Holy Prophet was going to pray, shall be given Eman and Islam and be entitled to God's mercy and forgiveness.

160. In the story of the Uhad Battle the description of Riba appears as a divergence from the main subject. The relevancy, perhaps, is that in the above verse : اذ ھمت طائفتن ان تفشلا it was said that at the occasion of Jihad cowardice was shown and the eating of Riba creates cowardice in the heart of a usurer for two reasons: Firstly, because the devouring of illegal wealth creates indolence in the observation of Religions and in the obedience to God, and the greatest obedience and submission to God is the sacrifice of one's own life—Jihad, secondly because usury is the extreme type of miserliness, because a usurer lends his money with the spirit of extreme desire for wealth. He wants extra money on his capital money (which he gets back) and does not tolerate the benefit of the debtor, obtained on his debt, without snatching something from him. When the usurer is so avaricious for wealth that he cannot lend his money for the sake of God, how can he give his life in the way of God ? According to Abu Hayyan the Muslims were involved in some usury transactions with the Jews. So the Muslims were advised to sever their commercial relations with the Jews, otherwise there was the danger of great loss in future like that in the Battle of Uhad.

161. "Do not eat double interest" does not mean that simple interest is permitted. For exemple, "Do not abuse in the mosque" does not mean that abusing outside mosque is permissible. Such expression generally indicate the atrocity of a heinous action. Abusing in itself is bad but abusing in a mosque is worse.

162. There is no good in devouring usury and interest. Your good lies in giving up usury and interest.

131. And fear the Fire prepared for the Unbelievers.[163].

١٣١۔ وَاتَّقُوا النَّارَ الَّتِيٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۚ

132. And obey the command of God and the Messenger so that you may receive mercy.[164]

١٣٢۔ وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۚ

133. And race towards forgiveness of your Lord and towards the Paradise[165] whose breadth is heaven and earth,[166] prepared for the pious—

١٣٣۔ وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ

134. Who go on expending in prosperity and in adversity[167] and restrain their rage and pardon the people, and God loves the good-doer—[168]

١٣٤۔ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ
الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ

---

163. The Usurer shall go to the Hell which is made for the Unbelievers.

164. Obedience to the Prophet, as a matter of fact, is obedience to God because He has ordered us to obey the Prophets and obey their orders. Those who could not see the difference between "Worship" and "Obedience" began to say that "Obedience to Prophet " is polytheism. Because in the Battle of Uhad the Holy Prophet was disobeyed (as follows) so the Muslims are warned not to disobey the Prophet, because God's mercy and success and prosperity lies in complete obedience to the Messenger of Allah.

165. Race with one another for those actions and deeds which make entitled to Divine forgiveness and Paradise according to the promise of God.

166. When the breadth is so great, how much the length of the Paradise prepared for the pious souls !

167. The pious souls are those who expend in prosperity and adversity. Neither they forget God in joys and luxuries, nor they abstain from expending in the way of God in adverse circumstances. In all conditions and circumstances and at all legitimate occasions they are prepared to expend that they can. They are not miserly like the usurers. They do not worship wealth like the usurers. In other words they do both types of Jihad—the Monetary Jihad and the Bodily Jihad.

168. 'Restraining of rage' is a great virtue and a noble quality. The pious ones are those who restrain their rage and pardon the offences of the people. They not only pardon them but also behave with kindness and sympathy. This quality reflects the purity of heart and soul, a noble character of those who will go to Paradise. In a tender style the Holy Prophet is directed to pardon the offences and mistakes committed by some followers in the Battle of Uhud.

Note ; The Muslims in general are also advised to develope the 'character of pardon' in their souls. We should also pardon the mistakes and offences of our friends and companions, our servants and subordinates, our kith and kin because God pardons the offences and sins of His servants. (Tr.)

135. And those persons who commit some open sin or wrong themselves they at once remember God and pray forgiveness for their sins ; and who is that who can forgive sins except God? And they do not persist obstinately in what they have done, and they know.

136. For them the recompense is pardon (forgiveness) from their Lord and the gardens beneath which the rivers flow, therein dwelling for ever. And what an excellent wage is that of the workers ![169]

۱۳۵- وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ
ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۠ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ ۠ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ○

۱۳۶- اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ
وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ○

169. If they perform some indecent work openly whose bad effect may be contagious or detrimental to others, or do some bad activity, whose damage is confined to their own person, they reflect on His dignity and glory, His reward and chastisement, His obligations and commands, the appearance before His Divine Court, His promises and menaces, and also remember Him by the tongue and call upon Him with fear and distress, and bow down before Him (as it is given in the Tradition of the Prayer of Repentence (صلوٰۃ التوبہ) and then ask for forgiveness according to the rule of Shariah (e.g. paid off the rights of the right-owners, or asked them to forgive them their rights) and repent before God on their sins (because the Real-Forgiving is God alone) and persist not in the sin done due to human frailty, but knowing that God grants the true repentence of His servants appear before His presence with regret and repentence—these people are also pious of the second rank for whom the Paradise is prepared. God shall admit them to the Paradise forgiving them their sins and shall give the best recompense for the repentence and other good deeds done by them.

137. Events have passed before you, so journey in the world and behold how was the end of those who denied (the Messengers).[170]

١٣٧. قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٌ ۙ فَسِيرُوا۟ فِى ٱلۡأَرۡضِ فَٱنظُرُوا۟ كَيۡفَ كَانَ عَـٰقِبَةُ ٱلۡمُكَذِّبِينَ ۝

170. Many nations have passed away and many institutions have perished by Divine Visitation. Those who opposed the Messengers of Allah persistently were finally destroyed ; and those who obeyed and followed the Messengers of Allah finally succeeded and prospered. This is the Divine Rule and there is no exception to it. If anyone is in doubt he may journey in the Earth and see how was the end of those who rejected and denied the Messengers of Allah and the thing they had brought with them as Books, Miracles and other Signs. The ruins of those nations and institutions will open the eyes of the observer provided they behold them with the spirit of receiving lesson and not with the idea of touring recreation. Most of the archaelogical excavations reveal the sinful and criminal culture of the people living there. History repeated itself in the Battle of Badr in which the ring leaders of the Heathen including Abu Jahl were dishonourably killed. If the Unbelievers get a timely victory it does not mean that Islam is defeated for ever. For the time being the enemies of Truth may get the upperhand but their eventual fate is defeat and disappointment. The temporary victory of the Unbelievers is an unseen trial from God. If the Unbelievers were always defeated they would have given up their infidelity totally. But the administration of the Universe requires a dialectical arrangement, so that the mighty force of the Truth may be demonstrated and the hollow power of the Falsehood may be displayed. When the projectile of Truth is thrown with an impelling force, it breaks down the head of Falsehood. Consequently, final victory is the fortune of Truth and final defeat is the fate of Falsehood. The temporary dejection of the Muslims in Uhud was an illusion to the Unbelievers but a lesson for the Believers. The Muslims should not be embarrassed or bewildered at the temporary defeat in Uhud. They should not be grieved at the savage atrocities of the Polytheists. The Truth gains victory eventually. This is the Divine Sunnat—the general rule of the Universe—pervading and governing the History of Mankind.

138. This is an exposition for the human race and a guidance and an admonition for the fearful.[171]

١٣٨. هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ لِّلْمُتَّقِيْنَ ○

139. Faint not, neither sorrow, and you shall be the upper ones if you have got Eman.[172]

١٣٩. وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

171. The exposition of the ancient systems and institutions which met destructive consequences, on account of Kufr and Shirk, is a lesson and an admonition for those who have fear of God in their hearts ; those who do not fear God are hopeless. They are impervious to admonitions and warnings.

172. This and the following verses are connected with the hard events of Uhud. The Muslim Mujahideen were bitterly wounded, the corpses of their renowned soldiers were lying mutilated, the Messenger of God was also wounded by the Heathen, and the defeat looked impending over the heads. In the midst of these hardships and trials the Divine Voice was suddenly heard, "Faint not and grieve not, you shall surely overcome if you are (true) Believers." The true Believers are those who do not show cowardice and timidity before the enemy though they are wounded and surrounded by terrorizing atmosphere.

"You should not lose heart in these critical moments. The Truth shall finally prevail over the false forces. You are enduring hardships for the sake of God and not for the sake of any material glory or wealth. So you are still ideologically superior to the Heathen and definitely above them. You shall get material victory and supremacy over them too, provided you are upright in Eman and Piety and Obedience to the Holy Prophet, and relying on the promises of God show perseverance in Jihad against the Infidels."

140. If a wound touched you, a like wound has already touched them too, and such days We change them by turn among men,[173] and that God may know who are possessed of Eman,[174] and make of you martyrs, otherwise Allah has no love for the wrong-doers.[175]

١٤٠- إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

173. The Muslims were deeply dejected at the great loss suffered in the Uhud Battle. Besides, they were much pained by the taunting words of the Hypocrites. The Hypocrites became active and tried to damage the personality of the Holy Prophet. They said if Muhammad (صلی اللہ علیہ وسلم) had been the True Prophet, they would not have incurred such a tremendous loss, nor would have suffered the temporary defeat in the battle. God sent down these consolatory verses :

'If you received wound and suffered the loss of life, the enemy had also received the like of it last year. If your seventy-five men are killed and many of you wounded in Uhud, last year seventy-men of the Heathen were killed in Badr and many of them wounded. In the Battle of Uhud too, many men of the enemy are killed and wounded in the early hours of the Battle. Then in Badr seventy men of the Heathen were made captive by you, and on your part none of you bore this humiliation. Nevertheless, if you compare your loss with their loss, you have no chance of grief and sorrow, nor the Heathen have any chance of arrogance and pride. So far as the vicissitudes are concerned it is Our habit to change the days of hardship and trial, trouble and comfort, among the people in which there are hidden very many secrets. So, when the Infidels do not give up the support of Falsehood amidst troubles and disasters, how can you lose heart in supporting the Truth?'

174. We change the circumstances, sometime We bring about hard circumstances and sometime We bring about favourable conditions. The main reason for the hard conditions is to differentiate the sincere believers from the false hypocrites that they may come to light.

175. The second reason was to raise some of you to the rank of martyrdom, otherwise the temporary victory of the Heathen in the Battle of Uhud was not because God loves the tyrants and the transgressors. Some of the Hypocrites were making propaganda that God was on the side of the Heathen, this is why the Muslims were killed and defeated. Here God disappoints them and declares that God does not support or love the tyrants, the hypocrites, the transgressors and the infidels.

141. And that God may purge (and purify) the Believers and obliterate the Unbelievers.[176]

142. Do you think that you would enter into paradise, and God has not still tested who of you are fighters and not seen the steadfast.[177]

143. And you were longing for death before its encounter ; now you have seen it before your eyes.[178]

١٤١- وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ۝

١٤٢- اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ
الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَيَعْلَمَ الصّٰبِرِيْنَ ۝

١٤٣- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ
فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ۝ ع

176. Defeat and Victory are always changing. God wanted to bestow the rank of martyrdom on Musalmans, test the Momin and the Munafiq, train the Believers or purge them of filth and sins and gradually wipe out the Infidels, in that when they would delight in their temporary victory, they would become more and more proud and arrogant entitled to more and more Divine Wrath and Visitation. This is why the Musalmans got the temporary defeat in Uhud, otherwise God is not pleased with the Heathen or the Unbelievers.

177. Do you think that you will easily and comfortably reach the high ranks in the Paradise without a trial from God. The high ranks are given to those who are prepared to bear all sorts of hardships in the way of God, and are ready to offer all kinds of sacrifices in the love of God.

178. Those followers, who could not participate in the Battle of Badr, longed for a new chance to be killed in the way of God and attain martyrdom. They were those who had suggested an offensive war outside Medina. These words are meant for them. They had seen what they had longed for, then why retreat instead of march-on ? The Holy Prophet has said, "Do not long for the meeting of enemy, but when you face, be steadfast."

SECTION 15

144. And Muhammad is but a Messenger, passed away before him so many Messengers. So, if he should die or is slain, would you turn about on your heels. And if any one would turn back on his heels, he will never do any harm to God, and God will give recompense (Thawab) to the thankful.[179]

١٤٤. وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ
اَفَا۟ئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ
وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ
وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ○

179. The Holy Prophet had himself set the map of the Uhud Battle. He arranged the ranks according to the best military device. A gorge was left wherefrom the enemy could pounce upon the Mujahideen from the rear. The Holy Prophet appointed fifty archers at this gorge. Abdullah bin Jubair (رضی اللہ عنہ) was made the chief of this party. They were pitched on the pass with a prophetic order not to leave their post in any circumstances, either the Muslims were victorious or vanquished, even if they saw the birds eating their flesh they would not leave the post. The Holy Prophet also said that the Islamic army would keep on prevailing till they kept their post. In short, with these directions the battle was started. The battlefield was hot, the warriors of Islam were bravely fighting, the enemy was torn by the extraordinary bravery and dauntless courage of Abu Dujana, Ali Murteza and other Mujahideen of Islam. They saw no other way except taking to their heels. . God fulfilled His promise. The Heathen were defeated and fled wildly. Their women who had come to encourage them were seen running hither and thither. The Mujahideen began to take possession of the booty. When the archers of the mountain pass saw this, they thought the battle was over and the Muslims won victory, and because the enemy was running away so there was no need to stay there, they should also join with those who were taking possession of the booty. Hazrat Abdullah bin Jubair reminded them of the order of the Holy Prophet. They thought they had fulfilled the real purpose of the Order of the Prophet, hence there was no need to stay there. Thinking this they left the station and fell upon the booty. Hazrat Jubair and his eleven companions did not leave the point and kept

on guard. Khalid bin Valeed was the then commander of a regiment of the Pagan Heathen. He attacked from the rear. There were two hundred and fifty soldiers under his command. Hazrat Jubair and his companions levelled the defence to their utmost power, but finally succumbed to the onslaught of 250 men, and obeying the order of the Holy Prophet drank the cup of martyrdom, the highest glory and the chief object of a Mujahid. The Muslim warriors could not think of an attack from the rear. All of a sudden the company of the Heathen fighters under the command of Khalid bin Valid came upon the Muslim warriors from the back side, and those polytheists who were running away in the front turned back. The Muslims came in between the rear company and the front force, resulting in a very fierce battle. Many Musalman Mujahideen were slain and wounded. Meantime Ibne Qumayya threw a heavy stone on the Holy Prophet causing a tooth knocked off and the blessed face wounded. Ibne Qumayya drew near to kill the Holy Prophet but Musa'ab bin Umair (holding the banner of Islam) defended. Due to the severity of wounds the Holy Prophet fell down on the ground. Some satan shouted that Muhammad (صلى الله عليه وسلم) was slain. Hearing the words the Musalmans were upset and their feet uprooted. Some Muslims lost their heart, some thought to make peace with Abu Sufyan, the then leader of the enemy. Some Hypocrites said when Muhammad was killed the people should denounce Islam and adopt their old religion. At that time Anas bin Nazr, the uncle of Anas bin Malik, said if Muhammad (صلى الله عليه وسلم) were killed, the Lord of Muhammad was Alive. There was no need to live after Muhammad (صلى الله عليه وسلم) was no more. They should also sacrifice their life, whereon Muhammad (صلى الله عليه وسلم) had given his life. With these words he moved forward, attacked the Heathen and gained martyrdom (رضى الله عنه). Meantime the Holy Prophet called out, "O servants of God ! Come here ! I am the Messenger of Allah." Ka'ab bin Malik recognizing the Prophet loudly shouted out, "Ye company of the Muslim ! Good tidings ! The Holy Prophet is here." Hearing the voice the Musalmans began to gather round him. Thirty followers defended and scattered the Heathen. At this occasion Hazrat Sa'ad bin Abi Waqas, Hazrat Talha, Hazrat Abu Talha and Hazrat Qatada bin Nauman etc. showed marvellous gallantry. At last, the Heathen were forced to leave the field and these verses were sent down : وما محمد الا رسول الخ. And Muhammad, after all, is a Prophet and not God. So many Messengers have passed away before him and their followers upheld the Religion with sacrifices of life and wealth. The passing away of the Holy Prophet is not also something strange, though not yet, if sometime the death comes to him or he is martyred, will you then turn about on your heels and not safeguard the Religion and give up the Jihad in the way of God or denounce Religion itself by the insinuation of the Hypocrites ? Such thing is never expected from you, and

if any man should turn about on his heels he will do no harm to God but only harm himself. God is not dependent on your help. You should thank God that He has appointed you for the service of His Religion :

منّت منہ کہ خدمت سلطاں ہمی کنم منّت شناس ازو کہ بخدمت گزاشت

(Be not reproaching that you do the service of the King, Thank
the King that he has appointed you for his service)

Thanking God is that we should become stronger in our Religion and more and more serve Islam.

Note 1 : This verse gives a hint that some people would turn back after the death of the Holy Prophet and those who would be steadfast would get great reward. This is what actually happened. When the Holy Prophet passed away from this world many men turned apostate. Hazrat Siddiq (رضی اللہ عنہ) again converted them to Islam and some of them were killed.

Note 2 : The word خلت is a derivative of the word خلو which means 'passed away' or 'left away' and does not necessarily pronounce 'death'.

واذا لقوكم قالوا آمنا واذا خلوا عضوا عليكم الانامل من الغيظ

(And when they meet you they say, 'We believe', and when they leave you privily they bite at you their fingers out of rage—Verse 119, Surah 3). Besides, in الرسل the letter ل (lam) is not used to express totality, it is used to denote the generic sense, as mentioned about Jesus Christ

ما المسيح ابن مريم الا رسول ج قد خلت من قبله الرسل

(And Messieh, son of Mary, is naught but a Messenger, Messengers have passed away before him). In this verse الرسل does not mean that all Messengers have passed away and no Messenger shall come in the coming period after Jesus Christ. In this verse ل denotes the generic sense and does not denote totality or circum-sense. In the same way the meaning of ل here in the current verse shall be taken. Consequently قد خلت من قبله الرسل does not give the meaning of Christ's death in any way.

Note 3 : When the Holy Prophet had passed away from this world, Hazrat Abu Bakr Siddiq (رضی اللہ عنہ) recited the verse 144 of the current surah and the verse 30 انك ميت وانهم ميتون of surah 39 (No doubt, thou wilt die and they also die) before the crowd of the sorrowful followers to mean that the passing away of the Holy Prophet was not a new event in the history of Prophets. It is only God who is alive and shall never die None has ever presented this verse to prove the death of Jesus Christ.

145. And no one can die except by the order of God, there is written the appointed moment.[180] And whoso desires the recompense of this world, We will give him of this world alone, and whoso desires the recompense of the Hereafter, of that We shall give him. And We shall give reward (Thawab) to the grateful.[181]

١٤٥. وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ۗ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۗ وَسَنَجْزِى الشّٰكِرِيْنَ

180. When no person can die without the order of God in spite of all possible factors of death being present, and the death of every soul will have to come at the appointed time, either by illness or sword or by any other factor, so those who trust in God should not worry about it, nor should become disappointed and disheartened at the news of the death of a small or big personality.

181. "Those who want the reward in this world they will be given the reward of this word if God will (Surah Bani Israeel), and those who desire the recompense in the Hereafter they shall be surely given from it. But those who are thankful and steadfast in Deen (Islam) shall be given both—the World and the Hereafter, the benefits of this world and the virtues of the Hereafter. These bounties are reserved for those who recognize the value of this Blessing (Islam)". (Mozihul Quran)

Note : In the first clause of this verse those men are exposed who had disobeyed the order for the sake of booty, in the second clause those who kept steadfast in obedience are mentioned.

146. Many a Prophet there has been, siding whom have fought manifold God-seekers, but they fainted not at the disasters which befell on them in the way of God, neither did they get inactive, nor did they give in. And God loves those who keep firm (steadfast).182

١٤٦- وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ فَمَا
وَهَنُوْا لِمَاۤ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا
اسْتَكَانُوْا وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ○

147. Nothing else they said but that they said, 'Our Lord, forgive us our sins and what we exceeded in our affair and make firm our feet and give us help against the people of the Unbelievers.'183

١٤٧- وَمَا كَانَ قَوْلَهُمْ اِلَّاۤ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا
ذُنُوْبَنَا وَاِسْرَافَنَا فِيْۤ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

---

182. Before you many godly people fought against the Unbelievers under the command of the Prophets and they bore much hardships and troubles. But the disasters and severities could not move them a little from their mission. They neither weakened, nor lost their heart, nor humbled before the Unbelievers. God loves such patient men who are steadfast in their struggle against the false forces. In brief, when the Ummahs of the bygone Prophets had showed so much patience and perseverance in their struggle against Falsehood this Ummah (which is Khair-ul-Umam) should show greater firmness, solidity and patience against the evil forces.

183. Amidst the crowd of calamities and disasters they neither uttered the word of weakness or distress, nor were overpowered by self-diffidence, nor intended to vield before the enemy and make peace with false forces. They spoke nothing of the sort but asked God to forgive them their sins and what they exceeded in their affairs and asked Him to fortify them and help them against the people of the Unbelievers. They asked the forgiveness of God because sometimes the sins are the cause of troubles and disasters and no man on earth can claim that he is quite innocent and is pure from sins. In short, they did not turn towards the Creatures in miseries and disasters but turned towards their Creator and Owner, the Lord Cherisher of the Universe.

Note : When a man turns towards God in disaster, that disaster is changed into mercy. When a man turns towards material factor, turning back from God, the disaster is changed into wrath. (Tr.)

148. So God gave them the reward (Thawab) of this world, and most excellent is the reward of the Hereafter ; and God has love for the good-doers.[184]

١٤٨۔ فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ
الْاٰخِرَةِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

SECTION 16

149. 'O Believers ! if you obey the Unbelievers, they will turn you upon your heels, then you will fall into loss—[185]

١٤٩۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا
يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ۝

---

184. God gave them victory in the world and bestowed worldly power and glory. So far as the reward in the next world is concerned it is beyond calculation and imagination. Look ! what a glorious fruit and reward is given to those who keep correct dealings with God and do good deeds. Above all, God loves such fellows.

185. When the Musalmans were disheartened in Uhud Battle the Hypocrites and the Unbelievers got a good chance—some blamed and taunted, some became false well-wishers so that the Mujahideen might not dare fight in future. God warns the Musalmans of the deceptions of the Hypocrites and the Unbelievers. If the Musalmans would be entangled in their treacherous and venomous propaganda they would gradually recede into the darkness of previous kufr and ignorance tending to total disaster in this world and in the other world. Formerly, the Musalmans were induced to follow the footsteps of godly people, here they are exorted to be vigilant on the activities and propaganda of the Enemies of Islam and never get entrapped into their deceptive plans and treacherous schemes.

Note : The diplomacy of the modern political firmament of the Non-Muslims is also a snare which the Muslims must realize very cautiously. The Musalmans are generally deceived by the Non-Muslims when they need some help against a standing foe. So God says that the Muslims should not seek the help of the Non-Muslims because they are not the friends of Muslims as given in the above verses. The Real Helper of the Muslims is God alone. So they should put trust in God and carry out His Command. One who is endowed with the Divine Help need not await the help of the enemies of God. The Muslims should never bow their heads before the Non-Muslims. The Muslims should never be infatuated with the heroes of the Non-Muslims. The Non-Muslims are themselves involved in a number of inextricable problems of life and wealth, and their doctrines and philosophies have rumbled their minds, and in spite of all material achievements they are suffering from self-diffidence and self-contradictions. (Tr.)

150. Nay, but Allah is your helper and His help is the best.[186]

151. Now we shall cast into the hearts of the Unbelievers terror, for that they have made partner with God for which He never sent any authority, and their abode is Hell, and that is a bad abode of the wrong-doers.[187]

١٥٠. بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ○

١٥١. سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ
اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ
النَّارُ ۖ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ○

---

186. So the Muslims should obey Him alone and rely on His help alone. One with whom there is the help of God—he has no need of the help of the enemies of God, or bow down before them his head in obedience. When the Holy Prophet was returning from Uhud, Abu Sufyan called the help of Hubul (the god of the Idolators) and said لنا العزى ولا عزى لكم (we have Uzza on our support and you have no Uzza). The Holy Prophet said to the followers to give reply : الله مولينا ولا مولى لكم (Allah is our Protector and Supporter and you have no Protector).

187. This was your test. Now We will cast into the hearts of the Unbelievers terror and awe that they will not dare turn back on you, although they know that you are badly wounded and seriously injured in the battle. This is what actually happened—Abu Sufyan ran away from the field with his army disappointed of any achievement or success. In the way a flash came to his mind that they should not leave a severely wounded and gravely torn army unfinished. But he could not turn back on the Muslims due to the terror of Truth and awe of Islam. On the contrary the Muslims chased them upto Hamra-ul-Asad and afterwards never gave a chance to the Unbelievers to repeat the unfortunate events of Uhud.

Note : The heart of a Mushrik (polytheist) is always weak though he may display a great ostentation of bravery, because he worships a weak creature (idol)— ضعف الطالب والمطلوب (Verse 73, XXIII) i.e. weak is the seeker (worshipper, polytheist) and the sought (idol). Moreover, the real force lies in the support and help of God whereof the Unbelievers and the Associaters are quite deprived. This is why the Muslims remained predominant till they kept real Muslims ; and still today we see that the forces of the Unbelievers of the world are always afraid of this sleeping and wounded lion, although the pristine glory of the Muslims is spoiled due to disruption, dissension and the non-practice of the Divine commandments and the inclination towards modern tendencies. The Unbelieving Nations of the world are precautious of his awakening and make wicked plans to continue his slumber. In religions expostulations and philosophic discussions the Non-Muslims never prevail over the Muslims. The Non-Muslims are always over-awed by the rational, and scientific knowledge of Islam and the depth and profundity of the Holy Quran. The Holy Prophet has said, "My awe is cast into the hearts of the enemies at a distance of one month's travel." No doubt, the Ummat of the Holy Prophet is also inspired by the Prophetic Awe. Thanks to God, glory to God, praise to God at this kindness !

152. And God has had kept His promise to you when you did slay them by His order,[188] until you yielded to cowardice and quarrelled about the action and disobeyed,[189] after He had shown you the thing of your merriment. Some of you wanted this world and some of you desired the next world.[190] Then He turned you from them that He might try you,[191] and He has pardoned you,[192] and God is Bounteous to the Believers.[193]

١٥٢۔ وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَهُمْ
بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْاَمْرِ
وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا تُحِبُّوْنَ ۭ مِنْكُمْ
مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۭ
وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ○

188. The Holy Prophet had already declared that the Muslims would prevail if they kept patient and steadfast. So God verily made good His promise in the beginning of the battle. The Muslims killed many of the Unbelievers by the leave of God. Seven or nine men of the Heathen, who upheld the flag one after the other, lost their life. At last getttng out of sense they began to run away from the field. The Muslims were clearly looking the face of victory and success, and the booty was lying before them that Khalid bin Valid availed himself of the blunder of the archers, and all of a sudden the map of the battlefield was changed as given before.

189. The archers disobeyed the order of the Holy Prophet. They began to quarrel at the interpretation of the Prophetic order. The majority of the archers, however, felt no need to stay there and left the post to plunder the booty. The Heathen attacked from the very gap where the archers were stationed. On the other

side the Heathen wrongly announced the death of the Holy Prophet. These things weakened the hearts of the fighters resulting in cowardice and pusillanimity. In other words, the cause of cowardice was dispute and the cause of dispute was sin—the sin tended to dispute and the dispute tended to cowardice. The sin was the disobedience to the order of the Holy Prophet.

Note : Let us observe our own affairs honestly, if they are in confirmity with the Divine Command and the Prophetic Orders ! There is no need of further research. (Tr.)

190. Some men slipped away to take possession of the booty, a thing which was coveted and which was a source of pleasant life of this temporary world. But this was a great blunder which brought about a great disaster for all.

191. The map of the battle was completely changed and the situation got topsy turvy. Formerly they were running away before the Muslims. Now the Musalmans were running away before them. The situation changed due to the blunder of some fighters. It was a trial, in deed, to know the faithful from the faithless.

192. God has pardoned the blunders of those Sahaba who were responsible for their committal. Now it is not permissible to taunt them or degrade them or criticize them on the basis of those mistakes.

Note : The Followers of the Holy Prophet are generally criticized on the basis of some blunders or mistakes committed in their period of training or purification. As a matter of fact, their traducers do this job in the garb of critical appreciation, which is tantamount to critical obloquy or obscene presentation of the resplendent personalities of Sahaba. The personalities of Sahaba are injured to damage Islam and obscure the personality of the Holy Prophet. Not only the Western Critics but also some so-called Muslims slander the Followers of the Holy Prophet. Maudoodi, the new Pseudo-Islamist of Pakistan, has greatly injured the personalities of the Sahaba in his writings. The Muslims of the whole world should condemn those who condemn Sahaba because bad pupils are produced by a bad master and good pupils are produced by a good master. The pupils and followers of the Supreme Prophet should be supreme in the whole mankind excepting the Prophets. Tr.

193. Allah is particularly kind and graceful to the Believers that He pardons their mistakes and blunders, and does not overlook the attitude of benediction and goodness in the expression of hot displeasure.

153. When you were deserting up and did not even turn an eye towards your back side and the Messenger called you from your rear side,[194] then sorrow came upon you in lieu of sorrow, that you might not sorrow for what escaped your hand, neither for what befalls you,[195] And Allah is aware of your affairs.[196]

١٥٣- إِذْ تُصْعِدُونَ وَلَا تَلْوٗنَ عَلٰٓى اَحَدٍ وَّالرَّسُوْلُ يَدْعُوْكُمْ
فِيْٓ اُخْرٰىكُمْ فَاَثَابَكُمْ غَمًّاۢ بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا
عَلٰى مَا فَاتَكُمْ وَلَا مَآ اَصَابَكُمْ ۗ وَاللّٰهُ خَبِيْرٌۢ
بِمَا تَعْمَلُوْنَ ○

194. You were climbing on the mountains and the jungles recklessly without even casting a glance behind you, at that time the Prophet standing on his place was calling you and checking you from this erroneous movement, but you did not hear his voice in utter distress and trouble. But when Ka'ab bin Malik loudly shouted then they heard and coming back rallied round the Prophet.

195. "You grieved the heart of the Messenger, in turn you received the grief—sorrow for sorrow, so that you may remember in future that in all circumstances the Prophet should be obeyed, whether some profitable thing as booty etc. may escape you or some disaster smite you." (Mozihul Quran)

Note : Some commentators have interpreted the word فَاَثَابَكُمْ غَمًّاۢ بِغَمٍّ in this way—'God gave you grief after grief.' The first grief was due to the loss of the primary success and victory, the second grief was due to the loss of the comrades in the battle and due to the wounds which they had received in fighting, and due to the rumour that the Holy Prophet was slain. Some have said that a lesser grief (the grief of the loss of life and property, the grief of the loss of booty etc. the grief of wounds) was followed by such a great grief (the grief at the rumour of the Prophet's death) that all previous sorrows were forgotten, and they became so reckless and distressed that they could not even hear the call of the Prophet as it is generally experienced that the utter absorption in a certain object obscures the attention to other things.

196. Allah knows your intentions and your circumstances and deals accordingly.

154. Then He sent down upon you after grief peace which was a slumber overcoming some of you,[197] and some were anxious about their own life[198] thinking of God false thoughts like those of the ignorant.[199] They said, 'Have we any part whatever in the affair ?'[200] Thou say : 'All affair is entirely in the hand of God.'[201] They conceal in their soul what they disclose not to thee. They say, 'If we had a hand in the affair, we would have not been slain at this spot,'[202] Thou say : 'Even if you had been in your houses, those for whom slaying was written would have got out unto their resting places of course,[203] and God was to try what is in your souls and was to purge what is in your hearts. And Allah knows the secrets of the hearts.[204]

١٥٤ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا
يَغْشَىٰ طَائِفَةً مِنْكُمْ ۙ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ
شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي
أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ
لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي
بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ
مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

---

197. In this Battle some of the fighters were martyred, some of them retired from the field, the rest remained in the battlefield. God sent down upon the most sincere and faithful amongst them a kind of slumber. They began to slumber in their standing position. The sword of Hazrat Talha fell down on the ground from his hand many times. This perceptible effect was the result of that inner peace and rest which rained at the hearts of the Believers only by the grace and mercy of God. The fear of the enemy was obliterated and the fighters became quite fresh and hearty. This peace was sent down at that time when the discipline of the army was disturbed, many corpses were bathing in blood, the soldiers were severely wounded, the senses were lost at the rumour of the Prophet's death—as if this peaceful slumber was a clarion call to awakening. The fighters at once fortified their ranks around the Prophet and stroke such hard blows at the enemy that he was forced to flee from the battlefield and the clouded horizon became quite clear.

Note : Hazrat Ahdullah Ibne Masood says that the overcoming of peaceful slumber during fighting is a mark and a sign of victory from God. The army of Hazrat Ali also experienced the same event in the Battle of Siffeen (صفين).

198. This was the band of the coward Hypocrites who neither bothered about Islam, nor were anxious about the Prophet. They were only anxious of their own life and were fearful of a re-invasion by Abu Sufyan and his army. They were not faithful to Islam and the Prophet, hence they could not receive the peaceful slumber.

199. Their distress continued and their fears were unfinished. They remained sceptic and disturbed in their state of mind by the negative thinking about God, Islam and the Holy Prophet. Their painful remarks were tainted with ignorance—"Where are the promises of God ? It appears that the story of Islam is going to be ended.

Now the Muslamans and the Prophet of Islam shall not return to their houses etc. etc." These absurd thoughts and taunts were common with the Hypocrites on all critical occasions in the History of Islam. (See also Sura Fatah).

200. The Hypocrites said, "Have we any part in the affair ?" It means variously, "Have we got any share in the decision which was made before the battle ?" From these words they meant that the Holy Prophet and his close compansions were responsible for all the misfortunes of the Uhud Battle. They also meant whether there was any hope of betterment of their affairs, or they were completely doomed. They also meant whether any gain had come in the hands of the Companions of the Prophet. They also meant that God did what He desired, they had no control of the situation as such.

201. God says that it is correct that God does whatever He will, no one has any power before God to change the affairs. God may give victory if He will, He may give defeat if He will, He may make the same event a mercy for one people and a misery for the other people. He is powerful over everything.

202. But the Hypocrites had a thief in their hearts. They rebuked the Holy Prophet and the great Sahaba for not acting upon their counsel of defending Medina keeping within the city. When they acted upon the counsel of some sentimental youngsters and went out of the city to fight with the enemy, the defeat was sure and certain resulting in a great loss of life and property, and it was clear that the prophecies of glory and success which the Prophet had made were all wrong ; otherwise such a great disaster would not have befallen them. Most of the Hypocrites belonged to the Ansar of Medina so they used the words ماقتلناھٰھنا (we would have not been killed here).

Note : Abdullah bin Ubai and his companions said such words in Medina. It is also said that a Hypocrite, Mu'atab bin Qushair, said these words in the battlefield. So, perhaps, some of the Hypocrites would not have returned with Abdullah bin Ubai on account of some ulterior motive. (God knows better).

203. Revealing the sinister reservations of the Hypocrites God says to them, "It is no use to taunt or feel sorry for the loss of life and property. God has written the time, place and cause of death of every soul in the world. His written cannot change. If suppose your counsel would have been accepted and you had been in Medina for defence, even then death would have come at the very time and place which was written by God. Some unknown cause have driven you to the appointed place and time. Consequently, God's decision is final and cannot be challenged or changed by any device or lamentation. It is a blessing of God if a soul gives his life in martyrdom like brave men ; otherwise death, after all, shall come. When and where ? It shall come according to the Will of God. You should not feel sorry for the martyrs who laid their life at the altar of Truth."

204. Allah knows the secrets hidden in the hearts. The state of the Hypocrite or the Believer is not a concealed thing before God. God desired to put all of you to a trial so that what is hidden in your breasts may come out The pure and impure may be distinguished in the furnace of trial. The faithful and sincere Believers may be rewarded and their hearts may be purged of whims and caprices etc. The hypocricy of the Hypocrites may come to light, and the people should clearly understand their inner treachery and their perfidious reservations.

155. Those of you who turned back the day the two hosts encountered, the Satan beguiled them because of the curse of their sins ; but God has pardoned them ; and Allah is All-Forgiving, Most-Forbearing.[205]

١٥٥- إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

205. Some big or small sin may also be committed by the faithful and sincere fellows. As one good tends to a greater good, a vice tends to a greater vice by the insinuation of the Satan. The Musalmans, who had defaulted in the Uhud Battle, were beguiled by the Satan on account of the effcct of some past sin.

Note 1 : The effects of sins are engrossed in the very soul of the sinner. This inner darkness tends to other sins. The Satan comes to know the inner darkness or defeat of the soul and he creates a sensation or sensuality in that inertia and leads a man stray. A man should always beg forgiveness of his sins from God and struggle for self-purification. There are two kinds of Jihad (i) Jihad against the Kuffar (Unbelievers) and (ii) Jihad against the Nafs (soul). Those who are perfectly purified and liberated from the evils of Nafs are not susceptible to the Satanic insinuations or deceptions. (Tr.)

Note 2 : God has pardoned the defaulters of Uhud Battle. Now, no one has a right to traduce them on the basis of those mistakes which have been forgiven by the Merciful God. The Sahaba have been crowned with the grand certificate of رضی اللہ عنہم i.e. God is pleased with them. After this certificate it is ignoble to search their defeats of the training period and injure their glorious personalities. Every Sahabi is an institution in himself, a tower of light and a star of guidance. (Tr.)

SECTION 17

156. 'O Believers ! be not as those who turned unbelievers, and they say to their brothers, when they journey in the land or are engaged in Jihad, 'If they had been with us they neither would have died, nor would have been slain'—that Allah may cause anguish in their hearts by this (mis-speculation),[206] and Allah alone gives life and causes to die, and Allah sees all your actions.[207]

١٥٦- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
غُزًّى لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ
اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

---

206. The Hypocrites called the Muslims as their brethern because they pretended to be Muslims, or because of ancestoral relations with the Ansar of Medina. The Muslims are advised not to follow the Hypocrites in any matter. They should not use the hypocritic words : "Had we not come out of the houses, we would not have met death." The Hypocrites used these words over and over again to cause grief and regret in the hearts of the Muslims and to make them think that they had committed a great folly by coming out of their houses without considerate planning. These words were primarily meant to injure the personality of the Holy Prophet and degrade him in the eyes of the Muslims. But God overturned these words on them in that they always felt anguished in their hearts on the loss of life and property, and in that they could not succeed in their hypocritical plans to dissuade the Followers from further actions and could not spoil their devotion to the Holy Prophet, and in that they could not undermine the dignity of the Holy Prophet as the supreme master of the Followers in all future expeditions.

207. The Muslims are advised not to think in terms of those thoughts uttered by the Hypocrites, because it is God who gives life and causes to die. No soul can die without the order of God, as no soul can come into this world without the will of God. Belief in Taqdir (Fate) is an essential component of Eman and the words of the Hypocrites imply a denial of Taqdir (Fate). Hazrat Khalid bin Valid had said when he was in his last moments of life, "There is not a hand-space in my body that is not wounded by a sword or a spear, but today I am dying in my house (and not in the battlefield) like a camel." These words present a great lesson for the coward who fear death and as such do not undertake big actions. "Fear of death" is great handicap and a severe impediment to lofty determination. "Love of death" and not "Fear of death" is required in Jihad, and the Hypocrites are devoid of this attribute. And God knows well what the Hyporcites and the Unbelievers are doing, and how much the Muslims are abstaining from copying the Hypocrites and the Unbelievers. He shall deal with them according to their state of thought and action.

157. If you are slain in the way of God or die (a natural death), so God's forgiveness and His mercy is far better than the thing they amass.—

١٥٧- وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللّٰهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ○

158. And if you die or are slain, then, of course, unto God you shall all be mustered.[208]

١٥٨- وَلَئِنْ مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللّٰهِ تُحْشَرُونَ ○

---

208. Suppose you do not go out of your home for journey in the land or for Jihad in the way of God, and for the time being your life is saved from death, but after all one day you will die a natural death or be killed ; then all of you shall be mustered unto God. At that time everybody will know what plentifull a share of God's bounty and mercy shall be bestowed on those who died or were slain in the way of God, and God's mercy and blessing is far better than the worldly wealth which they amass. In short, if the words of the Hypocrites, suppose, are accepted that they would not have suffered loss had they not gone out of their houses even then there was a clear loss, because they would have been deprived of that grand death of martyrdom on which millions of such life (which the Hypocrites desired) can be sacrificed. As a matter of fact, the death of martyrdom is not a death, it is an eternal life in deed :

فنا فی اللہ کی تہ میں بقا کا راز مضمر ہے
جو جینا ہے تو مرنے کے لئے تیار ہو جاؤ

(The secret of immortality is hidden in the submergènce into God. If you want to live an immorral life be ready for death).

159. So, it is something the Mercy of God that they got a soft heart in thy person, hadst thou been harsh, hard of heart, they would have scattered from about thee, so pardon them and pray forgiveness for them and take counsel with them in the affair, and when thou hast resolved the affair then put thy trust in God. Allah loves those who put their trust in God.[209]

١٥٩- فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا
غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ○

209. After reproving the Muslims for their flagrant blunders in the Uhud Battle and after the general announcement of pardon, they were particularly instructed not to be deceived by the venomous treachery of the band of Hypocrites. In this verse the pardon is completed in full, because due to the glaring mistake and the serious blunder which was committed by them in the Battle of Uhud, the Holy Prophet might have become angry in his heart and would have intended not to take counsel from them in future affairs, so God recommended their case in a very strange and beautiful style. In the first instance, God conferred his own pardon because God knew that the anger and sorrow of the Holy Prophet was purely for the sake of God

alone. In the second instance God praised the leniency of the Prophet by these extraordinary words : فبما رحمة من الله لنت لهم —what a great mercy of God is on the Prophet and on the Followers that the Holy Prophet is made so much gentle and lenient! God knows what would be the attitude in such a serious situation of some one else other than the Prophet. It is but the mercy of God that the Muslims got such a kind-hearted Prophet. Had the Holy Prophet been hard-hearted, always ready to take to task on mistakes and blunders, they would have scattered away from the circle, and thus would have been deprived of a great goodness and blessing, and the Islamic society would have been shattered and wrecked. But God made the Holy Prophet kind-hearted and of gentle disposition, winking at their mistakes and offences and conniving at their blunders, for the sake of wise reformation and prudent training. The Holy Prophet was asked by God to pardon their mistakes so far as his rights were concerned. And though God had pardoned them in respect of His right, yet the Holy Prophet should still seek God's pardon for them indicative of further condolence and additional satisfaction, so that their dismayed and distracted hearts might be dilated and revitalized. The pardon was not enough. They must be consulted in affairs as usual and when something is resolved then trust in God should remove all sorts of dangers and hesitations about the resolved affair. God loves those who put their trust in God and not in other powers or material factors. Trust in God is a great virtue. By the blessing and grace of strong trust in God difficult tasks become easy and God crowns such men with success.

Note 1 : According to Hazrat Ali (رضی اللہ عنہ) when the Holy Prophet was asked about عزم (resolution), he answered : مشاورة اهل الرأى ثم اتباعهم —It is consultation with the men of opinion (or the wise men) then following them. (Ibne Kathir)

When Hazrat Ali asked the Holy Prophet what to do about a thing not found in Kitab and Sunnah, the Holy Prophet answered, "Consult with the wise God-worshippers (فقهاء عابدين) and do not execute the opinion of one or two (ولا تمضوا فيه رأى خاصة)."

Nore 2 : This Tradition shows that the counsellors should possess two basic qualities : (i) God-worshipping or Piety, and (ii) wisdom. A man who is fearful of God and worships Him punctually and is possessed of wisdom can justly balance the advantages and disadvantages of this World and the other World. A mere wise man can judge only the secular and mundane aspect of a problem, but Islam wants both ends to meet. The ills of modern democracy can be remedied by this very important Tradition of the Holy Prophet. (Tr.)

160. If God will help you none shall be able to overcome you ; and if He may not help you, then who is that who can help you after Him ? And let the Believers put all their trust in God alone.[210]

۱۶۰. اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ
فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

161. It is not for a Prophet to hide anything ; and whoso hides shall bring what he had hidden on the Day of Resurrections, then every soul shall get in full what he has earned and they shall not be wronged.[211]

۱۶۱. وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ۭ وَمَنْ يَّغْلُلْ يَاْتِ بِمَا
غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَھُمْ لَا يُظْلَمُوْنَ ○

---

210. Formerly it was said to the Prophet to put trust in God. Here it is told that trust can be put in such a Being Who is All-Powerful and Omnipotent. In other words, after forgiveness from God and pardon from the Holy Prophet, the Muslims are advised not to listen to anyone and put their trust in God alone. If God's help would be in their support, no power can ovecome them as experienced in Badr, and if He may not help due to some reason then no one can give any help as experienced in Uhud.

211. غلول means defrauding in the spoils of war, but sometimes it is used in a general sense of fraudulence and sometimes denotes the concealment of a thing as Ibne Masood has said غلوا مصاحفكم (conceal your own records). In the present verse two interpretations can be given. Firstly, it is not becoming of a Prophet to keep something in the heart and reveal other thing by the tongue. Secondly, it is not becoming of a Prophet to be fraudulent in the distribution of booty. The Holy Prophet had become angry with those who committed a huge blunder in Uhud, but afterwards he had pardoned them. There might occur to them some whimsical misunderstanding about the Prophet that outwardly the Prophet had pardoned but there was anger in his heart to be vented at some other occasion. They are advised to observe the dignity of the Prophet and should not admit of such whims and notions which are derogatory to his excellence and innocence, his honesty and integrity, his resplendent majesty and excelling glory. They should never think that the Prophet would do anything below his Prophetic rank. The archers had left their post after the booty. Had they thought that the Prophet would defraud them about booty ? The Prophetic character is a paragon of virtue, honesty and integrity. The Muslims should not allow any filthy idea to enter their mind about the Holy Prophet. The Holy Prophet is an epitome of all moral virtues and an embodiment of all human perfections; any misunderstanding about his character is a great sin which is tantamount to kufr.

162. What, if a man who is subservient to the good pleasure of God can be equal to that who earned the wrath of God and his abode is Hell ; and what a wretched place he reached ![212]

163. There are varying degrees of men with God, and Allah sees whatever they do.[213]

١٦٢- اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ
اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ○

١٦٣- هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ○

212. The Prophet and an ordinary man cannot be equal. How can the Prophet be equal to a criminal under the displeasure of God ? A Prophet cannot do the acts of those who are under the wrath of God and are entitled to Hell. The Prophet is entirely subservient to the good pleasure of God and invites others to seek His good pleasure. It is not for a Prophet to be fraudulent.

213. The Prophets and other creatures of God are not equal. The Prophets cannot do the works of greed and lowly desires. God knows everyone, He knows their degrees and sees their actions. Would He bestow the rank of Prophethood on persons of low nature ? It is not possible.

164. God did a grace to the Believers that He sent unto them a Massenger from amongst themselves[214]—recites unto them His verses and purifies them and teaches them the Book and the Wisdom, and they aforetime were in manifest error.[215]

۱۶۴۔ لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ○

214. It is the greatest grace of God for the Believers that He sent a Messenger from amongst themselves and not from any other species apart from human species. The Prophet being human and Arabian it was easy to have company with him, to sit with him, to talk to him in the same language and to learn from him divine knowledge and to absorb all kinds of lights and blessings from him. The people around him knew well his habits, character, his life-history, his honesty, his integrity, his piety, his holiness, and what not. The people feel no difficulty in believing when the miracles are demonstrated by a man of their own clan. If an angel or a jinnee shows miracies, an idea may creep into the mind of men that those miracles are the outcome of their particular creation and as such no wonder if some people yield before such miracles ; but it is no reason that the demonstrator should be a Prophet in deed. Besides to benefit from a creature alien to man is rather difficult and to follow him is still much more difficult. In short, the Holy Prophet was sent unto mankind from mankind. The Believers should be specially thankful to God that He sent such a Messenger from whom they could easily get inspiration and knowledge, and the Messenger himself in spite of his most honourable rank and his most dignified position, is associated with them with benevolent kindness and high morality— صلی اللّٰہ علیہ وسلم

215. Four functions of raising the Prophet described in Sura Baqar are repeated here in Surah Aale Imran. These are the glorious functions described to show the resplendent dignity of the Holy Prophet. The first important purpose of raising the Prophet is to communicate the Divine Verses containing the commandments, injunctions and instructions with fundamental emphasis on the Unity of God. The people of Arabia understood their outer meaning and acted accordingly. The second important purpose of raising the Prophet is to purify the souls of those who benefited from the first function of the Messenger—who believed in the Divine Verses recited to them. It means purification is possible only when a man believes in the Divine

Verses. In other words, without Eman purification (تـزكيه) is not possible. Purification of soul means purification from internal diseases of the soul (or Nafs and heart) purification from bad morals, filthy ideas and the last images of association (شـرك). The purification was a function and an action exerted from the INNER of the Holy Prophet, whose effect on the heart and the soul cleansed the impurities and infused spiritual light. Originally purification is a spiritual and mystical silvering of the INNER SELF (باطـن) with a double process. Firstly, the impurities are burnt and secondly, the light is infused. If the mirror is not pure it cannot reflect the image correctly. Similarly if the mirror of the inner self is impure the reflection of the heavenly knowledge will be impure. Hence purification is necessary to benefit from the third and fourth function of the Prophet. The third purpose of raising the Prophet is to teach them the Book—the deep knowledge of the Quran. The profundity of the Quran is bottomless. The fourth function is to teach the Wisdom—the mystries of the Divine Laws and the secrets of Divine Knowledge. The students and disciples of the Prophet had attained the pinnacle of spiritual light and heavenly knowledge, excellent morals and fine attributes, religious insight and secular wisdom that they commanded over a major part of the world with a golden system unparalelled in the History of Mankind.

Note : Holy Book shall have a bad image in the bad soul. It is not the fault of the Holy Book that it is badly reflected, but it is the fault of the defective mirror of the inner soul that it absorbs bad image of the Holy Book. If the stomach is bad the excellent food becomes poisonous going into the stomach. The Jews had the Books, but their souls had become vile due to heedlessness towards purification. So when their souls remained unpurified they failed to understand the Divine Knowledge in its true sense, and their souls misinterpreted the Book according to their low desires, and this gradually increased in their error and went far away from guidance. No man or nation can understand the holy book without a holy self. Hence purification is the fundamental requirement to understand the profundity of the Divine Secrets and Divine Knowledge. This is why purification is put before the Book and the Wisdom. Purification (تـزكيـه) is the kernal of Islam. Prosperity depends upon تـزكيـه (purification) as the Holy Quran has put it: قدافلح من تزكیٰ. Salvation from the Hell depends upon purification. Degrees with God are achieved by means of purification. Without purification, the intention (نيـة) does not get pure and sincere, and all works depend upon نيـة —inner thought. If the intention is not pure, the actions cannot be pure and sincere. The intention cannot become pure without self-purification. The common theme of all Divine Religions is Purification (تـزكيه). (Tr.)

165. Why, when a single disaster smote you, the double whereof you had inflicted, do you say, 'Whence it has come ?' Say : this disaster befell you from your own selves.[216] Undoubtedly God is powerful over everything.

١٦٥- أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا
قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

166. And what happened to you, the day the two hosts encountered, was by God's order and for that He might know the Believers'

١٦٦- وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ
اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ○

---

216. The events of Uhud were elaborately described in order to train the followers and the coming generations, further the noble attributes of the Prophet were enumerated so that the Muslims should revere him and respect him and thank God for the great blessing in the personality of the Holy Prophet, and the coming Muslims should follow them. The Muslims living in the days of the Holy Prophet had learnt a lesson from the events of Uhud not to disobey the Holy Prophet, whether some calamity befell them or some material wealth escaped them. The sorrowful events of Uhud also provide a lesson for the Muslims following the Sahaba of the Holy Prophet. What was correct for the Sahaba is correct for the Muslims of today. The miserable plight of the Muslims can be changed into lucky days by means of the same principle—the principle of obedience to the orders of the Holy Prophet. In the current verse the events of .Uhud are again referred to engrave this important principle on the hearts of all Muslims and restrain them from the hypocritical activities which were done by the band of Hypocrites headed by Abdullah bin Ubai.

"You say with wonder why the affliction in Uhud visited you and you were fighting in the Jihad against the Unbelievers and God had promised through the Prophet that He would help you." God gives them answer, "When saying these words you should think first that the affliction which visited them is double the affliction which visited you. In Uhud your seventy-five men were killed and in Badr their seventy men were killed and seventy were made captive. Then in Uhud more than twenty men of the foe were killed in the beginning of the battle. If you got a temporary defeat in Uhud, they had received a fatal defeat in Badr. Then finally they left the battlefield of Badr while you again rallied round the Prophet and fought with a will in Uhud. In this way you have no occasion to complain of your afflicition in the Uhud Battle and get disheartened any more. If you think honestly the cause of this disaster can be traced within your own selves. Firstly, you differed from the Prophet and conferred to fight outside Medina. Secondly, the archers disobeyed the order of the Prophet. Thirdly, you had been given liberty to slay the prisoners of Badr, or release them for ransom money on this condition that as many men shall be taken of you in future, you granted them release for the ransom money ; and now the same condition is fulfilled, so there is no chance for you to wonder at the affliction which visited you in Uhud, nor you should murmur because you had yourself accepted this thing.

(The Prisoners of Badr—See Sura Anfal)

167. And that He might know those who were Hypocrites;[217] and it was said to them, 'Come, fight in the way of God or repel the foe.' They said, 'If only we knew how to fight, we would follow you!'[218] They that day were nearer to Kufr than to Eman.[219] They utter with their mouths what is not in their hearts. And Allah knows well that they conceal.[220]

١٦٧. وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا
قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ
قِتَالًا لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ
مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَّا لَيْسَ
فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

217. God is powerful over everything. He can make victorious whom He wills and He can make defeated whom He wills. He gave temporary defeat to the Muslims in Uhud not because He was not powerful over victory but because the state of affairs due to their own earning had demanded it. After all, what befell in Uhud was due to His Will and the cause of that affliction was within their selves and the reason was to bring to light the degree of Eman and sincerity of every devoted Momin and to expose the degree of hypocricy of every treacherous Hypocrite and to remove the confusion about the Momin and the Munafiq.

218. When the Leader of the Hypocrites, Abdullah bin Ubai, sought to return with three hundred men from the way, it was said to him, "Why do you go back at this critical moment ? If you are sincere in Islam fight in the way of God. If you differ from any offensive expedition, at least think of a defensive role and join with us for the sake of defence, or else fight for the sake of defending the children, wealth and property, the houses and their inmates, the city and its inhabitants, because if the enemy succeeds he shall make no difference between the Believers and the Hypocrites in taking vengeance and you shall also bear equal loss." In brief, they were besought variously with different arguments but they were irredeemable. They said, "We see no real war, nothing but a shrewd show-down ! If we had seen any real war, we would have accompanied you. However, we shall join with you if a war begins." They would also mean that if there was a reasonable encounter they would have accompanied them. It was not wise to fight against the three thousand odds with an army of one thousand souls without proper equipments. It was not a war. It was nothing but self-annihilation. By the words لونعلم قتالاً (if only we knew how to fight) they said ironically that they would have kept with them if only they knew the art of war, meaning thereby that their counsel of a defensive war was rejected as if they were not well-versed in the art of war. So, when the Prophet of Islam followed the inexperienced youngsters and rejected their counsel there was no need to join with the Muslim forces against the Heathen. Under false pretences and hypocritical explanations they went back.

219. The Hypocrites were Kafir by heart and by tongue expressed Eman and due to this oral Islam intermixed with the Muslims. That day their hypocricy was exposed openly because they left the Muslims and the Holy Prophet at the critical moment making false pretences. Before that time internally, but now externally also, they were nearer of Kufr than to Eman and by their action damaged the Muslims and empowered the Non-Muslims.

220. By the tongue they say لونعلم قتالاً لاتبعنكم (had we known how to fight we would have followed you) but do not expressly say what is in their hearts. In the hearts it was that the Muslims should be crushed and humiliated so that they should rejoice at their defeat.

168. They are those people who say to their brothers and they themselves sat back, 'Had they obeyed us they would not have been slain.'[221] Thou Say : 'Now then avert death from yourselves if you are true.'[222]

١٦٨- اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا
مَا قُتِلُوْا ۗ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

169. Think not of those who were slain in God's way as dead, but rather living with their Lord eating, drinking—

١٦٩- وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ
اَمْوَاتًا ۚ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ○

170. Rejoicing in what their Lord has given them of His bounty, and are joyful from the side of those who still have not reached them from behind them, for that no fear shall be on them, neither shall they sorrow.

١٧٠- فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ
بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

221. The Hypocrites themselves sat back like cowards and said to their brethern (Ansar of Medina) had they listened to them they would not have been killed.

222. God says to the Hypocrites, "If the life can be saved by sitting at home. now We shall see how you ward off the Death entering into your houses. If you cannot ward off the Death here, then why not die like brave men in the battlefield."

171. Joyful in blessing and bounty from God and joyful (at this fact) that Allah does not waste the wage of the Believers.[233]

١٧١ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ وَّاَنَّ اللّٰهَ
لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ

223. Sitting at ease in the houses cannot check the coming of the Death ; nevertheless, the dying man is deprived of that death which must be called an immortal life instead of death. The martyrs are given a special kind of life which is not given to other dying souls. They are granted a distinguished nearness of God and placed on high ranks and degrees. They are given provisions from Paradise. As we fly in aeroplanes in this world, the souls of the martyrs, entering into some green birds, fly in the Paradise for recreation. God knows the nature and reality of those green birds, they are beyond our imagination. While recreating in the Paradize the martyrs are extremely joyous and rapturous, exulting in martyrdom and the glorious bounties and blessings from the Divine Providence, and observing by their own eyes the accomplishments of the Divine Promises made by their Lord Cherisher through His Prophets and Messengers. They come to believe again after experience and observation that God does not void the labour of the Believers. On the contrary, He pays their wages beyond imagination. They not only rejoice in their own bliss but also rejoice at the thought of Muslim Brethern, whom they left behind in the world engaged in Jihad or occupied with some other good works, thinking that they would also receive the blessed bounties of the Paradise if they are killed like them in the way of Allah. They will have no sorrow of the future and grief for the past, they will enter into the mercy of God satisfied and peaceful.

It is said that the Martyrs of Uhud or Bair-e-Ma'oona (بیرمعونہ) had tendered a request before God to inform their brethern in the world, of the bliss and favours which were given to them as a reward for martyrdom by their Merciful Lord, so that their brothers might also hanker after those blessings and gifts of God and might not evade Jihad in the way of God. God granted their request and sent down these verses and informed the martyrs in the heaven that their message was communicated to their brothers in the world through revelation. The martyrs were overjoyed to know that God had granted their request and communicated their message to their brothers in the world.

SECTION 18

172. Those who carried out the order of God and of His Messengers after the wounds had smitten them—to all those of them who are virtuous and abstaining shall be a mighty wage (thawab),

173. Those to whom the people said, "The people (of Mecca) have gathered (equipments) against you, so fear them," but it only increased their Eman, and they said, 'Allah is sufficient for us and what an excellent Guardian is He.'[224]

۱۷۲ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ
وَاتَّقَوْا أَجْرٌ عَظِيمٌ ۝

۱۷۳ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ
جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۖ
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝

---

224. When Abu Suyfan withdrew he was pained to think that the wounded Muslims were left unfinished. After consultation he made up his mind to re-attack the Muslims. When the Holy Prophet heard that Abu Sufyan had an intention of re-invasion, he announced that the fighters who had fought last day should be ready to follow the enemey. The Muslim fighters, though severely wounded, at once responded to the Prophetic call. The Holy Prophet with his company chased the enemy up to Hamra-ul-Asad which is about eight miles away

from Medina. When Abu Sufyan came to know that Muhammad (صلی اللہ علیہ وسلم) was himself coming to fight, he was frightened and ran back to Mecca. In the way he saw the trade caravan of Abdul Qais proceeding to Medina. He gave them some money for the purpose of spreading such rumours in favour of the Meccans so that the Muslims might be terrorized. When the Caravan reached Medina they said to the people not to fight against the Meccans because they had made huge preparations to extreminate the Muslims. The Muslims were not to be terrorized by these rumours and at once said that Allah alone was sufficient for their protection and support against the whole world because He is the best Guardian. These verses were sent down for the admiration of those words of the Sahaba : حسبنا اللہ ونعم الوکیل

It is also said that Abu Sufyan while withdrawing from Uhud had left a challenge to meet again at Badr next year. The Holy Prophet accepted the challenge. Next year the Holy Prophet announced to proceed to Badr for the sake of Jihad against the Heathen. He proclaimed if no one would go with him for that Jihad, the Messenger of God would go alone. From the other side, Abu Suyfan came out of Mecca with his army. When he marched a short distance he was filled with awe and terror and could not proceed further. Announcing falsely that the conditions of femine were prevalent in Mecca, he intended to go back, but at the same time wanted that the blame should be laid on the Muslims, so that their cowardice might not be exposed. A man was going to Medina. Abu Sufyan for some coins prepared him to terrorize the Muslims by spreading false news of the great preparations being made by the Meccans against the Muslims. The Muslims were not to be frightened and said these words with confidence :

حسبنا اللہ ونعم الوکیل

The Muslims, however, reached Badr but there they found a great fair instead of Abu Sufyan and his army. They did not get booty but earned a great profit in the fair-trade and returned safe and sound. This battle or ghazwa is known as Badre Sughra (The Little Badr).

The current verses give tidings to those men who had shown again a great courage to fight with the challenging foe, though they were badly wounded in Uhud and had suffered a great loss. Hearing about the offensive march of the Muslims the Heathen went back from the way. The Muslims had named this expedition as جیش السویق the army which had gone to drink saweeq, a kind of liquor made from wheat or barley).

Note : These words : للذین احسنوا منھم واتقوا اجر عظیم are used to admire those Muslims and to singularize their dignity, otherwise they were all virtuous and God- fearing.

174. Then the Muslims returned with Allah's blessing and bounty, no evil touched them, and became subservient to the good pleasure of God and God's bounty is mighty.[225]

۱۷۴۔ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ
سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ○

175. That is Satan who frightens with his friends, therefore do not fear them but fear you Me if you have Eman.[226]

۱۷۵۔ اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا
تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

---

225. The Muslims returned with spiritual and material benefits—the good pleasure of God, the rewards of the Hereafter, the spirtual vitality, the trade benefits without a fight, without a thorn. This is the clear bounty of God. Moreover, they cast terror in the hearts of the Meccans, who were at that time the worst foe of the Muslims.

Note : In the Ghazwa of Hamraul Asad, as in Badre Sughra, the Muslims had also earned a great profit in a business with a trade carvan staying there for the purpose of trading with the population. Perhaps the words فضل in the verse refers to this material benefit.

226. The man, who is spreading intimidating rumours, is Satan or doing this by the insinuation of the Satan in order to cast terror of his friends and comrades into the Muslims. So if you have Eman (and certainly you have because you have practically demonstrated it), therefore do not fear these Satans but fear you Me.

ہر کہ ترسید از حق و تقویٰ گزید ترسد از وے جن و انس و ہر کہ دید

(One who fears God and adopts piety, The Jinn, the Man and whosoever looks him fears him.)

176. And let them not grieve thee who run towards Kufr (unbelief), they will not do any harm to God. God desires that He should not benefit them in the Hereafter, and for them is a mighty chastisement.[227]

177. Those who bought Kufr at the price of Eman, they will do no harm to God ; and for them is a painful chastisement.[228]

178. And the Unbelievers should not think that the respite we give them is something good for them ; We give them respite that they may increase in sin, and for them is a disgraceful chastisement.[229]

١٧٦۔ وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ
لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ
لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ○
١٧٧۔ إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا
اللَّهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ○
١٧٨۔ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ
لِأَنْفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ
وَلَهُمْ عَذَابٌ مُهِينٌ ○

227. The Believers do not fear the threats of the Satan. The Hypocrites, of course, run towards infidelity by the insinuations of the Satan. So do not be sorry for the treacherous activities of these cursed Hypocrites, and do not be fearful of them. They cannot harm the Religion of Allah and the Prophet of God. They are harming only their own selves. Their stern hypocricy and extreme type of treachery are indicative of their deprivation and failure in both the worlds, and making them deserving for a terrible chastisement. God's habit is the same with all haughty criminals. So be not much sorry for them.

228. Those who changed their believing nature and adopted Kufr—whether they are Jews or Christians or Idolators or Polytheists or Hypocrites or others as the Atheists—they all can do no harm but they are themselves striking the axe on their own feet which shall result in a painful chastisement.

229. It is very possible that the Unbelievers might think that if they were so much cursed and imprecated, how would they get so much worldly wealth and property. God says that the respite which is given to them is not good for them. They are given respite that they may increase in their sins. They may rejoice in their worldly pleasures, wordly wealth, worldly fame, worldly power and worldly grace for the short period of their ages, but just after death they shall receive spiritual pains, and just after resurrection both physical and spiritual pains, and finally the permanent chastisement of the Hell. The disgraceful chastisement of the Hell shall efface the last vestige of worldly pleasure from their mind. So the Unbelievers are not in a right direction, and their calculation is worng on the basis of worldly wealth. Now they should observe whether the respite and indulgence given to them is better for them or worse for them.

179. Allah is not that He may leave the Muslims in the state in which you are till He separates the holy from the unholy. And Allah is not to inform you of the Unseen, but Allah chooses out of His Messengers whom He will;[230] so believe you in Allah and His Messengers, and if you keep on believing in and warding off you are to be given a great reward (thawab).[231]

١٧٩۔ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ؕ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِىْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ۝

230. As the worldly wealth is not a criterion of God's good pleasure, the worldly disasters of the Muslims too are not due to the Divine wrath. The fact is that God does not want to leave the Muslims in a state of confusion, in which they have been up to this moment—many Unbelievers were mixed with the Believers by simply uttering the Kalemah of Islam hypocritically for treacherous ends, and it was difficult to know them before manifest exposition of their hypocritical interior. So it was necessary that such events should take place which might differentiate the bonafide from the perfidious, the traitors from the faithful and the holy from the unholy. No doubt, it was easy for God to declare the names and actions of the Hypocrites without putting the whole crowd to a test, but the Divine Wisdom did not demand it. He does not inform the common men about the Unseen facts so generally. Of course, He selects His Messengers from the chosen few and informs them about the Unseen facts as much as He deems worthwhile. In brief the Common Men are not informed about the Unseen without a medium (directly). Only the Prophets are given the knowledge of the Unseen but as much as God wills.

231. It is not much useful for you to go deep into the special affair (which God has with His Prophets) and the general practice of God about the separation of the holy from the unholy. Your business, which is the cause and source of your success and prosperity in both the worlds, is to believe in the words of God and the Messenger and keep piety and ward off evil. If you have done this, you have earned everything.

180. And let not think those, who are niggardly with the thing which God has given them by His grace, that this (parsimonious withholding) is something better for them, nay ! it is worse for them, Necklace shall be hung about their necks of the wealth of which they were niggardly on the Resurrection Day.[232] And Allah is the heir of the heavens and the earth.[233] And Allah what you do knows well.[234]

١٨٠- وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتٰهُمُ اللّٰهُ مِنْ
فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ
سَيُطَوَّقُونَ مَا بَخِلُوا بِهٖ يَوْمَ الْقِيٰمَةِ ۗ وَلِلّٰهِ
مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَاللّٰهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ۝

---

232. A greater part of this Surah from the beginning was connected with the People of the Book (Jews and Christians). Afterwards the necessary details of Uhud Battle were elaborated. From here again the vices of the People of the Book are described. The Jews were especially harmful and troublesome to the Muslims, the Hypocrites generally came out of the jews. In the above verses it was stated that God would definitely separate the holy from the unholy, so as this separation was discernible at the time of bodily Jihad, it was also discernible at the time of monetary Jihad. It is told, therefore, that as the Jew-Hypocrites run away from Jihad, they also abstain from expending wealth. But as the indulgence in physical luxuries for the temporary lifetime of this world is not beneficial for them, similarly their hoarding of heaps of wealth in utter miserliness is not something good for themselves. If suppose there comes no worldly disaster, at last the hoarded wealth shall be hung Hereafter, in the form of punishment and chastisement, about their necks. In these verses the Muslims are also warned of the dangerous consequences of miserliness. The Muslims should never abstain from paying off the Zakat and expending their wealth in necessary items enjoined by God. Otherwise, according to Traditions, whosoever abstains from zakat, his wealth shall be hung about his neck in the form of a very venomous dragon. (God forbid).

233. 'And to God belongs the inheritance of the heavens and the earth' means that man will die and leave behind his wealth in the hand of God, Who is the Real Owner of everything. If a man expends his wealth in the way of God by his own free will, he will get reward (thawab).

234. God knows everyone—who is generous and who is niggardly—He shall give the recompense according to the intention of the individual and the nature of his action.

SECTION 19

181. No doubt, Allah heard the speech of those who said, 'Allah is poor and we are wealthy.'[235] Now we shall write down their remark and the bloodshed of the Prophets they had done without right, and We shall say, 'Taste the chastisement of the burning Fire.'[236]

١٨١- لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ
وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ
الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ○

235. The Jews not only abstain from expending in the way of God due to miserliness but when they hear the Divine Command of expending in the way of God, they make fun and become highly insensible to shame and utter insolent words against the glory of God. When the verse مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا (who is he who will lend unto Allah a goodly loan) was sent down the Jews said, "Allah wants debt from us. It means Allah is poor and we are rich," even though an imbecile can understand that construing the expenditure in good ways for the sake of God to lending of loan unto Allah is an expression of extreme mercy and kindness. God is above need, and the wealth which is given or expended in His way does not do any good to God, it only does good to the expender or to those who are the recipient. Though everything is the ownership of God and it is His extreme kindness that He has assumed the responsibility of paying the best recompense of the wealth expended and called it as debt to emphasise its return. But the Jews instead of paying gratitude began to make fun of these words due to their inward blindness and treachery, and did not feel shame in uttering derogatory words against the supreme excellence of God. So God says that Allah has heard their absurd words and they should await the adjudgment of these evil words.

236. According to the general rule these unholy and cursed words of the jews are also recorded in the Book of evil actions, where other unholy and cursed words of their nation are already written, e.g. the slaying of Prophets. While the evil words of the jews present a bad sample of their dealing with God, the slaying of Prophets present a deplorable model of reverence for the Prophets. When this complete record shall be presented before God on the Resurrection Day then it will be said to them, "Lo ! Taste the chastisement of your treacheries, and as you had burnt the hearts of the Friends of God in the world by your taunts and mockery, now you taste the chastisement of the burning."

182. 'It is the recompense of that which you have forwarded by your hands and Allah never does injustice (wrong) to His servants.'[237]

١٨٢- ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۚ

183. Those people who say that God has bidden them not to believe in any Messenger until he brings to them a sacrifice that Fire may devour it[238] thou say : 'Many Messengers have come to you before me with clear signs, and with that too you spoke of, then why did you slay them if you are right ?'[239]

١٨٣- اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

237. What you earned came before you. There is not the slightest injustice on the part of God. Injustice is not the attribute of God. If, suppose, doing injustice would have been His quality then this attribute would have also been perfect and unlimited like other attributes. So if God is supposed (God forbid) as Unjust, then He cannot be mere oppressor or unjust, on that supposition He would be All-Tyrant (ظلام) and All-Cruel, Omni-Tyrant and Omni-Cruel. An atom of His tyranny will be greater than Himalaya. By using the word ظلّام (All-Tyrant) God has shown that devising an atom of tyranny for His Divine Excellency is equivalent to calling Him as the Superlative Tyrant.

تعالى الله عمّا يقول الظالمون علوّاً كبيرا

(Allah is far above what the wrong-doers say, the Most High, the All-Great.)

238. Some of the Prophets had shown this miracle that when some sacrifice or thing was vowed to Allah, a Fire from heaven came and it burnt or devoured the sacrifice or the thing vowed. It was a sign of acceptance from God. A story of this kind about Hazrat Sulaiman (عليه السلام) is also narrated in the Bible. Now the Jews pretended not to believe any Messenger who did not show such a Miracle. And the Jews said that God had made a covenant with them to this effect. This was a great lie because there was no such order in their Book, nor it is today, and nor it can be proved that every Prophet was endowed with this Miracle. The Prophets have been endowed with different miracles according to their peculiar conditions and circumstances. It is not imperative that every Prophet should show the same miracle, otherwise he is unbelievable !

239. If you are true in this claim and your believing in the Holy Prophet depends upon the demonstration of this particular miracle, then why did you slay the Prophets who also brought this particular miracle with other testifying signs of their truthfulness ? From this heinous crime of your ancestors, on which you are still depending, it can be rightly inferred that your non-conforming attitude towards the Prophets shown by laying stress on this particular miracle, is nonetheless your false pretension and obstinacy—that you would not believe unless the Prophet shows you the same miracle.

184. But if they deny thee, then so many Messengers had been denied before thee who had brought clear signs and the psalms and the Book illuminating.[240]

١٨٤- فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِالْبَيِّنَٰتِ وَالزُّبُرِ وَالْكِتَٰبِ الْمُنِيرِ ۝

185. Every soul shall taste of death and you shall be paid full wages on the Resurrection Day.[241] Then whosoever is kept away from the Hell and admitted to Paradise—he definitely succeeded. And the life of this world is nothing but a possession of delusion.[242]

١٨٥- كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَوٰةُ الدُّنْيَآ إِلَّا مَتَٰعُ الْغُرُورِ ۝

240. The Holy Prophet is consoled not to be sorry for the perverseness and obstinacy of these cursed fellows. Many Prophets have been rejected before you, who came with clear signs (miracles), guiding pamphlets and illuminating Books from God. The wicked ones have been habituated to denying the truthful fellows who brought guidance to mankind. You have, therefore, experienced nothing new.

241. Every soul shall have to taste of death. Afterwards on the Day of Resurrection every false and truthful individual shall be given full recompense of his deeds—full because some portion of the recompense may be given in this world or in the grave before Resurrection.

242. The temporary comforts and decorations of the world are but things of delusion. Some of the foolish fellows are fascinated with the illusionary charms of the worldly life and become oblivious of the Hereafter, whereas the real success of man is that he should ponder over the end of this life and do such deeds which may save him from chastisement of God and lead him to Paradise, the house of God's good pleasure.

Note : This verse also presents a negation of those so-called Renunciants who assert that they neither seek the Paradise nor fear the Hell. This verse clearly shows that entering the Paradise and security from the Hell is the Real Success. No sublime success can be achieved beyond Paradise. Around Paradise is but وحولها ندندن (according to the Tradition of the Holy Prophet). May God bestow upon us this success by His grace and mercy !

186. Verily you shall be tried in your wealth and in your selves and, of course, you shall hear from the People of the past Books and from the polytheists slander enormous. And if you keep patient and be abstaining—they are deeds of lofty determination (and courage).[243]

١٨٦. لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۣوَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ○

243. This is an address to the Muslims that in future also you shall be tried in your persons and possessions and you will have to give all sorts of sacrifice. You will have to bear all sorts of difficulties and troubles. You will have to be killed in the way of God, you will have to suffer wounds and imprisonment in the way of God. Sometimes you will fall ill, sometimes your wealth and possessions will suffer loss, sometimes your kith and kin will be separated from you. In addition you will hear from the Jews, Christians, Idolators, Atheists and other Associaters, heart-rending slanders and will be subjected to severe torments by their profane language against your Religion and against your Prophet. The remedy of all such pains and sufferings is patience and fear of God. If you grapple with these difficulties patiently and fearing God, lead a good and pious life and adhere to the Quran and Sunnah, then it will surely be the deed of great courage and true constancy.

Note : According to a Tradition of Bukhari this verse was sent down before the event of Badr. The order of fighting came afterwards. Nevetheless, the order of keeping patient and abstaining still exists, despite the constitutionalism of fighting, in its normal form and it was followed to the last. Of course, it is necessary to distinguish the occasions of patience and abstaining from those of being severe and harsh, and they can be known by the laws of Shariah.

This verse is perhaps inserted here to advise the Muslims not to be overpowered by anger at the provocative insolence and treacheries of the Hypocrites and the Unbelievers, because they will have to hear more from them in future and bear miseries at their hands. They should be prepared for the worst. Moreover, the delusions of the worldly life may not make you negligent of this thing that God shall be putting you to trials of body and wealth.

187. When God took compact with the People of the Book that 'You shall expound it to the people and shall not hide it,' then they threw that covenant behind their backs and sold it for a little price—so what a bad purchase they make.[244]

١٨٧- وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَٰبَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ۝

244. The Scholars from the People of the Book were bound to make clear the commandments and tidings contained in the Divine Book under a compact which was taken with them by God through the Messengers. They were bound under the same compact not to conceal anything given in the Books, either about the laws and injunctions, or about the Last Prophet. They were also bound by the same compact to give correct interpretation of the Books and abstain from distorting the facts and. perverting the sense of the verses. They were also bound not to omit the scripts in any form, nor change the words and verses, nor add anything to the Books by their own wisdom or out of their own personal ends. But alas ! the Jews and Christians did not care about the Covenant a bit, and for the sake of small worldly gain they broke the Covenant, changed the words and verses of the Books, changed the meaning of the verses and added new verses to the Books for the sake of small coins. They distorted the meaning of the verses and concealed what was most imperative to reveal—the tidings and qualities of the Last Messenger. They were miserly in imparting knowledge as they were miserly in parting with material wealth, not for the sake of any noble aim but on account of extreme lust for worldly benefits. An implicit instruction is also there in these verses for the Muslims in general and for the Scholars of Islam in particular.

Note : The Scholars of Islam have maintained glorious standards. But nowadays the lust for money and fame has increased in all quarters. So this section is also affected by the general atmosphere. This is why "purification" (تزکیہ) must precede the acquisition of knowledge as referred to in the verses describing the four functions of the Prophet in Sura Baqar, Surah Aal-e-Imran and Sura Juma. (Tr.)

188. Think not those who rejoice in their doing and want praise for what they have not done, so do not think them secure from chastisement ; and for them is a terrible chastisement.[245]

١٨٨۔ لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ
اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

245. The Jews had become so much demoralized that their integrity in Religious affairs was entirely destroyed by the extremely love for worldly gains. They had no fear of God in giving wrong 'fatwa' to the people. For small coins they issued wrong 'fatwa' (answer to a religious enquiry). The bribery had become in vogue among the Scholars of the Jews. In order to establish and maintain their hegemony in Religion they tried to keep the masses in dark about the attributes and signs of the Last Prophet, which were given in the Taurah. In spite of this treachery, they posed to prove themselves deserving for praise for non-performance. They exploited the confidence of the people by doing treacherous activities. They exploited the credulous nature of masses and make them believe their wrong intepretations of the Books. In spite of all these irreligious activities they wanted false admiration from the masses. They were excessively prone to self-egotism and they wanted that the masses should count them great scholars and great servants of Religion.

The Hypocrites had a similar role. They refrained from Religious services especially Jihad against the Infidels. They sat in their houses to save their life and wealth and were glad at their performance. But when the Prophet returned from some expedition the Hypocrites buttered and flattered the Prophet to hear some words in their praise from the Prophet or the Followers in order to remove their shame for a good social mixation.

All such wicked fellows are warned to avoid treacherous and subversive activities, otherwise no one can deliver them from the terrible chastisement of God in this world and in the next world. Such treacherous fellows do suffer disgrace and humiliation in this world also. But if they are saved by some reason in this world they cannot escape the chastisement of the Hereafter by any device.

Note : There is an implicit instruction to this Ummat in these verses. The Muslims should not delight in bad deeds, and should not exult in good deeds. They should not be expectant of praise for the good work they have not done. Nay, they should not aspire for praise even if they have done a good work.

189. **And for God alone is the Kingdom of the heavens and the earth, and God is powerful over everything.**[246]

۱۸۹۔ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

246. Now God describes His transcendent state of power and sovereignty over the entire Universe. The heavens and the earth are the domain of God, so the Jews, the Christians, the Hypocrites, the Atheists, the Idolators and the Associators should not be led away by the self-conceited thought of deliverance and prosperity, or by the thought of running away from this Universe. A man can move from this Earth to the Moon or the Jupiter. But Moon and Jupiter are not situated somewhere beyond the domain of God. Consequently, there is no shelter for a criminal to save himself from the seizure of Divine chastisement. No body can go out of His infinite power and His authoritative jurisdiction.

SECTION 20

190. No doubt in the creation of the heavens and the earth and in the alteration of night and day there are signs for the men of wisdom—[247]

١٩٠- اِنَّ فِیۡ خَلۡقِ السَّمٰوٰتِ وَالۡاَرۡضِ وَاخۡتِلَافِ
الَّیۡلِ وَالنَّهَارِ لَاٰیٰتٍ لِّاُولِی الۡاَلۡبَابِ ۚۙ

247. The central theme of the Holy Quran is Tauheed. The Christians had spoiled Tauheed by propounding the Theory of Anthropomorphism like the Idolators. The personality of Jesus Christ was identified with Divinity. Afterwards, the Doctrine of Trinity absolutely destroyed the structure of Unitarian Ideology, the essence of all Divine Constitutions sent down to mankind. Similarly, the Jews began to cherish preposterous ideals against the Divine Glory and the Attributes of God. They spoiled the Unity of God in a very treacherous way. The Idolators had made thousands of gods.

In this concluding section of the Sura God has again laid emphasis on the Unity of God. The Book of the Universe also provides a clear proof of the Divine Unity provided they reflect upon the Book of the Universe. This vast Universe is permanently providing a living proof of Divine Oneness.

When a wise man reflects upon the creation of the heavens and the earth, their strange and wonderful conditions, their amazing fortitude and astonishing interconnections, the strong and firm system of days and nights, the arrangement of the stars, the moon and the sun and their lofty administration, he is compelled to believe that this whole systematic firmament has not become a reality without the marvellous planning of a Supernatural Power. Without this Power neither the coming into existence of this great Universe is possible, nor its administration and control is thinkable. The whole system cannot survive without the supreme control of a great powerful Ruler, Who has, by His infinite power, appointed the orbit of every big and small creature. No creature can cross his limited borders fixed by the Providence. If any one part of this monstrous machinery or a single individual of this huge workshop were out of His boundless control and power the whole collective system of this great Universe would have been utterly destroyed. A wise man after meditation is transported with the love of God and remember him in all circumstances and movements, as Hazrat Aisha says about the Holy Prophet : كان يذكر الله على كل احيانه —he remembered God in all his whiles.

The prayer is also the remembrance of God. It is why the Holy Prophet has said that one who cannot say the prayer standing should perform it sitting, and one who cannot sit should perform it lying. It is given in some Traditions that the Holy Prophet standing, sitting, lying, in every condition remembered God and wept throughout the night in which these verses were sent down.

191. Those who remember Allah standing and sitting and lying on their sides and reflect upon the creation of the heavens and the earth : 'Our Lord, Thou hast not created it in vain. Thou art pure from all defects, so save us from the chastisement of the Hell.'[248]

١٩١- ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَـٰذَا بَـٰطِلًا سُبْحَـٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ۝

248. The wise men after remembering and meditating say, "O Lord ! you have not created this great Universe without any purpose. Definitely this great and wonderful system must result in a very great End—the Next Universe—more formidable and more parmanent and everlasting." In other words, the mind of the wise man, remembering and meditating, is translated from this world to the other world, which is the final result of this worldly life. This is why shelter is sought from the chastisement of the Hell, and in glorifying His Oneness it is tacitly declared that those men are stupid and absurd, who do not recognize God despite the manifest signs of His supernatural power, who under-rate the Dignity of God, who consider this Universe as a purposeless creation or a plaything. God is above all such absurd notions. From this verse it is inferred that that reflection on the heavens and the earth and other creations of God would be sensible and judicious which results in the remembrance of God and in the attention towards the Hereafter; otherwise it would be a phantastic vision. As for those materialists who are entangled in the net of these creations and do not reach the real recognition of God they are not wise in the language of the Quran, though they are admired as great scientists and scholars by the world. They are the superlative fools and ignorant of the highest degree because they could not reach the Absolute Reality and lost their precious life and labour wandering in the valleys of darkness.

Note : Zikr (Remembrance) first and then Fikr (Reflection). Fikr without Zikr is dangerous according to the present verse. The western scientists and philosophers became Materialists because their reflection and meditation was not characterized by Zikrullah. Modern world is recklessly proceeding towards Materialism, because observation and speculation is deviod of Zikrullah. (Tr.)

192. 'O our Lord ! whomsoever Thou admittest into the Hell, Thou hast abased him ;[249] and no one is the helper of the sinners.'[250]

١٩٢- رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ
وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٍ ○

193. 'Our Lord ! We have heard a Caller calling us to believe saying : 'Believe in your Lord,'[251] so we have believed.'[252] 'O our Lord! now forgive us our sins and remove from us our evils and give us death with the good people !'[253]

١٩٣- رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ
ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا
وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ○

194. 'O our Lord ! give us what Thou hast promised us through Thy Messengers and abase us not on the Day of Resurrection. Certainly Thou dost not do against Thy promise.'[254]

١٩٤- رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا
يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ ○

249. The Hell is a place of abasement. The degree of abasement is proportional to the period of living in the Hell. According to this principle the permanent abasement is destined for the Unbelievers only. The Believers shall not suffer such an abasement if on account of sins they are admitted to the Hell. After purification the Believers shall be admitted to Paradize. The Unbelievers shall not be purified as the Holy Quran says : ولا يزكيهم يوم القيمة

250. No one can save a criminal whom God wills to chastise in the Hell. It means no one can dare to save a man who is rebellious to God. As for the intercession of the believing sinners, it will be done by the permission of God. So this verse does not abrogate intercession.

251. Munadi (Caller) here means the Holy Prophet who called the world with a great voice, or it means the Holy Quran whose call reached the remotest corner of the world.

252. Formerly Eman based on reason was described, here Eman based on hearing is stated. It includes the belief in the Prophet and the belief in the Quran.

253. These Believers pray to God to forgive them their great sins and acquit them of their minor evils and raise them from amongst the good and obedient servants in the Hereafter.

254. They pray to God to fulfil His promises which He made with them through His Prophets—Victory over the enemies of God and Paradise and Rizwan (Good Pleasure) in the Hereafter. They pray to God that they may not suffer the least humiliation on the Day of Resurrection in front of the Unbelievers and Hypocrites. It means they should be safeguarded from such actions which are the cause of disgrace and humiliation on the Resurrection Day, because God does not fail in His promise, while human beings can fail to benefit from His promises.

195. Then their Lord granted them their prayer answering. 'I do not waste the labour of any labourer of you—male or female—you are one altogether.[255] Then those people who migrated and were expelled from their houses and were afflicted in My way and fought and were killed, of course, I shall acquit them of their evils and admit them to the gardens underneath which rivers flow.' This is the recompense from Allah and with God is good recompense.[256]

۱۹۵۔ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ عَامِلٍ
مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّن بَعْضٍ ۖ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُوذُوا
فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِندِ اللَّهِ ۗ وَاللَّهُ
عِندَهُ حُسْنُ الثَّوَابِ ۝

255. God granted the prayers of the Believers and answered them in a most benevolent way that He does not waste the labour of any individual, man or woman, in this world or in the next world. Everyone shall reap the results of his/her actions. A woman can also achieve that glory by dint of her deeds as a man can attain. Men and women both are the members of the human race. Both are created from the same human father – Hazrat Adam—and both are joined by the one Islamic relation, both are partners in the social and collective life of the world, hence both are partners in deeds and their fruits. According to Traditions Hazrat Umme Salma asked the Holy Prophet that Quran did not mention about the role of women in deeds like Hijrat and other good actions, so they were given answer in this verse.

256. When the smallest action of a worker is not wasted, what to speak of those brave men of God who not only left the evils but also left the land of Kufr ! They gave up their homeland, their land and property, their kith and kin, their wealth and possessions and what not, for the sake of God and migrated to Darul Islam—Land of Islam—being cruelly oppressed and persecuted by the Unbelievers (Kuffar). The Unbelievers did all this because the Muslims took the name of ONE GOD and announced His Kalemah: La Ilaha Illallahu Muhammadur Rasoolu'llahe (لا اله الا الله محمد رسول الله). The Holy Quran says, "The Unbelievers expelled the Messenger and you also, because you believe in Allah, your Lord." (Verse I, Surah Mumtahinah-LX). The Holy Quran says, "And they did not take vengeance from the Believers except that they had believed in Allah, the Mighty, the Owner of Praise." (Verse 8, LXXXV). In short the Non-Muslims have always been oppressing the Muslims due to their Eman in one Allah. Sometimes the Muslims succumbed to persecution, and sometimes they fought against the Infidels and gave up their life in the way of God and became Martyr. These martyrs are the beloved servants of God. God is very Kind to them and forgives them their faults and sins. The Paradise is waiting for such good and pious souls. Their recompense is with Allah alone. It cannot be obtained from any other place other than God. It can also mean that a better recompense awaits them—the Sight of God—the greatest blessing which shall be given to the Inhabitants of Paradise. May God bestow this supreme blessing on me, on you and on all the Muslims !

196. Let not the movements of the Unbelievers in the cities delude thee.

١٩٦- لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۝

197. A little availing, then their abode is Hell and that is a very bad abode.

١٩٧- مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ۝

198. But those people who feared their Lord—for them there are gardens beneath which rivers flow, dwelling therein for ever—a hospitality from Allah ; and what is with Allah is far better for the virtuous.[257]

١٩٨- لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ
اللَّهِ ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۝

---

257. The Unbelievers are proud of their economic activities in the world. They earn wealth of the world. Being heedless of the next world they are proud of their wealth and power. They go to and fro in the land, strutting hither and thither, motoring from one place to the other with pompous ostentation. The Muslims are advised not to be deluded at the pomp and show of the Unbelievers. What is given to them is but a temporary enjoyment, which is insignificant before the bounties and blessings of the Paradise. If a man is sentenced to death or life imprisonment (for his crimes) after a pompous banquet, that man is not lucky ; he is the most unlucky fellow. Lucky is he who prepares for the highest and the permanent enjoyment, suffering some temporary pains and miseries in his hard struggle for his goal. The eternal peace and enjoyment of the Hereafter is far better than the temporary comforts and luxuries of this world. Such prosperous Believers will be entertained by the angels as honourable guests by the order of God, because the guests do not labour for the meals and drinks and other comforts, they are served by the hosts with all possible provisions befitting their ranks. The Believers getting salvation shall be entertained by the angels in the Paradise by the order of God, the Real Host of the Believers.

199. And among the people of the Book there are also some who believe in Allah and what is sent down upon you and what is sent down upon them humbling before God, not selling the verses of God for a small price. They are those for whom there is wage with their Lord.[258] No doubt Allah is swift in reckoning.[259]

١٩٩۔ وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ
اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ
لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اُولٰٓئِكَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝

258. In the above comments the condition of the pious men in general was described. Now the pious among the People of the Book are especially described i.e. those People of the Book who correctly believed in God, accepted the Holy Quran, and because the Quran itself confirms the Taurat and the Bible they also accepted them, but not in that way as the world-worshipping Ahbar (Scholars among the Jews and Christians) accepted, that they concealed the verses of God for a little benefit of the world or changed them, nay, they humbled before God with meekness and sincerity, and as He had sent down Books they correctly accepted them in their original form, neither concealed the good tidings, nor changed the commandments—for such holy and righteous People of the Book there is special wage with God. The Holy Quran and Tradition prove it that such People of the Book shall be given double wage.

259. The Day of Reckoning is not far away, it shall come soon, and when the reckoning begins the account shall be settled to the last penny.

200. 'O Believers ! keep patient and be stern against the enemy in encounter and be engaged, and fear you Allah so that you may reach your desired goal.'260

٢٠٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ

---

260. Finally the Muslims of the whole world are given a very important and comprehensive instruction, which is in reality the substance of the whole Surah. If the Muslims want glory and success in this world and the other world they should be steadfast in obedience amidst all difficulties and adverse circumstances. They should be dauntless against the enemy and show perseverance in facing them. They should protect Islam and the Laws of Islam. They should prove an iron wall against the onslaught of the enemies of Islam. They should sacrifice their souls, but never bow down their heads before the anti-Islam forces. They should collect power from all corners of their national resources against the Enemies of Allah :

"And make ready for the fight with them whatever you can collect from power and the horses tethered, to cast terror on the enemies of Allah and your enemies and others besides them whom you know not, God knows them." (Verse 60, VIII).

In every action and in all circumstances the Muslims should fear God and no one else. If they follow these golden instructions they will certainly reach the goal by the grace of God.

اَللّٰهُمَّ اجْعَلْنَا مُفْلِحِيْنَ وَفَائِزِيْنَ بِفَضْلِكَ وَرَحْمَتِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ - اٰمين

'O God ! Make us of those who are prosperous and successful, by Thy grace and mercy, in this world and in the other world.' Amen.

According to Tradition when the Holy prophet woke up in the night for Tahajjud Prayer he recited these last ten verses of Surah Aale-Imran from ان فی خلق السموات والارض واختلاف to the end raising his eyes towards the sky. The Sura Aal-e-Imran ends by His grace and succour. So praise to God and be peace upon His Messenger millions and millions !

———:o:———

اٰیاتها ۱۷۶ سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ رکوعاتها ۲۴

SURA NISA—SENT DOWN IN MEDINA, VERSES-176, SECTIONS-24

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Mankind ! Fear your Lord Who created you of a single soul and from it created its mate and scattered abroad from the pair of them many men and women;[1] and fear God by whom you demand one of another, and be careful of wombs[2] Surely God is Watcher over you.[3]

١- يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ
نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ
بِهٖ وَالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ○

---

1. First God created Eve from the left rib of Hazrat Adam (آدمؑ) and then from the pair of them (Adam & Eve) created all other men and women and scattered them in the length and breadth of the Earth. So, in reality, God created all mankind from one soul and one person. It means when God has brought you from the state of non-existence into existence and has given you all kinds of provisions for your livelihood and sustenance, so it is imperative to fear Him and obey Him.

Two inferences follow from this fact : (1) God is the Creator and Inventor of all mankind. (2) The primary cause of the creation of mankind is one soul—Hazrat Adam, the father of mankind. From these facts it is known that our original relation is with God, because the relation between the Primary Cause and Effect is greater than any other relation between other things. After this relation comes the relation which exists among different individuals of mankind, because the source of their creation is one soul. This reality leads to this conclusion that in the first instance the obedience to God should be imperative on all mankind because God is our Originator and Creator. In the second instance good behaviour with one another should be imperative on the human race, because one soul has been the first cause of our creation and origination,

and the mutual relation between human beings is far stronger and greater than the relation with other species. This is why according to Reason and according to Shariah the good behaviour among mankind is so necessary and excellent, and bad behaviour among mankind is so detestable and hateful, that other relations with other creations do not have such importance.

Sheikh Sa'adi has rightly said as a correct interpretation of this verse that human beings are just like the organs of a single body because in creation they spring forth from one individual soul :

بنی آدم اعضائے یک دیگر اند　　که در آفرینش زیک جوہر اند
چو عضوے بدرد آورد روزگار　　دگر عضو را نماند قرار

(If one organ of the body aches with pain, other organs do also become restless. So God instructs mankind first to obey God, and then to behave fairly with one another, on the basis of the Principle of Creation.)

2. Apart from this reason that God is our Creator and Sustainer another reason to fear God is that you demand your rights from one another by His name and by His vow for the sake of fairness and confidence. When the mutual transactions of mankind also depend upon God, so obedience to Him becames more emphatic and imperative. Afterwards, God also orders mankind to be careful about the rights of blood relations. Men should abstain from bad behaviour and should never cut blood relations. The general good behaviour with other human beings was mentioned in the first part of the verse on the Principle of Creation, in the second part of the verse special emphasis is laid on the behaviour with the near relations because of closer affinity. The rights of near relations are greater than the rights of other human beings and other distant relations.

حدیث۔ قال اللہ تبارک وتعالیٰ انا اللہ وانا الرحمٰن خلقت الرحم وشققت لہا
(ا) من اسمی فمن وصلہا وصلتہ ومن قطعہا قطعتہ

Note : Hadise Qudsi is the saying of God expressed by the Holy Prophet in his words :

(a) Allah the Most High has said, "I am Allah and I am Rahman. I have created the Womb (رحم) and have split her from within by My Name (Rahman رحمٰن). So, whoso joins her, I shall join him (with My mercy) and whoso cuts her, I shall cut him (from My mercy.)" (Abu Dawood).

حدیث (ب) خلق اللہ فلما فرغ منہ قامت الرحم فاخذت بحقوی الرحمٰن فقال منہ۔ قالت ہٰذا مقام العائذ منک من القطیعۃ
قال اترضین ان اصل من وصلک واقطع من قطعک۔ قالت یارب بلیٰ یارب قال فذاک
حدیث (ج) الرحم شجنۃ من الرحمٰن۔ فقال اللہ من وصلک وصلتہ ومن قطعک قطعتہ،

(b) Abu Huraira has said from the Holy Prophet (be peace on him), "Allah created the creations, when He disposed of, the Womb (رحم) stood up and held up the back of Rahman, Who said to her, 'Stay !' She said. 'This is the

place of that man who begs Thy shelter from the cutting (of blood relations).' God said, 'Would thou be pleased with that I join him who joins thee and cut him (from mercy) who cuts thee.' She said, 'Yes ! my Lord.' God said, 'This will be.' (Bukhari & Muslim)

(c) Hazrat Aisha has said from the Holy Prophet, "The Womb, (رحم) is hanging against the Throne of God (عرش الله) praying 'Whoso joins me Allah may join him, and whoso cuts me Allah may cut him' (from His mercy)" (Bukhari & Muslim)

These Traditions prove that womb-relations are more important in the eyes of God. They are entitled to greater care, and primary consideration is to be given to their rights and requirements. Other relatives come next and other Mulims come still next and finally all human beings.

In short, the Principle of Common Origin is the basis and root cause of human behaviour among mankind in the world. The blood relation or the dependence of the poor provide additional cause to the main cause for special and privileged treatment. As such, the Womb-relations and the poor men have double cause of receiving special attention—the cause of Common Origin and the cause of blood-relation or dependence. Another factor which adds to these two causes is the endorsement from the Divine Command—'that the wombs and the poor men deserve special attention,' so mankind should pay special attention to the rights of womb-relations and the rights of the poor men.

3. The Current Surah generally describes the Laws pertaining to the human relations and the mutual rights and duties of mankind based on the fundamental Principle of Common Origin and the basic Principle of Human Sympathy. Laws cannot survive if they have no sound basis. The Quranic Laws or the Laws of Shariat are based on sound basic principles. Their validity cannot be challenged by Time or Space. Hence the Laws of the Quran are not subject to change in Time & Space. The enemies of Islam have spoiled much of their time and energy to prove that the Laws of the Quran cannot mark the time and space and so they have become hackneyed or time-worn. This verse has firstly enunciated the general principle of human nature and human origin and then deduced the Laws. If human nature of the whole mankind is a thing not to be changed the Laws deduced from the principle of human nature connot be changed also. The environmental changes do not change the absolute character of the human nature of whole mankind. Consequently the environmental changes cannot change the absolute character of the Quranic Laws.

2. And give away the orphans their property and do not exchange the corrupt for the good, and devour not their wealth with your wealth, that is a great curse.[4]

٢. وَاٰتُوا الْيَتٰمٰۤى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْۤا اَمْوَالَهُمْ اِلٰۤى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ○

4. The guardian of the orphans, whose father has died, is ordered to restore them their property when they become mature. The guardian of the orphans is prohibited to take any good thing from his wealth and put a bad thing in place of the good thing. The guardian is also forbidden to devour the wealth of the orphan by mixing the things of the orphan with his own things, e.g., the guardian is allowed to manage the meals of the orphan with own meals in common, but in this management the orphan should not be given any loss. Under this pretence the wealth of the orphan should not be devoured, because devouring the wealth of an orphan is a great curse whose effects are very destructive in both the worlds. It is a very great crime and a great sin.

The commandments dealing with the orphans are given priority to the commadments about the womb-relations because an orphan deserves more care and kindness owing to his helplessness, feebility and meekness. A careful management of the property of an orphan is enjoined so that the orphan may not suffer any loss, whatsoever. Some more injunctions are given about the orphans, which lay stress on the careful management of the ward's property and possessions. These injunctions and inculcations are delivered for all the orphans in general, but the laws about orphans who have some blood-relations have got still stricter inculcation. The main reason for the revelation of this verse and its close connection with its context is the importance of the rights of the relative orphans because the guardian of an orphan is generally his near relative. Islam does not allow to oppress or deprive the weak of the rights. Islam is a Religion of Justice.

In the days of the Holy Prophet the orphans were deprived of their property and were left in destitution. The Quran came and stroke a strong blow at the evil practices of the world.

3. If you fear that you will not act justly in case of the orphan girls, then marry other women who seem good to you two, three, four ;[5] but if you fear that you will not do justice to them, then only one you should marry, or a captive that your right hands possess.[6] In this it is likelier that you will not bend towards one side.[7]

٣. وَإِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۚ ذٰلِكَ اَدْنٰۤى اَلَّا تَعُوْلُوْا ۟

---

5. It is mentioned in some of the right Traditions that about the orphan girls, who were under the patronage of their guardians and also shared the property with the guardian due to close relation, two conditions would arise. Sometimes the beauty and wealth of the orphan girl were both liked by the guardian, so he himself married her for a small amount of dowry-gift, because no one else was there to demand her right from him. And sometimes the guardian would not like her beauty but wanted her wealth. In case he married the orphan girl elsewhere, her wealth would go out of his control and possession. So he would himself marry the girl to keep the possession of her share but did not love her. At this the current verse was sent down. The guardians are instructed to do full justice to the orphan girls. If they fear that they will not act justly and will default in the performance of their just duties and in the observance of their legitimate rights they should not take them as their wives. They are allowed to marry other women even to the number of four, provided they deal with them according to justice as given below. In this way the orphan girls shall not be put to loss and you will continue to claim their rights when they are married elsewhere.

6. If you fear that you will not treat them with equality and justice then you should be contented with one wife with no captive, or one wife with one captive, or more than one captive.

7. If you act upon these injunctions it is likelier that you will not fall in sin by committing injustice.

Note : If a man has more than one wife it is obligatory to keep equality in fooding, lodging, sleeping and other things. If the equality in sleeping etc. is not observed his one side of the body will be paralysed and will creep or crawl by the other side in the Hereafter. If a man has a free woman and one slave woman in his marriage then the slave wife shall get the half of the sleeping turns. But if the slave woman is his own possession she has no right in the sleeping turn. It depends upon the pleasure of the master.

4. And give away the women their dowry-gifts with pleasure,[8] but if they leave a portion thereof for you of their own accord then consume it tasteful, wholesome.[9]

٤. وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ۚ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْٓـًٔا مَّرِيْٓـًٔا ○

5. And do not hand over to the under-wisdom their property which God has made a cause of your sustenance and provide for them out of it and clothe them and speak to them with words reasonable.[10]

٥. وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○

---

8. The women should be given a magnanimous treatment. Their dowry-gifts should be given with pleasure and with good heart without any foreign pressure or without the demand of their relatives or supporters. If you are free of heart and magnanimous in your treatment with women then there is no harm if you marry with the orphan-girls. The harm is there when you fail to treat them with justice and fail to observe their legitimate rights with pleasure.

9. When the meal is tasteful and palatable it is called (Hani هنى) and when the meal is wholesome promoting physical or moral health it is called (Mari مرى). If the wife remits a portion of the dowry-gift with pleasure without the compulsion of the husband, or gives back the portion which she had received from the husband, the husband may consume it without any hesitation. It will not be injurious to him morally or spiritually.

10. Do not deliver that wealth to the boys of immature wisdom or to the fools who have no wisdom or to the adults who are under wisdom, that God has made a source of economic maintenance for mankind. Guard that wealth against destruction and unprofitable use, till they understand their loss and gain. Feed them and clothe them out of that wealth and say to them gently, "This is your wealth, we are your well-wisher and we shall give you back your property when you are wise."

6. **And train the orphans well till they reach the age of marrying ; then if you perceive in them right judgment deliver unto them their property,[11] and devour not the wealth of the orphans more than necessary and before need ere they are grown.[12] And who has no need he should abstain from the wealth of the orphan and he who is poor may consume according to custom.[13] And when you deliver to them their property take witness over them and God is Sufficient for reckoning.[14]**

٦. وَابْتَلُوا الْيَتٰمٰى حَتّٰى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ
اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْا اِلَيْهِمْ اَمْوَالَهُمْ ۚ
وَلَا تَاْكُلُوْهَا اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا ؕ وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا
فَلْيَاْكُلْ بِالْمَعْرُوْفِ ؕ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ
اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝

11. The orphans should be trained and educated and tested till the age of adolescence. If you find after adolescence that they are able to understand their loss and profit and manage their property fairly well, deliver their property unto them. One method of training is to teach them practically how to buy goods in the market. It means the buying and selling of an orphan by the permission of the guardian would be lawful and correct. This is the religion of Imam Abu Hanifa. If the orphan does not show right judgment or wisdom of management even after adolescence, he will be waited till the age of twenty-five years. If he attains right judgment and wisdom of management before the age of twenty-five years, the property shall be given to him, and after twenty five years the property shall be delivered to him forthwith, whether he attains to wisdom or not. This is the religion of Imam Abu Hanifa (Be mercy on him).

12. The wealth of the orphan should be managed properly and must be spent where necessary. The unnecessary or more than necessary expenditure is prohibited. For example, where one dollar can do, two dollars should not be spent. Moreover, the wealth of an orphan should not be spent hastily thinking that this wealth will be returned when he is grown up. In brief, the wealth of an orphan should be spent according to necessity and time of need.

13. If the guardian of the orphan is a rich man he should not consume the wealth of the orphan for his own personal benefit or for the benefit of his other dependants. If the guardian, however, is poor he may take as remuneration of his service from the wealth of the orphan, but the wealh of the orphan should not be used by the wealthy man in any case.

14. When the father of a child has died a list of his property should be prepared before some Muslims and handed over to the trustee. When the orphan is adolescent the property should be returned to him according to the list, and the expenditure adjusted. And what is being returned to the orphan should be given before the witnesses to remove possible future disputes. And God knows well the accounts of every individual. He does not require the accounts of the human beings. These instructions are given for the facilities of mankind.

7. To the men is a share of what the parents leave and the kinsmen, and to the women is a share of what the parents leave and the kinsmen, whether it be little or much—a share apportioned.[15]

٧. لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ
وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ○

8. And when other relatives and orphans and the poor men are present at the time of division make provision for them out of it and speak to them word reasonable (honourable).[16]

٨. وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنُ
فَارْزُقُوْهُمْ مِّنْهُ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○

15. Before the days of the Holy Prophet (صلی اللہ علیہ وسلم) the daughters were not given share in the property. Similarly, the immature sons were deprived of property. Only those sons who reached the manhood age and were brave enough to fight with the enemies were considered as true inheritors of the property. In this way the orphans were left in destitution and they passed a very miserable life. This verse was sent down to exterminate this deplorable custom of the Pre-Islamic period. According to this verse all the daughters and sons whether big or small brave or coward, able or disabled, rich or poor, are entitled to a share in the inherited property. These shares are determined and apportioned by God and it is enjoined upon the Muslims to give them to the entitled ones whether the property left is big or small. The custom of Ignorance is rooted out totally by this verse—a great mercy on the orphans of the world. This verse serves as the fundamental basis of the shares of the inheritors, whose details are given in the following verses.

16. Human sympathy is the starting subject of this Surah. When poor men, orphans and relatives having no share in the inheritance are present at the time of division of the property they should be provided or fed out of the property, but if they ask for more then they should be politely refused. This providing or feeding at the time of division is Mustahab (مستحب) which means permissible and not obligatory.

9. And let those men fear who, if they left behind them weak children, would be afraid on their account (they would meet after them the same fate) so they should fear God and speak word appropriate and consolatory.[17]

٩. وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝

10. And those who devour the property of the orphans without right, devour but fire in their bellies, and shall roast in a blaze in near future.

١٠. إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوٰلَ الْيَتٰمٰى ظُلْمًا إِنَّمَا يَأْكُلُونَ
فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۝ ع ١٢

17. This verse is an instruction primarily to the trustee and the guardian of the orphans and secondly to other Muslims. Every one wants a good treatment with his children in his life as well as after his death. So everyone should want for others' children as he wants for his own. We should deal with the orphans as we want for our children if we are no more in this world. We should fear God and speak to the orphans with gentle words so that their humble heart may not be broken and give them suitable instructions for their better future.

SECTION 2

11. **God orders you concerning your children that the share of the male is equal to that of two females ; and if they be only women above two, then for them two-thirds of what he left, and if she be one then to her a half ; and to his parents to each one of the two the sixth of what he left if the dying man has children, but if he has no children and his heirs are his parents, then a third to his mother, then if the dying man has brothers, his mother's share is sixth, after any bequest he bequeathed or after the payment of any debt (he has left). Your fathers and your sons—you know not who may profit you more—the share apportioned by God, surely God is All-Knowing, All-Wise.**[18]

١١ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ
فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن
لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ
يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○

---

18. The Laws of Inheritance form a very important chapter of Islam and the Muslim Society. The Laws of Inheritance cannot survive if the conception of Private Property is abolished. The elaboration of the Laws of Inheritance is a simple proof of the justification of Private Property.

The above verses laid special emphasis on the rights of the orphans. So if there is an orphan among the inheritors his share must be very carefully specified and separated, because the unjust devouring of an orphan's wealth is devouring the fire into the bellies.

Firstly the share of the children is mentioned. The share of the son is equal to that of two daughters. For example, if there is one son and one daughter, the son shall get two-thirds and the daughter shall get one-third of the property left. If there is one son and two daughters then the son shall get half of the property and the two daughters shall get the remaining half.

If there are only daughters and no son, so if they are above two they will get only two-thirds of the property. And if there is only one daughter she shall get half of the property. It should be noted that by the clause : للذكرمثل حظ الانثيين it is known that one daughter with one son shall get one-third of the property, so it is easily inferred that one daughter with another daughter shall also get one-third, because when the share of the daughter was not made less than one-third despite the major share of the son, how can her share be made less than one-third with another daughter. So, the order of two daughters' share is implicit in the first clause. In the second clause, therefore, the order of three or more daughters is mentioned so that the doubt may be removed. One could doubt that when the share of two danghters is greater than that of one daughter, the share of three or more daughters might be greater than that of two daughters. Nay ! The fact is that when the daughters are more than one — whether two or ten — they shall get 2/3 of the property.

Note : These are two cases which are described in the verse when the heirs are children only :

1. Son and daughter both types of children are there.

2. Only one daughter or daughters more than one are there.

Now the last case remains: (3) Only sons are the heirs. The law for this condition is that the whole property shall be given to the son or divided equally if there are more than one son.

Further there are also three cases if the parents are there to inherit the property :

1. Parents with the sons and daughters — each one of the parents shall get 1/6 of the property left.

2. Only there are parents as heirs — in this case the mother of the dying man shall get 1/3 and the rest 2/3 shall go to his father.

3. If the dying man left brothers and sisters — real or step — but no children, the mother shall get 1/6 and the rest shall go to his father. But if there is one brother or one sister the mother shall get 1/3 and rest shall go to the father. The brother and sister shall receive nothing in both cases.

Note : Firstly the wealth of the dying man should be spent on the coffin, grave, etc. of the dying man, then the debt if any should be paid out of the property, then the bequest of the dying man up to 1/3 of the property may be fulfilled. The remaining property shall be divided according to the shares apportioned by God in the Holy Quran.

Note : In this verse two inheritances — of children and parents — are described. The principle of division is not based on poverty etc. It is based on the degree of profit received at the hands of the inheritors. Human mind cannot fully and accurately calculate the degree of profit received from the inheritors, so God has Himself apportioned the shares of the heirs. The people should not, therefore, disturb the principle of division of the property among its inheritors. God is All-Knowing and All-Wise and man has limited knowledge and limited wisdom.

Note : The Laws of Inheritance are based on the Knowledge of God and not on the knowledge of man. Human knowledge is nothing before the Knowledge of God. The Laws of Inheritance are based on the Wisdom of God and not on the wisdom of man. The wisdom of man is limited and sometimes defective. The Wisdom of God is unlimited and is above mistake and deficiency. It is, therefore, not worthy of mankind to reject the Laws of God Who is very Kind to man, His most honourable creature in the Universe. Allah is our Creator and Originator. Allah Knows well the physical and spiritual limitations of man. He bestowed all possible physical and spiritual qualities. He is Most Merciful and it is the mercy of God that He gave to mankind exact laws and injunctions so that his life may become peaceful and enlightened. The Unbelievers are very foolish and ungrateful that they reject their Real Benefactor. The Unbelievers have been very cruel and oppressive in History because they did great injustice to the orphans and women in different regions of the world. The modern civilization is looking towards Quran for its amelioration whether it knows or not. (Tr.)

١٢ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ
مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ
مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
مِمَّا تَرَكْتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ
وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا
أَكْثَرَ مِنْ ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ مِنْ بَعْدِ
وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۚ وَصِيَّةً
مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ

12. And for you a half of what your wives leave if they have no children ; but if they have children then for you is one-fourth of what they leave after any bequest they may bequeath or any debt.[19] And for them a fourth of what you leave if you have no children ; but if you have children then for them is one-eighth of what you leave after any bequest you may bequeath or any debt.[20]

And if a man or woman have no direct heir as parents and children but have a brother or a sister, then to each one-sixth ;[21] but if they are more than that, then they shall share equally one-third of the property after any bequest he may bequeath or any debt, when no loss is done to other [22]—it is an order from God, and God is All-Knowing, Most Forbearing.[23]

---

19. Now the share of the wife and husband is described. The husband shall receive half of the property of his wife who left no children. But if the deceased woman left some children—whether one son or one daughter, whether by the same man (husband) now living or by some other man (late husband) then the man (husband) shall get 1/4 of the property after debt and bequest if any.

20. Similarly the woman (wife) shall get 1/4 of the property of the deceased husband if the man has left no children. If the deceased man (husband) has left children either by this woman (wife) now living or by some other woman (late wife) then the woman shall get 1/8 of his property (after bequest and debt, if any).

The share shall be given from each kind of the property — cash, crop, land, arms, ornaments, house, garden etc. So far as the dowry-gift of the woman is concerned it is apart from the inheritance. It is included in debt. These are two forms of the woman's share as there were two forms of man's share in note 19.

21. Brothers and sisters are of three types : (1) Real brothers and sisters — from the same mother and father. They are known as Ainee (عینی) (2) Step brothers and sisters whose father is one and their mother is differnt. They are known as Allatee (علّاتی) (3) Step brothers and sisters whose mother is one but father is different. They are known as Akhyafee (اخیافی).

In the current verse the shares of the Akhyafee brothers and sisters are mentioned. This is why the qira't of some followers reads thus : وله اخٌ او اختٌ من الام (one brother or sister from the side of mother). There is Ijma (Consensus) of all on this.

It is notable that in the presence of father and sons, the brother and sister do not get any share in the property. If there is no father and no son, the brother and sister shall get the share in the property. Now these are three types of brothers and sisters — as mentioned above. The current verse deals with the third type—Akhyafee brothers and sisters, who have a common mother. The meaning of the verse is that if a dying man or woman left no parents or children but has got one brother or one sister common in mother (Akhyafee) each one shall get 1/6 of the property—the share of Akhyafee brother is equal to that of the Akhyafee sister, neither more nor less.

As far as the Ainee brothers and sisters and Allati brothers and sisters are concerned their order is like the order of children, provided the dying man has left no father and no son. The Ainee brothers and sisters stand first, if they are not, then Allati brothers and sisters. Their inheritance is mentioned in the last of this Surah.

Note : Kalalah (کلالہ) is that who leaves no father and no son. This meaning is accepted and recognized by all. But Imam Abu Hanifa has also included the grandmother and the grand-daughter. It has been controversial from the days of the followers (Sahaba).

22. If the Akhyafee brothers or sisters are more than one brother or one sister they shall get collectively 1/3 of the property after the bequest and debt if any. And the bequest shall forerun the division of the property when loss is not done to anybody. The loss can be done in two ways : (i) Bequest is bequeathed for more than 1/3 of the property (ii) Bequest is left for a man already sharing the property as legitimate heir. Both these types of bequest are wrong. Of course, if all the heirs of the property accept them, they are correct, otherwise they are rejected.

Note : The repetition of bequest and debt with the division of the property is prudently inserted lest the inheritors should possess the whole of the wealth and should not pay off the debt or the bequest. The payment of debt is more obligatory than the observation of bequest, but everywhere bequest is mentioned before debt. It is because bequest is generally a matter of kindness and benefaction and the chances of its loss were more probable than those of debt because the debt could be more emphatically demanded. So for the sake of management and promulgation bequest is everywhere mentioned before debt, though debt is more imperative than bequest. Moreover, bequest is the right of the dying man as the expenses of coffin, grave, etc. while the debt and inheritance are the rights of others. So bequest shall precede debt, though other accounts shall give to the debt priority to the bequest. The condition of (غیرمضار) i.e. not doing loss to others, which is given in the present verse, shall be applicable to all previous occasions.

23. From the first Section up to this place five types of inheritors are described (i) Son and Daughter (ii) Mother and Father (iii) Wife and Husband (iv) Allatee brothers and sisters (v) Akhyafee brothers and sisters. They are known as (ذوی الفروض) Sharers. Their shares are apportioned by the order of God and as such they are obligatory and cannot be changed or abolished by any legislation of mankind. Allah knows well who obeyed His command, and who did injustice in the division of property, in the payment of debt or the performance of the bequest, or who left a wrong bequest which harmed others. The delay in punishment should not be construed to any weakness or injustice on the part of God, and should not the people be deceived if they are not seized soon, because God is very Clement and Forbearing and does not make haste in Chastisement.

Note : Apart from Zawil-Furoodh (ذوی الفرض) there are other heirs also who are known as Asaba (عصبہ)—Residuaries—their share is not fixed, they are given after the zawil-furoodh (ذوی الفروض). For example, if there is no Zawil-Furoodh (ذوی الفروض) the whole property shall go to the Asaba (Residuaries) ; if there are both the remnant shall be given to the Asaba : if there remains nothing after division into the Zawil-Furoodh, the Asaba shall receive nothing. Asaba, in fact, is that who is male and not female and there is no woman in between him and the deceased, and it has four degrees : (1) In the first instance comes the son and the grandson (2) In the second instance comes father and grand-father (3) In the third instance comes the brother and the nephew (4) in the fourth instance comes the uncle and the son of the uncle or the grandson of the uncle. If there are several residuaries, he who is nearer to the deceased will be prior e.g. the son shall be prior to the grandson, the brother shall be prior to the nephew, and the real shall be prior to the step.

Apart from these four types of Asaba, amongst the children and brothers the woman is also Asaba with man i.e. the daughter with the son, the sister with the brother. These are not real Residuaries. They are unreal Residuaries. Apart from the children and brothers, the woman shall not be Asaba as the son of the uncle is Asaba but not his daughter.

Note : Apart from the above mentioned heirs—Zawil-Furoodh and Asaba—there is a third type also according to Imam Abu Hanifa. It is known as Zawil-Arham (ذوی الارحام)--the Wombs—such relations who have a woman between the deceased and those relatives, and who are neither Zawil-Furoodh nor Asaba as son of the daughter, the father of mother, the son of the sister, the brother of mother, the sister of mother, the sister of father, and their children. If the deceased person has left no "Zawil-Furoodh and no Asba", his property shall be given to the Zawil-Arham. The details may be seen in the books of fiqah.

13. These bounds are bound by Allah. And whoso obeys the order of God and His Messenger, He will admit him to gardens, under-neath which rivers flow dwelling therein for ever, that is the great triumph.

١٣- تِلْكَ حُدُودُ اللّٰهِ ۚ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ وَذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ○

14. But whoso disobeys God and His Messenger and transgresses His bounds, He will throw him into the fire dwelling therein for ever, and for him is a humiliating chastisement.[24]

١٤- وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ
نَارًا خَالِدًا فِيْهَا ۖ وَلَهٗ عَذَابٌ مُّهِيْنٌ ○

24. Those who do not believe in the .commandments of God about the inheritance and transgress the bounds of God are infidels and shall be given everlasting punishment. It means those who want to abolish the Laws of Private Property by abolishing the very conception of Private Property are also infidels and are deserving of humiliating and disgraceful chastisement. Those who promulgate these laws shall be admitted to Paradise.

SECTION 3

15. Such of your women who commit indecency, call four of your men as witnesses against them, and if they witness, detain them in their houses until death takes them or God appoints for them some way.[25]

١٥- وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا
عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ
فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ
لَهُنَّ سَبِيْلًا ○

25. Women are required to possess a very good standard of decency and propriety because the structure of Muslim society is largely based on the morality of women. The training of children begins at home. If women are demoralized children will be spoiled. Similary the Laws of Inheritance shall be spoiled if the seeds are wrong. This is why after the description of orphans, the basis of property and the laws about the inheritance, the moral character of the Muslim society is given great importance.

First of all the training and purifying of women is very necessary. They are not given free license. Before Islam women were placed in a very sorrowful plight. They were either given extreme liberty or were oppressed miserably. Islam came and reformed the extreme outlook. If any woman is found guilty of lewdness, she must be detained in the house until she dies or God may appoint for such women some sort of punishment. At last the punishment was pronounced in Surah Noor.

The crime of fornication or adultery is very serious in the eyes of God. In Muslim society this crime is exceedingly hateful. If a girl is suspected of such an indecency her career as a women is totally spoiled in Muslim society. This is why the Law of Evidence is very strict also. Four witnesses are required to prove that the woman is guilty of such a dirty action. If such a strict evidence was not imposed the honour of women could not be protected and the Muslim society would have become highly demoralized like the Western countries, where adultery or fornication is not considered a crime. The British Parliament has legalized sodomy, a crime which invited the wrath of God and the People of Lot were totally destroyed by the rain of stones and the whole city was overturned. The members of Lot's family (except his old woman) were saved by God. British society is so much demoralized that the British Parliament has moralized a wicked immorality by a bill passed by the majority of selected brains. The conception of such a supreme sovereignity of any human organization is quite absured. Allah has condemned homo-sexuality and lewdness, they are to be tortured short of death. (Tr.)

16. And when two of your men commit the same indecency, then torture them both ; then if they repent and make amends, leave their way. No doubt, God grants the repentance and is All-Compassionate.[26]

١٦. وَالَّذٰنِ يَأْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَ
اَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ○

17. Repentance to be granted by God as a rule of those who do evil action of ignorance, then shortly turn to repentance, Allah forgives them. And Allah is All-Knowing, All-Wise.[27]

١٧. اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ
بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ
عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

26. When two men or two women are guilty of lewdness they should be tortured teased, kicked, caned, censured, etc. as the case may be. It shows that the punishment of adultery and sodomy was the same. The Qazi (Judge) gave them punishment according to the conditions of the case in the form of flogging, kicking, caning, censuring or torturing short of death or serious injury. Afterwards the Quran announced the punishment of adultery but kept silent in case of sodomy. Now the punishment of homo-sexual crimes is a matter of controversy. Some scholars say that the punishment of sodomy and adultery is the same. Some say that the criminals should be given the same punishment which was given before the pronouncement in Surah Noor. Some say that the criminal should be slain by sword. Definite pronouncement is not made by the Quran perhaps because the crime is quite unnatural and most shameful and cannot be expected in a good society. But now definite legislation is required against sodomy in the light of the Quran and Sunnat because British Parliament has legalized this unholy and unnatural act.

27. No doubt, repentance is such a thing that even great sins as adultery and sodomy are forgiven by God. But it should also be noted that Allah has assumed the responsibility of granting the repentance of those persons who commit some great or small sin of ignorance, but when they are warned of their evil they are ashamed of and feel penitent at their sin. They humbly repent and seek for the mercy of God. So Allah forgives them their faults definitely. And Allah knows everything. He knows who committed the sin out of ignorance and who observed repentance with sincerity. And Allah is All-Wise. He grants the repentance with wisdom—the repentance which has the spirit of pure intentions in future.

Note : The sin, which is done of ignorance and is followed by immediate repentance, is forgiven as a rule, but the sin, which is committed with haughtiness and is not followed by repentance without much delay, has no guarantee of pardon. Its forgiveness depends upon the grace and mercy of God.

18. No repentance of such people who go on doing evil deeds until when one of them is visited by death he says : 'Indeed I repent now'; nor repentance of such people who die in the state of infidelity (Kufr). For them We have prepared a painful chastisement.[28]

١٨- وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى
اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْـٰٔنَ وَلَا
الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ
عَذَابًا اَلِيْمًا ○

19. O Believers ! It is not lawful for you to inherit the women by force ; neither debar them that you may take something of what you have given them, except when they commit a flagrant indecency ; and consort with them honourably, then if you are averse to them, it is possible that you may dislike a thing and God would have put in it much goodness.[29]

١٩- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ
كَرْهًا ؕ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ
اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ
تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ○

28. The repentance of those persons, who are addicted to sin and never return in their present life, is not granted. Their probable return at the time of death is due to utter helplessness and not due to good intentions, so the question of granting their repentance on the part of God does not arise.

As for the Unbelievers, who kept unbelievers throughout their life and just at the moment of death felt penitent for their lifelong unbelief and infidelity and wicked actions at the sight of the afterworld and the chastisement therein, their repentance is is not granted also. Their repentance is also due to sheer helplessness and due to the Chastisement looking before them, so there is no question of granting such repentance on the part of God.

29. In the Days of Ignorance woman had been the object of much oppression. The rights of women were neglected and they were largely considered as sheep and cattle. They were made the object of man's lust and lewdness. They were not given any honourable place in the society. They were deprived of inheritance. They were considered as some goods or wealth or commercial commodity. In Arabia as in some other countries of the world, a step-son or brother of the deceased person would take possession of his widow or widows like an inherited property. He would either himself marry with her/or keep her without marriage, or marry her with someone else for a huge money as dowry-gift and take possession of her property without right, without law, against morality. Human sentiments were not moved at the oppression of women. The Holy Quran eradicated the oppression of all kinds and eradicated the unjust dealings

with woman for all times to come. The current verse was sent down to eradicate the wrong and unholy custom of inheriting the women and forcibly taking their property and wealth. Now women are entitled to many genuine rights which are sanctioned by the Quran and recognized by the wise men of the world in time and space. The widows are independent to remarry according to their own free will. The heir and brother of the deceased person are not authorized to prevent them from remarrying if they so desire. They are not authorized to remarry them against their will. They are prohibited to debar them for the purpose of snatching something from them by force, except when they commit some manifest indecency.

Men are ordered by God to consort with women amicably, honourably and harmoniously. They should abstain from harshness while speaking to them or dealing with them. Behaviour against morality and the recognized fashion is not allowed. Inhuman, iniquitous, brutal and barbarous behaviour are the signs of Ignorance. Islam has come to extirpate the ignorant vestiges of the Dark Ages. We should overlook the weak sides of women and consider the bright sides and good virtues of women to make life peaceful. There may be some thing in a woman which is detestable to the husband, but it is very possible that some goodness is hidden in that thing disliked by the husband. For example, a woman has an ugly look. The husband does not like it. But it is very probable that her ugliness might have saved him from many disasters. From another angle there may be some trait not liked by the husband. The husband should keep patient and think of some other virtue created in the woman by God.

"Mirza Mazhare Jane Janan, a famous saint of India from the Nakshband Silsilah, had married a woman of truculent disposition. She was very much outspoken and did not recognize him as saint. Mirza Sahib, a contemporary of Shah Waliullah of Delhi and the maternal uncle of Bahadur Shah Zafar (the dethroned Mughal King) sometimes said that his wife had been much beneficial to him in his self-purification ; her crooked temper had tempered some of his angularities and his own temperament (which was very tender and delicate) was much moderated. Just see, the aggressive temper of the wife proved full of much goodness, though it was much detestable. Consequently, the husband should tolerate the awkward habit of woman and should not always lose his temper turning his family life into hell and spoilng the children. The instruction of God is full of mercy and compassion and provides a wise management for the family affairs. Lack of insight and tolerance has destroyed innumerable families on trifling matters. Separations and divorces have become the order of the day. No doubt, the Holy Quran has liberated mankind from slavery to passions and has raised him to a very high standard of morality and has released mankind of untold miseries and disasters by its wise instructions and injunction." (Tr.)

20. If you desire to exchange a wife in place of another and you have given to one a heap of wealth, take nothing of it. What, would you take it without right and by way of sin clear?[30]

٢٠- وَإِنْ أَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَّآتَيْتُمْ
إِحْدٰىهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بُهْتَانًا وَّإِثْمًا مُّبِيْنًا ○

21. And how can you take it and each of you has approached the other and those women have taken from you a solemn compact?[31]

٢١- وَكَيْفَ تَأْخُذُوْنَهُ وَقَدْ أَفْضٰى بَعْضُكُمْ إِلٰى بَعْضٍ
وَّأَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ○

22. And do not marry women whom your fathers married, but what happened in the past. It is indecency and an act of wrath and an evil way.[32]

٢٢- وَلَا تَنْكِحُوْا مَا نَكَحَ آبَاؤُكُمْ مِّنَ النِّسَآءِ إِلَّا مَا قَدْ سَلَفَ
إِنَّهُ كَانَ فَاحِشَةً وَّمَقْتًا وَّسَآءَ سَبِيْلًا ○

---

30. In the Days of Ignorance before the advent of Islam it was also a practice that whenever a man wanted to leave the first woman and marry any other woman, he would slander the first woman and treated her harshly and cruelly in order to compel her to return the dowery-gift to be used in the second marriage. This verse was sent down for its prohibition, that when you leave the first woman to bring another in her place, you should not take back anything from what you have given to the first woman. Would you take back the wealth which you have given to the first woman by way of clear sin—putting different kinds of blames on her, treating her harshly, narrowing her provisions etc. etc. It is never lawful.

31. When the man and woman met privily with each other and the intercourse took place, the dowry-gift (Mehr) became obligatory in compensation on the husband. If the dowry-gift is paid off at the time of marriage, it cannot be taken back by the husband, and if it is not paid it cannot be usurped by the husband. The women have taken a solemn compact from you in the form of marriage, so how can you go against the covenant and take back the dowry-gift? There is no way out, except that the women themselves remit the whole or a part of the dowry-gift. Without the dowry-gift you could not take the women in your possession and utilize them.

Note : The dowry-gift becomes obligatory even before consummation if the man and woman have met privily. If the private meeting does not take place and the husband pronounces divorce half of the dowry-gift becomes obligatory.

32. The Ignorant People would marry their step-mothers and other unlawful relatives. This shameful action was prohibited by this verse. It is an evil way and invites the wrath of God. Wise man in the Days of Ignorance considered it abominable and odious; and this type of marriage was known as Maqt and the children born were known as Maqtee. Fathers here include all the ascendents. This custom should be buried for ever and never revoked.

SECTION 4

23. **Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and your brother's daughters and your sister's daughters[33] and your mothers who have given suck to you and your suckling sisters[34] and your wive's mothers and your step daughters who are in your care being born of women unto whom you have gone in, but if you have not gone in unto them, then there is no sin in this marriage, and the spouses of your sons who are of your loins and that you keep two sisters together but what happened in the past. God is All-Forgiving, All-Compassionate.[35]**

٢٣. حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَأَخَوٰتُكُمْ وَ
عَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْأَخِ وَبَنٰتُ الْأُخْتِ وَأُمَّهٰتُكُمُ
الّٰتِيْٓ أَرْضَعْنَكُمْ وَأَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَأُمَّهٰتُ
نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ
الّٰتِيْ دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآئِلُ أَبْنَآئِكُمُ الَّذِيْنَ مِنْ
أَصْلَابِكُمْ وَأَنْ تَجْمَعُوْا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا
قَدْ سَلَفَ إِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

---

33. After describing the unlawfulness of step-mother, those women are described with whom the marriage is unlawful. Those women are several categories. The first category consists of seven women who are unlawful on account of lineage—(1) Mother (2) Daughter (3) Sister (4) Paternal Aunt (5) Maternal Aunt (6) Brother's Daughter (7) Sister's Daughter. No one is allowed to marry any of them.

Note : Mothers include the mother of father and the mother of mother etc. upwards. Daughters include the daughter of the daughter and the daughter of the son, etc. downwards. Sisters include real sisters, sisters common in father and sisters common in mother (Ainee, Allati and Akhyafee all). Aunts include the step or real sisters of mother and father; of grand mother and grand father and so on upwards. The daughters of brother include the daughters of Ainee, Allati and Akhyafee brothers and downwards. The daughters of Sister include the daughters of Ainee, Allati and Akhyafee Sisters and downwards.

34. The second category consists of the foster-women and they are two (1) Foster Mother and (2) Foster Sister.

All those women who are unlawful in the first category are also unlawful in foster relations i.e. Foster Daughter, Foster Maternal Aunt, Foster Paternal Aunt and the Daughters of the Foster Brothers and Sisters as mentioned in the Traditions.

35. The third category includes those women who are unlawful through marriage relation and they are two kinds : (1) Those who become unlawful for ever and she is the mother of the wife and the daughter of the wife by some other husband (the daughter of that woman, however, can be married who is divorced before intercourse) and the widows of the son, grandson etc. downwards. They are never lawful. (2) The second kind of women are those who are not unlawful for ever, they remain unlawful until the women is wife. If she dies or is divorced her near relatives shall become lawful and they are the sister of the wife, paternal and maternal aunts of the wife, the daughters of the wife's brothers and sisters of all types—Aine, Allati, Akhyafee.

Note : "The spouses of your sons who are of your loins," means the sons and grandsons who come in your lineage and not the adopted sons. "But what happened before" means the past custom of the Days of Ignorance is forgiven.

24. And (forbidden to you) women who have husbands but what your right hands possess, God's commandment prescribed for you,[36] and lawful for you are all other women besides them, provided you seek them against your wealth, for the sake of retaining in wedlock and not keeping in licence.[37] Then give unto them their rights whom you utilized[38] the apportionate due. And there is no sin upon you if you do something by mutual agreement after the due apportionate. No doubt God is All-Knowing, All-Wise.[39]

٢٤- وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ الجزء ٥
كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ
اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ
فَرِيْضَةً ؕ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ
بَعْدِ الْفَرِيْضَةِ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

---

36. Wedded women are unlawful, but if the husband of a woman dies or the woman is divorced, then she can marry after the Iddat is completed according to Shariat. But if a wedded captiye woman comes under your ownership, she is lawful for you, though her husband is alive and he has not pronounced divorce. Its illustration is that the wedded infidel woman, whose infidel husband is alive, is made captive in Jihad waged against a Darul Harb (the Country of the Infidels), by the Muslims and brought to Darul Islam (the Country of the Muslims). Now that woman would be lawful to the Muslim to whom she is given by the Imam (Ruler) though her husband is alive in the Darul Harb and he has not pronounced divorce. The condition of being lawful is that one period must have passed and the captive woman should belong to the People of the Book—she must be a Jew or Christian and not from the atheists or the idolators.

37. Beyond those women described above all other women are lawful on four conditions : (1) Seek them—both woman and man give their consent by words, if the woman does not give her consent she cannot be compelled to marry. (2) Dowery gift—it is one of the conditions, without the dowery-gift, conventional or apportionate, the marriage shall not be lawful. (3) The main idea or intention or purpose behind marriage should be to retain the woman in wedlock for life and not to enjoy with

lewdness as in fornication it means there should be no time limit of the marriage. In other words timely marriage as Muta'a prevalent in the Shia Community is totally Haram (Unlawful). There is Concensus (Ijma) on the unlawfulness of Muta'a. (4) The fourth condition of marriage is public announcement whose minimum form is the witness of two men or one man and two women. The condition of public announcement is meant to differentiate marriage from fornication and to maintain the record in a lawful manner. Secret courtship and friendship is forbidden because they resemble adultery and are indecent in Muslim Society. The marriage shall not be lawful if there are no witnesses or the witness is not complete.

"These four conditions make us believe that Islam has got a very wise standard of morality and modesty. The liberty of women is sanctioned in their most important chapter of social and family life. The women have been given full liberty of conscience and will, and men are forbidden to curb their inner will. The women are not commercial commodities that they are sold in the market of lewd dacoits. In the Days of Ignorance the women were placed in a very sorrowful position. The Dark ages of the world did not do justice to woman, Europe did never do justice to woman. John Stuart Mills was grieved at the subjugation of woman in British Empire and in Great Britain. But when the European thinkers sought to liberate woman from slavery and subjugation they gave her open licence. Indeed the object of private lust was transformed into the object of public lust. They were wild in visualizing the capacities of woman, her modesty, her propriety and her tender propensities. It is only Islam which gave woman her right position in the society. Islam made woman the Queen of the House, and liberated her from the lowly desires of man. She is given a great honour by Islam in that her rights, her reverence and her liberty are preserved by Law, by the Quranic Law, by the Divine Commandments unchallengable by human monsters. (Tr.)

38. The Mehr (Dowry-gift) becomes obligatory after meeting privily or consummation. When the man derived benefit from the woman now it is beneath morality to take anything from the woman out of the dowry-gift apportioned. Of course, before meeting privily if the woman is divorced unfortunately, then half of the dowry-gift shall be given to the woman. If the marriage becomes void due to woman before consummation, then no dowry-gift shall be given to the woman.

39. If by mutual consent the woman remits some portion of the dowry-gift she is at liberty to do so. And God knows the advantages and disadvantages of man and woman, so the commandments of God should be carried out in letter and spirit.

25. And the one of you who has not the power that he may marry Muslim free-women in wedlock he should marry Muslim handmaids that your right hands own.[40] And God knows well your Muslimhood. You are one altogether, so marry them by the leave of their owners and give them their dowry-gifts according to convention and custom—women coming in wedlock, neither licentious, nor given to secret romance. But when they come in proper wedlock, if they commit an act of indecency, they shall be liable to half the punishment of free women.[41] That provision is for those of you who fear to fall in trouble. And if you control, it is better for you. And God is Forgiving, Kind.[42]

٢٥- وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ
الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ
الْمُؤْمِنٰتِ ۗ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ۗ بَعْضُكُمْ مِّنْ
بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ
بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ
اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ۗ ذٰلِكَ لِمَنْ
خَشِيَ الْعَنَتَ مِنْكُمْ ۗ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۗ
ع وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

---

40. If a man has no enough means to provide a freewoman and is unable to bear the dowry-gift etc. he is allowed to marry a handmaid whose burden would be definitely less. But that man who can marry a freewoman, it is not lawful for him according to Imam Shafaea (امام شافعی) to marry a handmaid. According to Imam Abu Haneefa it is undesirable (مکروہ تنزیہی). According to most of the Scholars the handmaid should be Muslim. According to Imam Abu Haneefa a Muslim handmaid is preferable. If the handmaid is a christian or a jew she is also lawful. But in the presence of a free wife, Nikah with a handmaid is unanimously unlawful.

41. This verse has raised the moral standard of the slave-women in the society, who were generally despicably seen by the free-men. The Muslims are instructed not to dislike the slave-women. They can marry them if necessity arises. Free-men and slave-women are all the Children of Adam and the Followers of Islam. If some handmaid is married, her dowery-gift should be given as it is given to the free women, though it may be less. They should also be dealt with kindness. Free-men should not be averse to the slave-girls because they are also human beings and deserve human treatment. The past attitude should be changed and the slave-girls should be preferred to lewdness. The handmaids of good character—neither licentious nor given to secret love-affairs—may become good partners of life. Allah knows the Islam and Eman of every soul. A slave-woman may prove a better Muslim, a better wife and a better mother than a free-woman. By this verse the hatred towards the slaves is crossed and the practice of adultery is totally extirpated. Adultery with the slave-girls is never allowed. If a slave-girl commits lewdness she shall be given half of the punishment given to a free-woman (adultress). The punishment of a freewoman or freeman before marriage is hundred flogs and after consummation of marriage is pelting (رجم). The slave-woman guilty of fornication, before or after marriage, shall be sentenced to fifty flogs.

42. The provision of marriage with the handmaids is prescribed for those men who are fallible to lewdness. But if free-men resort to self-control and do not marry the handmaids it is better for them, because the children born of the handmaids shall also be slaves. But if they fear that they cannot control their selves and can easily fall prey to lewdness they should better marry the handmaids and thus save themselves from adultery, the most heinous crime in the sight of God and the civilized people of the world.

SECTION 5

26. God desireth to make clear to you and guide you in the ways of those before you and pardon you, and God is All-Knowing, All-Wise.[43]

٢٦- يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ
مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ○

43. Modern mind is generally characterised by a rapid development of culture and civilization and by a distant departure from the past institutions. The young genaration is rapidly denouncing those human values which were so dearly held by the past people The young generation thinks that all what is past is time-worn, hackneyed and should be complelely destroyed. Those who challenge this thinking are condemned as conservative, dogmatic and backward. But the Holy Quran has a different approach to the complex of past and present. The Truth of the Past is the Truth of the Present. God sent Truth through His pious Messengers for the guidance of humanity. The Messengers and their followers held up the Divine Truth and acted accordingly. The same Eternal Truth translating from one Messenger to the other Messenger, from one period to the other period, from one age to the other age, from one institution to the other institution, finally culminated into the Divine Message of the Last Prophet and into the Divine Word of the Holy Quran. God has made everything clear—Lawful and Unlawful, Obligatory and Non-obligatory, Desirable and Undesirable. The prohibitions, injunctions and provisions which are prescribed in the period of the Holy Quran are not something new. Your forefathers were given similar injunctions and similar prohibitions. So God desires that you may follow the lines of guidance of the bygone people The inhabitants of Paradise must be homogeneous. Hence from Adam to the last day of the world the people of Paradise should be uniform in character, mind, nature, habits, morals and ideology. The Paradise is a place of peace and tranquility and cannot allow men of antagonistic ideals and tastes. So God wants to guide all generations in the right ways of the past generations and nstitutions. The ways of the Paradise can be parallel but not diametrically opposed. modern generation should not think that they shall get salvation by going on the path different from the one which led the past people to Paradise. (Tr.)

27. And God desireth to turn towards you, and desire those who are craving after their lusts that you turn away from the path far far away.[44]

28. God desireth to make your burden light and man is created a weakling.[45]

٢٧- وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۣ وَيُرِيْدُ الَّذِيْنَ
يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ○

٢٨- يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ
ضَعِيْفًا ○

---

44. The checks and restraints which God has prescribed for you in the above verses are meant to do mercy on you that you may be peaceful and successful in both the worlds. But the monsters of lusts desire you to swerve away mightily from the Laws of God. God desires you to go to Paradise and those hankering after worldly tastes want you to go to the Hell. Now it is for you to judge and decide which way to go—Paradise or Hell.

45. God has made man a weak creature. He knows well to what extent man can restrain and check his self from lusts and likings. So the injuctions and commandments bear wise moderation so that man may act upon them without much difficulty. Not what was useful, whether easy or difficult, is constitutionalized, but what was useful and bearable is laid on man. He is not ordered to self-abrogation or self-mortification, but ordered to self-purification. The Shariat of Islam is not narrowed that man may perforce fall to unlawful acts. The Shariat has prohibited lewdness and prescribed marriage. The people should also make marriage easy and lewdness difficult. The Muslim States should prohibit adultery and facilitate marriage according to Islamic Shariat.

29. O Believers ! Do not devour the wealth of one another wrongly but that there may be trading by mutual consent, and do net shed blood amongst yourselves. Surely God is Kind to you.[46]

30. And whoso does that in transgression and injustice We shall do throw him into the Fire, and for God it is ever easy.[47]

۲۹. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْۤا
اَنْفُسَكُمْ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ○
۳۰. وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ
نَارًا وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○

---

46. The devouring of someone's wealth wrongly (as by means of falsehood, treachery, or theft) is not correct. But if there is trading by mutual consent—buying and selling by agreeing together--then there is no harm in consuming the wealth or goods of one another. And do not kill one another. God is very kind to you that He sent such orders which protect your life and wealth from the oppressors and exploiters and tyrants.

Note : Economic exploitation sometimes opens the door of tremendous atrocities and bloodshed. So the verse has a compound sense that the exploitation of wealth is tantamount to the bloodshed of the nation. So the people should not devour the wealth of one another because it tends to ferocious actions. The Imperialism, Colonialism and Capitalism of the Western Nations have been responsible for the vast bloodshed of the two World Wars of the first half of the 20th Century. The two extreme Economic Systems—Capitalism and Communism—the ugly Monsters of today can also be studied in the light of the current verse. (Tr.)

47. Whosoever commits the crime of devouring other's wealth treacherously or commits the crime of murder—whether he is a believer or an infidel—he shall be punished by God and shall be roasted at fire in the Hell. So the Muslims should not misunderstand their position that how they shall go to the Hell when they are Muslims, or they will be saved by the intercession of their pious forefathers or saints. God is All-Independent and no one can prevent Him from doing justice and equity. It is easy for God to throw the criminals into the burning fire.

The renegades should not become careless too. They can run away from the coercive jurisdiction of the State but they cannot save from the seizure of God. In brief, the criminals should not be proud of their cleverness and should not misunderstand God and His boundless power.

31. If you avoid those things which are great in sins, We shall forgive you your small sins, and We shall admit you into a graceful place.[48]

٣١۔ إِنْ تَجْتَنِبُوا كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ○

---

48. The substance of this verse is that if you abstain from Big Sins, Allah shall forgive Small Sins. But it requires clarity. The Motezelites say that if there is no Big Sin in the life of a man, then all his Small Sins, how many they may be, shall be forgiven. But if by chance a Big Sin is committed or two Big Sins are done, now there is no way of salvation. Every Small Sin with the Big Sin or Sins shall be liable to punishment. The Ahle Sunnat Val Jama'at say that in both these cases the power of pardon lies with God. He may pardon if He will, He may seize if He will. God is not subordinate to anything. It is the folly of the Motezalites to think that forgiveness of Sins is obligatory on God in the absence of Big Sin. It is also a folly of this sect to think that in the presence of a Big Sin the Small Sins also can not be forgiven, not to speak of the Big Sin or Sins. God is above subordination or obligation, He can forgive the Sins, big or small, if He wills or desires. But He has said that He shall not forgive polytheism in the Next World. In this world, nevertheless, Islam blots out what is before Islam—polytheism, idolatory, association or Sins—. The meaning of the current verse should be understood in the perspective of another verse : الذین یجتنبون کبائر الاثم والفواحش الا اللمم occurring in Sura Najm—"Those who avoid Big Sins and Indecencies but some fouls"—the substance of both is the same, though there is a little difference of words. As such the meaning of one shall be the meaning of the other. About the verse in Sura Najm Hazrat Abdullah Ibne Abbas (God is pleased with him) says : عن ابی عباس قال مارأیت شیئا باللمم مما قال ابوہریرہ عن النبی صلی اللہ علیہ وسلم ان اللہ کتب علی ابن آدم حظہ من الزنی ادرک ذلک لامحالۃ فزنی العین النظر وزنی اللسان المنطق والنفس تمنی وتشتہی والفرج یصدق ذلک ویکذبہ انتہی
From Ibne Abbas who said he did not see anything more resembling to Lamam (لمم) than what said Abu Huraira from the Holy Messenger (Be peace on him) who said. "God has written on the Son of Adam his portion of lewdness which will without fail reach him. So the lewdness of eye is seeing, the lewdness of tongue is talking and the Nafs desireth and lusteth and the secret part of the body confirms it or falsifies it."

This Tradition means that the Big Sin of fornication shall take place when the action by the secret parts of the body is completed and the preliminary movements and means shall become smaller sins in that case. But if, the actual fornication by the physical parts is not done fearing God then the preliminary actions and movements tending to fornication shall be forgiven by God. For example a man enters into a house for the action of theft. But just at the moment of stealing, a flash came to his mind and he abstained from the action. So all those means which he had adopted before theft shall be forgiven. The smaller sins of the same great sin shall be forgiven and not the smaller sins of any other great sin. For example, the incentives and movements of lewdness cannot be forgiven by the abstention of theft. It is also a very critical test of man, because from smaller sins man generally jumps to Big Sins. Self-restraint at such occassions is very difficult task, and this is why forgiving is promised for the small sins tending to big sins undone.

32. And covet not in what God gave excellence to one on another. To the men a share from what they earned and to the women a share from what they earned. And ask God of His bounty. Surely God knows every thing.[49]

٣٢. وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ؕ
لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ؕ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا
اكْتَسَبْنَ ؕ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ اِنَّ اللّٰهَ كَانَ
بِكُلِّ شَىْءٍ عَلِيْمًا ○

49. Man is sometimes excessively prone to egotism and self-conceit. In order to satisfy this keen desire he wants that he may possess outstanding qualities and quantities in the form of knowledge, wisdom and wordly provisions. When he does not get them in conformity with his desire, he becomes envious of those who are endowed with the above bounties of God. The hatred, envy, jealousy, malice, malevolence, discontentment, greed and covetousness created by this spiritual and moral disease of diffidence and dissipation, have brought abought untold miseries on mankind. The Jews were envious of the Arabs and could not tolerate that the Religious Hierarchy might be transferred from the Bani-Israel to the Bani-Ismael, this is why they did not surrender and obey the Prophet of Arabia. The jealousy of the Jews was responsible for the most deplorable events in the History of Islam.

The first sin committed on the surface of the Heaven was due to the jealousy of Satan against Adam and the Satan disobeyed God and quarrelled with Him and was eventually doomed to everlasting curse. The first sin committed on the surface of the Earth was due to the envy of Qabeel against Habeel. Qabeel killed Habeel and earned the wrath of God for ever. If Qabeel asked God of His bounty he would have not committed the first massacre. Now whosoever kills any man in the world wrongfully one sin is laid on the murderer and the like sin is laid on Qabeel, the originator of this crime. This is why jealousy is the worst attribute of man and God has forbidden it very often in the Quran.

The Holy Quran says that you should not covet those things which are especially conferred upon some other people as nobility, excellence, proficiency in knowledge, prosperity in wealth and worldly status, because it creates envy and jealousy against one another,. and it is also against the scheme of the Universe. The Sun is created Sun . The women had asked the Holy Prophet why God addressed to Men every-where in the Quran and why man was given double share in the property. At this, this verse and the coming verses were sent down. The substance of this verse is that the scheme of the Universe is planned by God and everyone, man or woman, shall get what he or she earned according to justice and according to their inherent qualities. So there is no chance of complaint for anyone. So far as the distribution of blessings and bounties is concerned it is made according to the scheme of the Universe. If someone is endowed with special bounty as Prophethood, Sainthood, Worldly riches, etc., others should not covet them. They should pray to God to bestow upon them His bounty. Consequently not through the ignoble passion of jealousy but through the grace of God men and women should pray for the bounty of God reasonably. God knows the limitations and capacities of every soul. He shall give according to His Knowledge.

33. And to everyone We have appointed heirs of that wealth that the parents and kinsmen leave, and those with whom you entered into some compact —give them their portion. No doubt, everything is present before God.[50]

٣٣. وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ
وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ؕ
ع اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ۝

50. Most of the early Muslims were cut off from their Non-Muslim relatives. The Holy Prophet had established brotherhood between one Emigrant and one Helper (Ansar), who shared in each other's inheritance. But when the Non-Muslim relatives also embraced Islam, this verse was sent down which means the rightful inheritors are relatives only, but the brothers in Islam deserve magnanimous behaviour, and if some bequest is made for them it shall be given to them as their due, but they shall have no share in the inheritance.

SECTION 6

34. Men are made lords over women for that Allah gave greatness to one over the other and for that they expended of their wealth;[51] then those women who are virtuous, they are obedient and guard at back with God's guarding.[52] And those women you fear their misconduct admonish them and sleep away from their couches and beat them;[53] if then they obey you, look not for any way of blame against them Surely God is the Highest of all, the Great.[54]

٣٤ اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ
عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ
قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِىْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ
وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ
اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝

51. In the above verses it was said that the rights of men and women are established with justice. No injustice is done in case of women and no occasion of complaint is left for anyone of them. Now in this verse the degree of man and woman is described. The degree of man is greater than the degree of woman. The difference of degrees must bring about difference in commandments and injunctions. This difference in their respective laws is all wise and all prudent. Justice demands that the weaker sex must be given some lenient laws and the stronger sex must be given some more genuine laws befitting his heavier responsibilities and his field of action. If the woman were given like responsibilities, it would be against the famous hypothesis that God does not charge anyone except according to his capacity. It is a mercy on woman that she is given less responsibilities and as such more lenient laws. Men by nature are made lords of women. They are the protectors and defenders of women. They are their masters and husbands. They are their maintainers and cherishers. They are the managers of their affairs and what not. The superiority of man over woman is established on two major reasons, the one is natural and the other is artificial. The natural (Wahbi or God's given) reason is that God has given excellence to some over others in their inherent qualities and virtues. The basic qualities are the quality of knowledge and the power of action. In these two basic virtues, which are the source of all other qualities and perfections, man is superior to woman. The experience of the world at large is in total conformity with this fact that man is superior to woman

in knowledge and action— —and the whole sociology is controlled by this one single fact. The second reason of the superiority of man over woman is material. Men expend of their wealth on women as dowery-gift, expenses of fooding, clothing and lodging and other necessities of life.

Note : One of the followers slapped his wife due to her persistent disobedience. At her complaint her father went to the Holy Prophet and told the matter. The Holy Prophet said the woman could take revenge from her husband. Just at the moment this verse was revealed that men are made lords of women ....The Holy Prophet said, "We desired something and God willed something else ; and what God willed is all goodness."

52. Those women who are good and virtuous they obey their husbands, and according to the directions God guard their purity and the wealth of the husbands in their absence. They do not commit any dishonesty in the wealth of the husbands and they do not commit any indecency in their own souls.

53. If some woman is impudent or discourteous or impolite the husband should admonish her in the first stage. If she is not brought home the husband should sleep away from her couch but in the same house. If she is not redeemed then the third stage is beating. This is the last stage. Beating should not be serious—short of bone fracture. Every fault has its own degree. Beating should not be taken up at the first stage. There are three stages of amelioration. Beating is the last remedy. Beating should not be undertaken on small faults. If there is any big fault on the part of woman, then there is no sin or fault in beating, but that too in the final stage. The beating should not be so serious that the bone is fractured, nor the blow should be so hard that it may smite a wound leaving a scar after healing.

54. If those women are redeemed and reformed by the above methods—either in the first stage, or in the second stage, or in the third stage — and become obedient, then they should not be teased further. They should be treated as usual. No further effort should be made to look for any defect, real or unreal, for the sake of blaming them and teasing them again. Men should fear God in blaming them on unknown faults, or on faults which are forgiven and bypassed. If men are made masters or lords of women it does not mean they are absolutely free to do anything whether just or unjust, regular or irregular, desirable or undesirable, right or wrong. Nay ! God is the Master and Lord of all creatures. If men are higher, God is the Highest, if men are greater, God is the Greatest, if men are rulers, God is the absolute Sovereign. So men should not cross the limits set by God in dealing with women and fear God who is the Highest of all and All-Great. Men should not unnecessarily doubt the women and should not execute the last punishment on the first faults.

35. If you fear a breach between them (wife and husband) bring forth an arbiter from his people and an arbiter from her people ; if they will intend to compose, God shall create harmony between the two. No doubt, God is All-Knowing, All-Aware.[55]

٣٥۔ وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ
وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ
بَيْنَهُمَا ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ○

55. The efforts of reconciliation can be undertaken best by the relatives and not by the coercive authorities, because the relatives might be knowing their circumstances, dispositions, matters of differences, ways of harmonizing their mutual relations private affairs etc. better than the strangers or the coercive authorities. In case of calling the relatives before the authorities as witnesses, the private affairs shall become public to the disgrace of both ; and mutual understanding or compromise shall become difficult. Moreover, the arbiters from the relatives shall be more loving and well-wishing than the strangers. Now the final compromise or harmony between the two shall be brought into reality by an act of God, but the inspiration of harmony shall be the result of the good intention of the arbiters. If they are really desirous of good relations, God shall create harmony between the two and compose their differences. It means, the arbiters must be of sound and pure intention, otherwise the marital relations shall not be normalized and harmonised. The choice of arbiters, therefore, should be subject to the spirit of reconciliation.

36, And worship God and associate naught with Him[56] and do good to parents and the kinsmen and the orphans and the beggars and the neighbour who is of kin and the neighbour who is a stranger and the companion at your side and the traveller and the slaves under your possession. God does not love the proud and boastful—[57]

٣٦- وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ
إِحْسَانًا وَّبِذِی الْقُرْبٰی وَالْيَتٰمٰی وَالْمَسٰكِيْنِ وَالْجَارِ
ذِی الْقُرْبٰی وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ
السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ

56. Do worship God and do good deeds believing in God and the Last Day and not with pride and show-off to the people, because show-off to the people is also a kind of association (شرك) with God though of small degree.

57. After describing the rights of orphans, women, heirs and the twain it is said that everyone of them should be put in respective degrees of relation and needfulness in the observance of their rights. The foremost right is that of God, then the right of parents, afterwards come the rights of other relatives and the poor men and the neighbours nearer and the neighbours farther—the right of the relative neighbour is prior to the right of the stranger neighbour and the right of the neighbour who lives nearer is prior to that neighbour who lives farther—then come the companions and comrades who include the fellow-travellers, the two disciples of a teacher or sheikh, fellow partners, fellow-workers, etc. etc. the traveller includes the guest-traveller and the stranger-traveller, the slaves include the handmaids, animals, etc. which are in possession. Finally it is said that those men who are proud and boastful of their wealth and engrossed in their luxuries do not observe these rights, so they should avoid pride and boast lest they should become rebellious servants of God.

37. Those who are niggardly and bid other men to be niggardly and themselves conceal the bounty which God has given them; and We have prepared for the infidels the chastisement of humiliation.[58]

ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِ وَيَكۡتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ۝

58. God does not love the proud and the boastful, God does not love the miserly fellows who neither expend of wealth themselves nor encourage others to expend in the way of God. They conceal their knowledge and wealth from the people. They donot benefit others by their knowledge and wealth which God gave them. They not only conceal their material and spiritual wealth by themselves but also pursuade others to do so. They are very selfish and hanker after their own selfish interests. This attributes of parsimony is in fact, the quality of Kafir and not the quality of a Momin. A Momin is that who does good to others by means of his material and spiritual wealth. The Holy Prophet has said : (خیرالناس من ینفع الناس) (The best of man is he who benefits other men).

Note : This verse is sent down in connection with the Jews who themselves practised parsimony and also dissuaded the Muslims to expend in the way of God. They had concealed the knowledge about the Last Prophet Mohammad (صلی اللہ علیہ وسلم) revealed in the Taurat and concealed the verses which confirmed the Last Word of God—Quran and Islam. The Muslims should not follow the Jews in any respect rather make public the teachings of the Holy Quran and take the message of the Holy Prophet to the remotest corner of the world and expend of their wealth generously in the way of Allah—in the wide circulation of Divine Message and in the maintenance of those men described here. The unbelievers who conceal the Divine Message and do not expend of their wealth are liable to a disgraceful punishment in this world and the world hereafter. It means if the Muslims would become careless and heedless about Islam and the Holy Quran there is the danger of disgrace in this world and also in the next world. The presentation of this verse contains a warning for the upholders of Islam.

38. And those who expend of their wealth to show off to men and believe not in Allah and the Last Day; and whose comrade is Satan, an evil companion is he.[59]

٣٨. وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا
يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ؕ وَمَنْ يَّكُنِ الشَّيْطٰنُ
لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ○

59. In this verse show-off to the people is highly condemned. Show-off is tantamount to a hidden association (شرکِ خفی). It means show-off is against Eman and Islam. Those who do actions of virtue for sake of show-off to the people do not really believe in Allah and the Recompence of the Hereafter. Parsimony and show-off are both abominable and God cannot love such people who are niggardly and do not expend of their wealth at places enjoined by God, but when they see that they would get reputation and fame by giving subscription to a certain institution or to a public cause, they hastily spend a lot of money out of ostentation and show-off. Such expenditure is not acceptible to God. It is not only useless but also detrimental to the pretenders, because they will be taken to task for the ostentatious expenditure of God's wealth and bounty, on the Day of Judgement. Such actions of parsimony and ostentation are done by those persons whose comrade is Satan, and Satan is an evil comrade. His insinuations are destructive for man, because Satan wants to lead mankind to the Hell. One who leads to Hell is Satan—he may be a man-comrade, or he may be a jinn-comrade. The Muslims should be cautious of such comrades.

39. And what harm was there to them if they believed in Allah and the Last Day and expended of that God has given them, and God is well aware of them?[60]

٣٩. وماذا عليهم لو آمنوا بالله واليوم الآخر وأنفقوا مما رزقهم الله وكان الله بهم عليما ۝

40. No doubt, God shall not wrong even as the weight of an atom, and if it be a good deed He doubles it and gives from Himself a mighty wage.[61]

٤٠. إن الله لا يظلم مثقال ذرة وإن تك حسنة يضعفها ويؤت من لدنه أجرا عظيما ۝

41. What condition will be when We bring forward from every nation a witness and bring thee to witness upon these people.[62]

٤١. فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا ۝

---

60. There was no harm but a great benefit of the unbelieving people if they embraced Eman and Islam and expended of their wealth, given by God, in the way of God, and on those people enumerated above, with sincerity and for the sake of good pleasure of God and not for the sake of name and fame. The wealth of the people is not originally the possession of man but a gift of God, so it should be spent according to His order. And God is fully aware of their inner conditions. He knows well why they are running away from Islam and He knows well about their expenditures.

61. God does not void the right and recompense of any individual, even an atom of good shall be repaid with magnanimity—the recompense shall be multiplied as a rule and God shall add to it from His boundless grace and mercy. How much shall be added ? God knows better.

62. Witness here means the Prophet in a nation or the pious and reliable persons of the nation. They will relate the obedience of the obedient people and the disobedience of the disobedient people on the Day of Resurrection. The Holy Prophet shall finally confirm the statements of the Prophets and the Pious persons as witness against the infidels of different nations. There shall be no other witness after the Holy Prophet. His witness shall be final and the crimes of the infidels shall be declared as proved. It means the Last Prophet, Muhammad (صلى الله عليه وسلم) is supreme among the galaxy of Prophets sent towards mankind in different zones and in different periods.

42. On that day those, who had got infidels and had disobeyed the Messenger, will wish they might be levelled with the earth, and they will not be able to conceal anything from God.[63]

۴۲۔يَوۡمَئِذٍ يَوَدُّ الَّذِيۡنَ كَفَرُوۡا وَعَصَوُا الرَّسُوۡلَ لَوۡ تُسَوّٰى بِهِمُ الۡاَرۡضُؕ وَلَا يَكۡتُمُوۡنَ اللّٰهَ حَدِيۡثًا

63. On the Day of Judgement when the witness from each nation shall be called to stand against the infidels, the infidels shall wish that they might become a part of the Earth and enter into non-existence that, they might not be taken to task and sentenced to horrible punishments in the Hell. The infidels will not be able to hide anything from God as the worldly criminals do hide many things from the judges of the worldly Courts. They cannot hide even the smallest crime, indecency or the secret plots prior to the criminal performances. The filthy ideas and aspirations, preposterous beliefs and faiths, criminal actoins and deeds, wicked intentions and treacherous plans against the Prophets and their followers, and the exploitation of the creatures of God shall be vividly exposed before the comrades, friends, companions, relatives, disciples, followers and the common masses. This is a serious kind of disgrace.

Note : The important subjects on which the previous verses laid stress are :

(1) The Rights of the Relatives and Orphans.

(2) The Rights of Husband and Wife.

(3) The Rights of Women.

(4) The Rights of Mankind in general.

(5) The Prohibition of Exploitation, Wrong Dealings, Unfair Transactions, etc.

(6) The Condemnation of Niggardliness and Boastfulness, Pride and Arrogance which hinder the observance of Human Rights.

(7) The Excellence of Good Behaviour with Orphans, poor men and neighbours.

(8) The Condemnation of association with God and show-off to the people.

(9) The Forgiveness of Small Sins provided Big Sins are not committed.

(10) The Witness of the Prophets and Pious Men against the infidels on the Day of Resurrection.

Now the most important of God's worships is described and that is Salat. The excellence of Salat and its reward in the Next World is above controversy. No worship is so significant in Shariat as Salat. It is the most important obligation on mindkind. Salat has been obligatory in all Heavenly Religions. Two things are enjoined on the Salat-performers (1) They should not observe Salat in the condition of intoxication (2) nor they should go for prayer in the condition of impurity.

Two things are very important in the performance of Salat. Firstly the Salat-performer should be conscious of his presence before God and should know that he is performing prayer to God. In a state of absence Salat cannot be performed rightly. Intoxication is a state of absence of mind and spirit, so before the total prohibition of the intoxicants as wine etc. it was wisely enjoined on the Muslims, who were greatly habituated to Salat, to abstain from intoxicants when preparing for the observation of the most important obligation. Moreover, humiliation and humbility are two important requisites of Salat. In a state of intoxication humbility and humiliation cannot be expressed before God. Secondly, it is ordered not to go before God in a state of impurity. God is قدوس (The Pure), so to go before God in a state of impurity is highly insolent. Consequently in a state of intoxication and impurity it is prohibited to offer prayers (Salat). If we probe deeply we shall reach this conclusion that the spirit of Islam is self-purification internally and externally.

Intoxication deeply analysed is against self-purification. Moreover, the worldly matters make man distant from God. So after describing the worldly affairs as the rights of women, marriage conditions, laws of inheritance, etc. it was necessary to divert the attention from the temporary world to the everlasting world, which is the final goal of mankind, and which can be achieved by the purification of soul, and the purification of soul can be achieved by the excessive remembrance of God, and Salat is the epitome of God's remembrance, and God's remembrance without bodily purity is not becoming of man's nature. Moreover, the previous laws and injunctions are heavy on man's Nafs because extreme love for money and luxuries compel a man towards parsimony and niggardliness, and the sentiment of self-egotism leads a man towards boastful activities and ostentatious Performance, and these spiritual diseases are mountainous impediments in the way of purified life. So as a remedy Salat is introduced after the description of social and human laws to cure the spiritual diseases. If the spiritual diseases are removed the laws about the observance of rights do not appear to be difficult and beyond the power of man. The Divine Laws generally appear to be difficult and heavy for a diseased heart and soul. If the hearts and souls are purified the Divine Laws become very easy to follow. For the Hypocrites the Divine Laws are always heavy and seem impracticable and this is why they say that Islam is not practicable in the present age. So God has not only pronounced orders and commandments but has also prescribed some spiritual exercises which make man spiritually healthy as Salat, Som, etc. Now Salat is that spiritual exercise which cures the dirty heart and soul and gives man great spiritual power to act upon the Divine Injunctions with devotion and free will.

As a positive remedy Salat is most important. The Muslims should never overlook Salat, otherwise Islam shall become a simple ideology. Moreover, when a man cannot perform Salat regularly, the important-most obligation on the sincere servants, he cannot be expected to follow other injunctions.

Besides internal diseases which prevent a Muslim from practice, there are external enemies of Muslims who try to mislead them and divert their attention from Islam towards other un-important worldly matters. So the ensuing verses also warn the Muslims to be cautious of their foes, lest they should be deceived by the enemies of Islam and thus slide away to the Hell. Moreover, the foes of Islam, who are now trying to misguide the Muslims, were sometimes claiming to be fervent devotees of Divine Religion, but forgetting God they turned to the way of the Satan. So the Muslim should not go that way and should never adopt their rebellious and treacherous character.

SECTION 7

43. O Believers ! draw not near to Salat at the time when you are in intoxication, until you understand what you are saying, nor at that time that you require a bath—unless you are traversing a way—until you have taken the bath. And if you are sick, or on a journey, or if any of you has come from the closet, or you have gone unto women, and you find no water, then intend for the dust pure and wipe your faces and your hands. Verily God is All-Pardoning, All-Forgiving.[64]

۴۳- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى
حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ
حَتّٰى تَغْتَسِلُوْا ۭ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ
اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ
فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا
بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۭ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۝

64. In the previous verses the Muslims were ordered to worship God and shun association with Him. The Unbelievers were condemned, because they opposed those affairs which were mentioned rega-ding the rights of women, men and orphans and their inherited property. Now the Muslims are addressed to observe the Salat in a good way prescribed by God. The directions under the observation of Salat have a reference to the context in which two prominent vices of the Unbelievers were described. Firstly, lack of correct belief in God and secondly lack of sincerity in expending of their wealth—apparently the source of the first vice is lack of knowledge and the rule of ignorance, and the cause of second vice is the rule of the lowly desires or the defiled soul (Nafs) which leads to two important causes of error — the first cause of error is Ignorance in which a man cannot differentiate between Right and Wrong, the second cause of error is the Lust or Lowly Desire in which a man cannot act according to Right, though he may be able to differentiate Right from Wrong. The reason is that acting under the lowly desires of the soul (Nafs) weakens the angelic potential of man and empowers his animal potential resulting in close nearness to Satans and distant remoteness from the Angels—the root cause of numerous evils. So God forbade man first to perform his Salat in a state of intoxication (because it is a state of ignorance) and then forbade him to perform his Salat in a state of defilement (because this condition is remoteness from Angels and nearness to Satans). The Holy Prophet has said the Angels do not enter a place where there is a defiled man. A

defiled man is that who requires a total bath according to shariat after meeting with a woman or after ejaculation in lust or in dream. If ejaculation has occured due to some pressure or falling then bath is not obligatory.

Note : (1) This order of not approaching Salat in intoxication was given before the total prohibition of intoxicants was promulgated. Once some Followers in drunken state were performing sunset Salat in team. The Imam recited Surah Kaferoon. In place of لااعبد ماتعبدون he recited اعبد ماتعبدون which means "We worship what you worship", while the real clause means "We shall never worship what you worship." At this the current verse was revealed. Now in any such state when the Musalli does not know what he is saying, as in the state of intoxicaton or drowsiness or unconsciousness, the Salat shall not be correct. The Musalli should again perform the Salat when he comes to senses.

(2) If the Musalli does not know the meaning of the Quran but he knows that he is reciting the Quran and not anything else, his Salat shall be correct. If he understands the meaning of the Quran which he is reciting in the Salat, his Salat shall be better.

Again if a man stands in need of bath and the water is not available then he should do Tayammum(تیمم). Its method is that he should strike his both hands on a pure sand or dust or earth-clay and rub his face with both hands very well. Then again strike the earth with his both hands and rub his hands up to elbow. The earth itself is pure and also purifier. It purifies the sword, the glass etc. and the pollution fallen on earth and reduced to earth also becomes pure. The earth is a good substitution of water because rubbing the face with earth is a sign of humbility and going back to the origin and nature, because earth is the origin of man. When man shows humbility in his actions, his small sins are wiped out. Moreover, the substitution of earth is very congenial because it is everywhere found more easily than water.

So God is very Benign that He made earth the substitution of water and an acquittal of sins. These facilities are due to His absolute Benignancy. He is All-Forgiving, and forgives His servants if they commit some mistake or sin, as they had done while performing the Sunset prayer with wrong recitation.

The obligations of Salat and bathing after defilement are really the reflections of His Benignancy any Forgiving Attribute. By means of Salat man attains to spiritual ascendency and excels the angels. By means of Salat man is guarded against satanic defilement and internal impurities. By means of Salat he is purified from sins as a man is cleansed by bathing in a pure stream. By means of Salat a man is purified from internal and external pollutions. By means of Salat man attains to nearness to God, the goal of every Musalman in this temporary phenomenon of worldly life.

44. Hast thou not seen those who are given a portion of the Book, they purchase error and desire that you may also err from the way.

۴۴- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ
الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ؕ

45. And God knows very well your enemies ; and God is sufficient as a Supporter and God is sufficient as a Helper.

۴۵- وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ؕ وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى
بِاللّٰهِ نَصِيْرًا ○

46. Some of the Jews pervert the word from its real place and say 'We heard but not obeyed,' (and say) 'Hear and be not thou given to hear' (and say) 'Raena' twisting their tongue and traducing Religion (of Islam). If they had said, 'We heard and obeyed, and hear and see towards us', it would have been better for them and more upright, but God has cursed them for their infidelity, so they do not embrace Eman but a few.[65]

۴۶- مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ
وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّ
رَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّيْنِ ؕ وَلَوْ اَنَّهُمْ
قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا
لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ
فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ○

---

65. In these verses the Jews are condemned for their vices and treacheries. 'They are given a portion of the Book' means they are given words of the Book to read but they are deprived of their meaning and practice. 'They purchase error' means they hide the signs and marks of the Last Prophet (صلی اللہ علیہ وسلم) for the sake of money and reputation. They try to make the Muslims go astray from the path of Islam. So the Muslims should be very cautious of their enemies whom God knows very well. If the Muslims will avoid them and will not be misled by their propaganda, God will support them and protect them from their harmful activities, and help them if they come to invade the Muslims, or try to exterminate them with the help of their comrades. As a matter of fact, they are the enemies of Divine Guidance because they have perverted the Divine Book which was given to them. They are the enemies of Muslims who are the Real upholders of Divine Guidance now in the world. They are the enemies of the Prophet of Islam and never obeyed him though they treacherously said the words of obedience. They used the word Raena (راعنا) which had some good meaning in Hebrew language (see surah Baqarah) but they used this word to show contempt for the Prophet and traduced him and the religion of Islam saying if he were a Prophet, he would have known their treachery. They were cursed and could not come to the path of Islam because of their immense treacheries, except some few pious souls.

47. O People of the Book ! Believe in that which We sent down, confirms that Book which is with you, before We obliterate faces and turn them upon their back, or curse them as We cursed the Sabbath-men and God's Command is as done.[66]

48. No doubt, God forgives not that aught should be with Him associated, and forgives sins below that to whom He will. And whoso associated with God, he forged a mighty lie.[67]

49. Hast not thou seen them who say about themselves purified, but God purifies whom He will, and they shall not be wronged equal to a thread.[68]

٤٧. يَآَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا
لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا
عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ
السَّبْتِ ۭ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ○
٤٨. اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ
ذٰلِكَ لِمَنْ يَّشَاۗءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى
اِثْمًا عَظِيْمًا ○
٤٩. اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ۭ بَلِ اللّٰهُ
يُزَكِّيْ مَنْ يَّشَاۗءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ○

---

66. After a description of the error and treacherous activities of the Jews in the previous verses, they are now ordered to embrace Eman and confirm the Holy Quran, and they are frightened against the opposition of the Holy Quran and the Holy Prophet. The Holy Quran confirms the Taurat, therefore they should believe in the Holy Quran before the signs of their faces are obliterated and distorted, or their faces are overturned, or they are punished like those people who had been metamorphosed into monkeys and pigs.

67. The polytheists or idolaters shall never be forgiven. The sins below polytheism, of course, shall be forgiven if God wills—such is for any sinner who is not a polytheist or associator or idolater. It means the Jews should not expect any salvation or forgiveness because they are involved in different types of association (كفر) and infidelity (كفر).

68. Despite all possible treacheries and preposterous notions, perverse minds and polytheistic ideals, satanic evils and demoralized characters, the Jews still say that they are purified souls. Not only this but they call themselves as the sons of God and His beloved ones, though it is an absolute nonsense. God purifies from polytheism and other evils whomsoever He will. The absurd assumptions of the Jews cannot change the rule.

Note : When it was revealed that God shall not forgive polytheism and association, the Jews, who idolized the Calf and thought Hazrat Uzair as the son of God, said, 'We are not polytheists. We are perfect unitarians. We are the progeny of Prophets and sons of God. Prophethood is our heritage.'' God, not pleased with their boastings, revealed this verse.

50. Just see ! how they forge a lie against God ; and this is enough for a sin manifest.[69]

٥٠. انظر كيف يفترون على الله الكذب و
كفى به إثما مبينا ○ ع

SECTION 8

51. Hast thou not seen those who are given a portion of the Book, they acknowledge the idols and the Satan and say to the Heathen that they are more guided than the Musalmans.[70]

٥١. ألم تر إلى الذين أوتوا نصيبا من الكتب
يؤمنون بالجبت والطاغوت ويقولون للذين
كفروا هؤلاء أهدى من الذين امنوا سبيلا ○

52. These are they whom God has cursed ; and whoso is cursed by God, thou shalt not find any helper for him.[71]

٥٢. أولئك الذين لعنهم الله ومن يلعن الله
فلن تجد له نصيرا ○ ط

---

69. What a Himalyan lie and a tremendous forgery that notwithstanding polytheism the Jews boast of holiness, divine excellence and purity !

70. In this verse the perfidy and treachery of the Jews is described. When the enmity of the Jews against the Holy Prophet increased they met the idolaters of Mecca and showed their acquiescence in their ideals, and for the sake of pleasing them they showed reverence for their idols and deities and said to them, "Your religion is better than the religion of the Muslims." This was nothing but an unparalleled demonstration of envy and jealousy against the Holy Prophet, for why Prophethood and us Leadership was transferred to other people. God blames the Jews for this acrimonious and perfidous attitude.

71. These people are cursed by God because they followed their low desires in spite of Divine Guidance with them, and advocated the superiority of the Heathen way to the Way of Islam, and revered the idols and the Satans which the Heathen adored so much. Such cursed fellows should not expect any help from any quarter as they were expecting help from the Pagan Arabs against the Holy Prophet. Eventually the Jews bore tremendous difficulties and humiliations in the world and a horrible chastisement awaits them in the Hereafter.

53. If they have a share in the Kingdom, then they will not give even an atom to the people![72]

54. Or they are jealous of the people for the bounty that God has given them! So We gave the Book and the Knowledge to the progeny of Abraham, and We gave them a mighty Kingdom.[73]

55. Then some of them acknowledged it and some barred from it. And the Hell suffices for a burning.[74]

۵۳. اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ
النَّاسَ نَقِيْرًا ۝
۵۴. اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَ
الْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ۝
۵۵. فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۗ
وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ۝

---

72. The Jews thought wrongly that Prophethood and Religious Hierarchy was their heritage and they were alone worthy of such excellence, so they did not come to obey the Prophet of Islam. In their vanity they said that eventually they would get the kingdom and power, though others might hold it temporarily. At this the present verse was revealed. It means the Jews have no share in the Kingdom of the world because they are so niggardly that they cannot give a single pie to the poor people in the way of God. All their resources shall be used by them in destruction and disruption if they are given governmental power.

73. Or the Jews are jealous of the Prophet and his pious followers for the bounties of God given to them, if that is so it is also a folly of the Jews, because God placed Prophethood and Kingdom in the House of Ibrahim, and the Holy Prophet is one of his descendents.

74. God has placed excellence and religious supremacy permanantly in the progeny of Hazrat Ibraheem. It now exists in the same House, so if anyone does not acknowledge it out of envy, for him is the burning punishment of the Hell.

56. No doubt, those who denied Our verses, We shall throw them into the Fire;[75] when their skins shall be burnt, We shall exchange their skins by other skins so that they may be tasting the chastisement. Surely God is All-Mighty, All-Wise.[76]

٥٦- إِنَّ الَّذِينَ كَفَرُوا بِاٰيٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ؕ
كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنٰهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ ؕ إِنَّ اللّٰهَ كَانَ عَزِيزًا حَكِيمًا ○

57. And those who believed and did good deeds, of course, We shall admit them into gardens beneath which rivers flow, dwelling therein for ever. For them there are women purified and We shall admit them to a shelter of plenteous shade.[77]

٥٧- وَالَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ
جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِينَ فِيهَآ اَبَدًا ؕ
لَهُمْ فِيهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ؗ وَّنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ○

75. The previous verse stated the general condition of Momin and Kafir. The current verse describes the principle of reward and punishment of a Momin and a Kafir, so that pursuasion to Eman and dissuasion from Kufr may be fully ascertained.

76. This verse describes the ceaseless chastisement of the Kafirs ; when the skins of the Kafirs will be burnt thoroughly, other skins shall grow on their bodies without delay so that the burning punishment may not be lessened or diminished. (God forbid). And God is so powerful that no one can check Him from punishing the Kafirs, nor He himself shall feel any difficulty in inflicting such punishment. And He is All-Wise—punishing the Kafirs in such a way is just commensurate with wisdom and justice.

77. The Momins shall be dwelling for ever in the Paradise and the women that will be given to them shall be pure of internal and external pollutions and they will be living under plenteous shade safe from the sun.

58. No doubt, God bids you to deliver the trusts to their owners and when you judge between the people, that you judge with jusitce.[78] God gives you a good admonition. No doubt, God is All-Hearing, All-Seeing.[79]

٥٨. إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰىٓ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ إِنَّ اللّٰهَ كَانَ سَمِيعًا بَصِيرًا ○

78. The Jews were addicted to various misconducts in religious and wordly affairs. It was difficult for them to keep honest dealing in daily transactions and in religious affairs. Whenever they were given any trust in charge they always committed misappropriation, and whenever any dispute or case came before them, either religious or secular, they decided it in favour of those who pleased them with bribery. They were averse to justice and fair-play. The Muslims are advised to abstain from these outstanding vices of injustice and mistrust.

Note : It is said that the Holy Prophet intended to enter into the House of Ka'aba at the Victory of Mecca. But Usman bin Talha, who was in possession of the key, refused to give it to the Prophet. At this refusal Hazrat Ali snatched the key and opened the door of the Ka'aba. When the Holy Prophet, after completing his business, came out of the House of Ka'aba, Hazrat Abbas requested the Holy Prophet to give him the key. At this the present verse was revealed and the key was delivered back to Usman bin Talha.

79. It means the admonition which God has given you—the delivery of trust to their owners and the doing of justice in all matters—is much beneficial to you. And God knows all the hidden and public affairs, and the present and future circumstances, so if you find some occasion where you consider that 'justice and integrity' shall not be conducive to your tangible expediency, then your consideration shall not be reliable and commendable in the presence of this Divine Admonition. Expediency shall be subservient to the Divine Commandment and not the Divine Commandment shall be subordinated to expediency.

59 **O Believers ! Obey God and obey the Messenger and the Rulers who are from amongst you;[80] if you should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day.[81] It is fairer and much better in its result.[82]**

٥٩ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ
اُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ
اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝ ع

80. The above verse was especially meant for the Rulers. This verse lays emphasis on the social and political obligation of the Muslim masses. The masses are ordered to obey the Rulers provided their orders are compatible with Quran and Sunnat; if the orders are against the Quran and Sunnat in clear terms they are not to be obeyed. Moreover, the Rulers must be Muslims as very often interpreted by Hazrat Umar, the second Caliph. This verse rules out the possibility of Non-Muslim Rulers in a Muslim Society or State as also held by Hazrat Umar. If the Muslim Rulers obey the Divine Law and rule accordingly, then their obedience shall be obligatory, otherwise not.

Note : "Obedience to the persons in authority is, in fact, a reflection of the obedience to the Holy Prophet whose authority is supreme after God. So, if the orders of the Rulers are compatible with the Quran and Sunnat they are to be obeyed, if they are clearly against the Quran and Sunnat they are not to be obeyed. The Holy Prophet has said : لاطاعة فى معصية الخالق (No obedience in the disobedience to the Creator). The first and foremost duty of man

is to obey the Creator, the Owner of absolute power in the Universe. He is the Supreme Sovereign. All the creatures of the Heavens and the Earth are His servants. The Rulers are His servants, the Kings are His servants, the Presidents and Emperors are His servants. The servants are not expected to go against the will of the Master. If they go against the will of the Master they no longer remain His servants. They are Rebels of God. A Muslim, who is a faithful servant of God, cannot be expected to obey those who are the Rebels of God. It is the primary duty of a Muslim to rebel against such Rebels of God. Some of the perverted Muslim Rulers, whose character is significant of all creeds and conducts except Islam, try to exploit this verse of the Quran to continue their political rule and to subjugate the poor Muslim masses under their oppressive control. But, the Muslims should revive the emotion of Imam Hussain (رضی اللہ عنہ) against such wicked and hypocritical forces who are a nickname to Islam and the Devotees of Islam. In modern language no order of the Executive and no law of the Legislature shall be obeyed if it is against Islam. Consequently, the affairs of the Muslims cannot be handed over to a Non-Muslim, Atheist or Infidel. If they are made Rulers, obedience to them is not obligatory on the Muslims. The ensuing verses rule out the possibility of judicial control by a Non-Muslim in a Muslim State. The Muslims are clearly prohibited to take their cases to the Non-Muslim judges." (Tr)

81. If a difference arises between the Rulers and the Ruled about some order issued by the Ruler i. e. whether the order is compatible with Islam or not—the best way to resolve this differnce is to refer the order to Quran and Sunnat. If the order tallies with the Quran and Sunnat it should be recognised and carried out, if it does not tally with the Quran and Sunnat it ought to perish. If the Ruler and the Ruled believe in Allah and the Last Day, the controversy can be dissolved easily, but if the parties do not believe in Allah in reality and do not care about accountability on the Day of Judgement the consequences may be serious. If the parties do not refer the case to the Quran and Sunnat, the consequences can be still more serious. If a party is not prepared to refer the case to the Quran and Sunnat, it is infidel and goes out of Islam. If two Muslims quarrel about anything, one of them says "Let us refer the case to the Shariat", the other says, 'I have no concern with such a reference,' then this man got infidel.

82. Referring a difference to the Quran and Sunnat is fairer and much better than deciding according to Un-Islamic Laws, or the dictates of reason, or the likings of Nafs, or the Doctrine of Necessity.

SECTION 9

60. Hast thou not seen those who assert that they have believed in what is sent down unto thee and what was sent down before thee, desiring to take their dispute to the Satan, and they have been commanded to disbelieve in him? And the Satan desireth to lead them astray into far error.[83]

٦٠۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ
اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْٓا
اِلَى الطَّاغُوْتِ وَقَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ ؕ وَيُرِيْدُ
الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًاۢ بَعِيْدًا ○

83. Formerly it was stated that the Rulers must be Muslims. In this verse it is made clear that the judges must also be Muslims. Only the Hypocrites take their cases to the Satans. It means the Muslims should not go to the Satans for the settlement of their disputes. It means the Muslim States should not also go to the Satan or their institutions, or their Courts, or their assembly for the settlement of their disputes. In this verse a very important event is attended to illustrate the hypocricy of false Muslims who take their cases to the Satans. The allusion runs as follows :

Once a dispute arose between a Jew and a Hypocrite-Muslim, The Jew was on the right. He said to the Hypocrite, "Let us go to the Prophet for the settlement of our dispute." The Jews though denied the Prophet, yet they knew from the very heart that Muhammad was, a just man in their age and injustice could not be imagined in his Court—(صلی اللہ علیہ وسلم). But the Hypocrite declined, though in a surreptitious way, because he knew also the same fact. There were some jew-magnates who also settled the disputes in their circle. One of them was Ka'ab bin Ashraf who was a jew-chief and decided the cases of his community. The Hypocrite suggested to take the dispute to Ka'ab bin Ashraf because he thought that Ka'ab bin Ashraf would be pleased to decide in his favour. The Hypocrite was not wrong in his estimation as the Jews were accustomed to injustice and bribery. But that jew did not agree and finally both of them came to the Holy Prophet who decided in the favour of the jew who was on the right. The Hypocrite coming out said to the jew, "Let us go to Hazrat Umar. What he decides shall be final and agreeable." The jew was at once prepared to go to Hazrat Umar who decided cases in Madina by the order of the Prophet. The Hypocrite would have thought that Umar would decide in his favour against the jew making concession to his Islam. However, when Hazrat Umar came to know that the Holy Prophet had decided the case in favour of the jew, he went into the house, brought a sword and slew the Hypocrite and said, "One who does not acknowledge the decision of the Holy Prophet, for him my decision is this." His heirs came to the Holy Prophet and filed suit against Hazrat Umar. They swore before the Holy Prophet that he had gone to Umar for the sake of mutual agreement and conciliation, and he did not mean to deny the judgement of the Prophet. At this these verses were revealed and the reality was divulged and Hazrat Umar was given the title of Farooq (the great Differentiator between Right and Wrong).

61. And when they are told to come to the Commandment of God which He sent down, and towards the Messenger, then thou seest the hypocrites barring from thee.[84]

٦١. وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ
رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ۝

84. When the Hypocrites are invited to come to the Quran and Sunnat they do not openly reject this invitation, because they claim to be Muslims, but they make false pretences to evade the Holy Quran and the Sunnat of the Prophet. The Hypocrites do not want to come to the Holy Prophet for the settlement of their disputes because they are afraid of justice. Modern times are also characterized by this type of Hypocricy. When they are said to adopt the constitution of the Holy Quran and the wise Sunnat they moan and grumble, they evade and detract, they frown and burst upon the Mullahs. They know that Islam shall cut down the throat of hypocricy. The atmosphere of Islam is never congenial to hypocricy. This is why the hypocritical rulers of the Muslim States do not allow Islam to enter into the political firmament of the Muslim States.

The Hypocrite, who was killed by Hazrat Umar for not accepting the decision of the Holy Prophet, is not a single person, it is rather an institution and God knew that such hypocritical institutions would grow in the world. So the Muslims of today should be very cautious of such hypocritical movements and institutions.

The supporters of the slain hypocrite raised a hue and cry against Hazrat Umar and brought forward the false pretences. But God does not care such high-sounding pretences of the Hypocrites.

62. How shall it be when they are visited by some affliction for what their own hands have forwarded, then they come to thee swearing by God, 'We sought nothing but goodness and conciliation.'[85]

63. These are those people that God knows what is in their hearts, so be indifferent to them and admonish them and say to them about their selves words of penetration.[86]

٦٢- فَكَيْفَ إِذَآ أَصَابَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَآءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَانًا
وَتَوْفِيقًا ○

٦٣- أُولَٰٓئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ
عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِيٓ أَنفُسِهِمْ قَوْلًا بَلِيغًا ○

85. These Hypocrites may come to you with false pretences after bearing the loss which was brought about by their own folly and perfidy in that they did not accept the decision of the Prophet. They may say that they intended only goodwill and conciliation when they went to Hazrat Umar. Let them say all these things.

86. But God knows what is hidden in their hearts. They are false in their statements, they are false in their oaths. So let them say whatever they want Do not be impressed by their false words. Be indifferent to them, but admonish them and say penetrating words to rectify their souls.

Note : Very important points can be derived from these verses ;

(1) Those who do not want an Islamic Constitution in an Islamic State are Hypocrities.

(2) The Hypocrites take their disputes to the Satans or their assembly.

(3) The Hypocrites do not like the promulgation of Shariah.

(4) The Hypocrites bring forth satanic arguments against the promulgation of Shariat.

(5) We should turn away from the Hypocrites ; but if they come across with hypocritical words we should answer them with penetrating phrases. (Tr.)

64. And We sent not ever any Messenger but that his order should be obeyed by God's commanding. And if those people, when they had wronged themselves, would have come to thee then prayed forgiveness of God and the Messenger would have also asked for them forgiveness, then, of course, they have found God Forgiving, Kind.[87]

٦٤. وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللّٰهِ ۚ وَلَوْ
أَنَّهُمْ إِذْ ظَّلَمُوٓا أَنفُسَهُمْ جَآءُوكَ فَاسْتَغْفَرُوا اللّٰهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيمًا ○

87. God sends His Messenger towards His servants that they should obey him as God commands. So it was incumbent on their part to accept the decision of the Messenger at the very moment without hesitation. But if they had come to the Prophet, even after transgression, and prayed forgiveness of God and the Prophet had also asked forgiveness for them, God would have granted their penitence, because He is All-Forgiving, All-Kind. But they did this blunder that they did not accept the decision of the Prophet, which was in reality a reflection of Divine Judgment ; and when the affliction visited them due to their transgression they paid no heed to this warning, nor resorted to penitence but did persist in their foolish attitude and began to swear by God that their intention was not wrong, and forged interpretations repugnant to recantation. Such people should not expect forgiveness and pardon from God.

65. So by thy Lord, they will not be Momin till they deem thee alone the judge in the dispute which may arise between them, then they find not in their selves narrowness at thy decision and accept with pleasure.[88]

66. And if We had prescribed for them that 'slay yourselves, or leave forth your houses', they would not have done it but very few of them, and if these people do what they are admonished, then it is, of course, better for them, and more confirming in religion;

67. And at that time we shall certainly give them from Us great reward ;

68. And guide them on the straight path.[89]

69. And whosoever obeys the Order of God and His Messengers—they are with those whom God has rewarded. Prophets, Siddiqueen, Martyrs and the Virtuous, and good is their companionship.

٦٥. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوْا تَسْلِيْمًا ○

٦٦. وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا
مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ۖ وَلَوْ اَنَّهُمْ
فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ
وَاَشَدَّ تَثْبِيْتًا ○

٦٧. وَّاِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّآ اَجْرًا عَظِيْمًا ○

٦٨. وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ○

٦٩. وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ
اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ○

---

88. This is a very important verse which presents the criterion of a full and perfect Believer. A perfact Momin is that who Believes in the authority of the Holy Prophet perfectly in all matters of life. The true Momins accept the decision of the Holy Prophet from the depth of heart. They do not find any impediment or narrowness in their souls at the admonitions, instructions, directions and orders of the Holy Prophet given in the True Traditions. Like the Hypocrites, they do not claim by tongue and reject by heart. Unless hearts are fully satisfied with the finality of the Holy Prophet, Eman cannot attain to perfection.

89. The Hypocrites should know that they are not given hard laws and orders that it may be difficult to follow them. They are not ordered to kill themselves and live a life of exile away from their houses. If they follow the simple laws and injunctions given in the Holy Quran and Sunnat, their disease of hypocricy may be easily cured and they may become perfect Muslims. But Alas! they do not understand that a little labour and hardship may ameliorate their World and Hereafter both.

70. This is a grace from God, and God is sufficient for a Knower.[90]

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۚ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝٧٠

90. Prophet is that who receives Divine Revelation from God through the angels or directly. Siddiq is that whose heart confirms the commandments and injunctions revealed to a Prophet from within without demanding any arguments for their validity. Shaheed (Martyr) is that who is ready to sacrifice his life at the order of the Prophet. Saleheen (the virtuous) are those who are by nature good and are purified from physical and spiritual impurities.

According to Spiritual Scientists (Sofees) when a man is purified from the love of wealth he is admitted into Saleheen. When he is purified from the love of life, he is admitted into Shuhada. When he is purified from the love of position and dignity, he is admitted into Siddiqueen. Prophethood is bestowed and not attained by action or labour. According to Maulana Mohammad Qasim, the founder of Darul Uloom of Deoband, Prophethood is a Perfection of knowledge. There are two major or fundamental perfections (1) Perfection of knowledge(2) Perfection of Deed. The basis of admiration rests on these two perfect qualities—Knowledge and Action— علم وعمل This is why the Quran has mentioned four major groups of mankind who are worthy of praise and admiration—mentioned in the verse. Of these four groups the perfection of Prophets and Siddiqueen is of Knowledge and the perfection of of Martyrs and the Virtuous Souls is of Action. The Prophets are the Sources of Knowledge and are Projectors ; while the Siddiqueen are the Compendiums of Knowledge and are Receivers. The Martyrs are the Sources of Action and are Projectors, while the Virtuous are the Embodiment of Action and are inspired by the active force of the Martyrs. The active force of the Prophets lies under their perfection of Knowledge, while the perfection of Knowledge of the Martyrs rests under their active force. The Prophets are famous for their distinguished character of Knowledge and the Martyrs are famous for their distinguished character of Action. Consequently the Prophets are the Sources and Projectors of Knowledge and the Righteous (Siddiqueen) are the Receivers of Knowledge, while the Martyrs are the Sources and Projectors of Action and the Virtuous are the Absorbers of the active force of the Martyrs. The Holy Quran is a miracle of Knowledge and is supreme among all Divine Books. The upholder of the Supreme Knowledge must, therefore, be supreme among the galaxy of Prophets. Beside these four groups other Muslims who obey the Prophets and follow the injunctions of God according to their capacity shall be considered as the Companions of these four distinguished groups. And their companionship is a great grace and blessing from God. The Hypocrites are devoid of it.

SECTION 10

71. **O Belivers! Take up your weapons, then come out in separate ranks with military discipline or move forward altogether;**[91]

72. **And some of you is that who would tend to delay of course, then if an affliction visits you, he says : 'God has done me grace that I did not join with them;'**

٧١۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا
ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ○

٧٢۔ وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ
قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا ○

91. Formerly it was said that those who would obey God and His Messenger would get the companionship of Prophets, Siddiqueen, Martyrs and Saleheen. But companionship of these dignitaries demands some struggle in the way of God against the self. So Jihad is enjoined on the Muslims because Jihad is very heavy on Nafs. The hypocrites who were engrossed in lusts and worldly gains could no longer tolerate the Commandment of Jihad. They opposed the Holy Prophet and ranked with the Unbelievers. This verse was sent down to warn the Muslims of the impending dangers from the side of the Hypocrites and from the side of the Unbelievers. They are instructed, rather ordered, to take necessary precautions and make necessary preparations against the Hypocrites and the Infidels either through weapons, or through wisdom, or through contrivance, or through other means and should come out with thorough military preparations against the enemies of Islam (and should not stick to their houses like the Hypocrites) in separate companies, parties or enmasse as required according to circumstances.

73. But if a bounty visited you from God, he will be saying like that as if there was no affection between you and him, 'Would that I had been with them, that I would have obtained a mighty triumph';[92]

٧٣۔ وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ
لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ
مَعَهُمْ فَاَفُوْزَ فَوْزًا عَظِيْمًا ○

74. So must they fight in the way of God, who sell the life of the world for the Hereafter. And whosoever fights in the way of God then is slain or conquers, We shall give him a mighty wage.[93]

٧٤۔ فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ
الدُّنْيَا بِالْاٰخِرَةِ ۭ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ
فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ○

75. And what has gone with you that you do not fight in the way of God and for them who are overpowered—men, women and children—Who say, 'O our Lord! Bring us forth from this city that its people are oppressors, and appoint for us from Thee some Supporter and appoint for us from thee a Helper.[94]

٧٥۔ وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ
مِنَ الرِّجَالِ وَالنِّسَاۗءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ
رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ
وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ڌ وَّاجْعَلْ لَّنَا مِنْ
لَّدُنْكَ نَصِيْرًا ○

92. These people are Hypocrites like Abdullah bin Ubai and his companions who only waited for the wordly gains and did not move for obedience and Jihad. They rejoiced at the loss of the Muslims and felt sorry for their own loss when the Muslims conquerred. Both sides there was disappointment for the Hypocrites, but they felt more envious and sorrowful at the victory of the Muslims than at their own loss.

93. The Hypocrites are dilatory in Jihad because they gaze at the world. The Muslims, therefore, should fight for the sake of Islam because they have forsaken the World and chosen the Hereafter. The Muslims should make it a point that both ways they are successful, victorious or vanquished, slain or saved, booty or no booty.

94. For two reasons Jihad is obligatory on you (1) For the purpose of propagating, prevailing and promulgating the Religion of Islam (2) For the purpose of liberating the oppressed humanity from the clutches of tyrants. There were many Muslims in Mecca who could not migrate with the Holy Prophet and they were being oppressed by the Meccans who tried to convert them to their own creed. So God told the Muslims to Wage Jihad so that Islam might prevail over other religions and ideologies and the oppressed Muslims might be emancipated from the oppression and tyranny of the Infidels.

76. Those who have Eman, they fight in the way of God and those who are Kafir, they fight in the way of Satan, so fight you against the supporters of the Satan. Surely the fraud of Satan is ever feeble.[95]

٧٦. اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا
يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ
ع الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ۝

95. This verse clearly describes two types of war — a war which is fought for the sake of Allah and a war which is fought for the sake of Satan. There is no other type of war. The Western thinkers generally use the term 'Holy War' which is fought on the basis of Religion especially Christianity. But Quran rejects this terminology. War for the sake of God is that which is fought according to the Command of God. The Command of God is now contained in the Holy Quran and all other Heavenly Commands or Books are now abrogated by the Quran. Abrogation does not presuppose that past Heavenly Commands were wrong. They were right but in their respective periods. Now they stand abrogated by the Quran. So a War in the way of God is that which is fought by the upholders of Quran according to Quran. The upholders of Quran are Muslims. So Jehad is that war which is waged by the Muslims in the way of God prescribed by the Quran. All other wars are Satanic Wars whether they are waged against the Muslims by the Infidels, Communists, Polytheists, Jews, Christians, Hindus etc. on the plea of fundamental Human Rights, Self-Determination, Territorial Expansion, War of Liberation etc., or on the basis of Religion as Christianity, Judaism, Hinduism etc. Consequently the war prescribed by Allah is Jihad which is fought against the Non-Muslims for the two causes described in the verse 75. Unfortunately if some Muslims play the part of Non-Muslims and become aggressive, war against them shall also be Jehad till they surrender and repent. Because the fraud of Satan is weak and feeble, therefore, the Muslims should not fear the Infidels and their Supporter, the Satan. Allah is All-Powerful and is the Supporter and Helper of the Muslims.

SECTION 11

77. **Hast thou not seen those people who were ordered to restrain their hands and preserve the Salat and pay the Zakat ; then as soon as fighting was prescribed for them, a party of them began to fear the people, as the fear of God or more than that fear, and said, 'O our Lord ! Why thou hast prescribed fighting for us ? Why not defer us till some period?' Tell them the benefit of this World is little and short ; and Hereafter is better for the God-fearing, and your right shall not be wronged equal to a thread.**[96]

٧٧- أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللّٰهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ ۚ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ
الدُّنْيَا قَلِيلٌ ۚ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۚ وَلَا
تُظْلَمُونَ فَتِيلًا ○

96. The Muslims in Mecca were greatly oppressed by the Unbelievers. When the Muslims complained about their oppression and asked for Jehad against them, the Holy Prophet told them to keep patient and regularly perform the Salat and pay the Zakat because unless a Momin observes Jehad against his Nafs he cannot sacrifice his life. The Muslims accepted and kept patient and did what was ordered short of Jehad. But when Jehad was prescribed in Madina, some of the weak Muslims were terrified and wished that the order of Jehad might be deferred for some time more. But God tells them that the life of this world is temporary and the Hereafter is ever-lasting. So they should not care about the wordly benefits and worldly life and should seek for the other world by carrying out the order of Jehad with fervour and eagerness.

78. Wherever you may be Death will overtake you though you are shut in fòrtified forts (or towers).[97]

And if some good visits them they say, 'It is from God', and if some evil visits them they say, 'It is from thee.'[98] Say : 'Every thing is from God'. So how is it with those people that they do not seem to understand the real fact?[99]

٧٨. أَيْنَ مَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي
بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا
هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا
هَٰذِهِ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ۖ فَمَالِ
هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ○

97. The Muslims should not hesitate to undertake Jehad for fear of death. Death is an ordained fact and it will come at the appointed time and place. If men are shut in a strong and fortified fort or tower, death will seize them. It is, therefore, unwise to run away from Jehad for fear of death.

98. Whenever some affliction visited the Muslims, the Hypocrites blamed the Prophet in order to undermine his glorious personality and mislead the Muslims against the Prophet, and to dissuade the Muslims from Jehad, and it divulged their hypocricy easily and the Hypocrites were much disgraced at the declaration of Jehad. But when the Muslims got victory and the military device succeeded, the Hypocrites said, 'It is from God, meaning thereby that is was by chance ; and they did not acknowledge the wise planning of the Holy Prophet Muhammad (صلی اللہ علیہ وسلم). The Hypocrites were excessively treacherous and had internal hatred for Islam, the Prophet of Islam and the Upholders of Islam.

99. God says to the Prophet, 'Muhammad ! You tell them that good and evil is from God. He is the Creator and Inventor of every thing. No one has any say in it. The device and planning of the Messenger is also from God, and an inspiration from God. To blame the Prophet is wrong and stupid. Do not consider the confusion as confounded, it is the providence of God ; He teaches and trains you in this way and tests you by these ups and downs at your faults.' This is a brief answer to the blame of the Hypocrites which they put on the Prophet. Its elaboration is as follows ;

79. **Whatever good visits thee it is from God, and whatever evil visits thee it is of thy self.[100] And We sent thee the Deliverer of Message to the people and Allah is sufficient for a Beholder.[101]**

٧٩. مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ؗ وَمَا اَصَابَكَ
مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ؕ وَاَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ؕ
وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

80. **Whosoever obeyed the order of the Messenger, he thereby obeyed the order of God, and whosoever turned back. then We sent not thee as a warder over them.[102]**

٨٠. مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى
فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝

100. The real fact is that though God is the Inventor of all good and evil, but the servant of God should construe the good to the grace and benefaction of God, and should regard an adversity or evil the misfortune of his own actions, and should not blame the Prophet for that adversity or evil, because the prophet is neither the Inventor nor the Cause of these affairs. The Inventor or Creator of these events is God and the Cause of these events is your actions.

101. Discarding the accusation of the Hypocrites God says that the Messenger is sent to deliver the Divine Message to mankind and God knows everything. He shall be giving the recompense of actions and deeds to every soul, so the Prophet should not care about the foolish charges and blames of anyone but should continue the mission of his Prophethood.

102. After confirming the Prophethood of His Messenger, now God declares His command about the Holy Prophet that 'Whosoever obeys Our Prophet (صلی اللہ علیہ وسلم) he is no doubt Our obedient servant, and whosoever turns his back towards the Prophet, then We have not sent thee a warder over the people that you may forcibly check the people from doing sins. We shall see them. Your duty is to deliver the message only. The rest — Rewarding and Punishing — is Ours.'

٨١- وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ
طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا
يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا ○

81. And they say, 'Obedience—Accepted,' but when they sallied forth from thee a party of them meditate at night on other than what they said to you. And Allah writes down what they meditate on, so be indifferent to them and trust in God. And God is sufficient for a Guardian.[103]

٨٢- أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ
اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ○

82. Do they not ponder in the Quran, if it had been from other than God surely they would have found in it much inconsistency.[104]

---

103. Just see the treachery, cunningness of the Hypocrites. They declare in thy presence that they accept and obey what thou sayst to them, but when they sally forth from thee, they do consultations against thy obedience. All their consultations and meditations are noted and recorded for their punishment. So O Prophet ! turn away from them and care not about their conspiracies and resign all your affairs to God. He is enough for you.

104. The previous verses clearly prove that Mohammad (صلی اللہ علیہ وسلم) is the Messenger of Allah and his obedience is obedience to God and disobedience to him

is liable to punishment. but the Hypocrites and his opponents can say that they are ready to believe in the witness and the words of God but how can we find and know that it is the Word of God and not of man. So God answers them in this verse in an interrogative way. Do they not ponder in the Quran deeply so that they may come to know that it is really the Word of God ? Had the Quran been the Word of any other being except God (as the opponents think) it would have been full of many inconsistencies at various places. For example, a man speaks according to the condition which is pervading him, he does not turn towards the opposite condition. In anger he does not turn towards the kindred, in kindness he does not turn towards the wrathed, he may leave the Hereafter while describing the World and forget the World in the description of the Hereafter. In short the reflections of different moods shall be inconsistent. But the Holy Quran presents a balanced description. Every subject is described in its most proper place. For example, in the present verses a narration of the Hypocrites is given. The Hypocrites are entitled to a grievous wrath. But the blame on them is proportional to their crimes and does not exceed the limits. Similarly when a particular section of the Hypocrites is charged with a particular blame, it is not made generalized. It is strictly confined to the section concerned— that some of them do such and such activity. The limits are never crossed and the description is never inconsistent.

Moreover, we generally see that when a man speaks at length, his speech is not uniform. Some sentences of the speech are lucid and some are obscure, some are impressive and some are crude, some are expressive and some are confused, some are right and some are wrong, some are deep and some are superficial, some are consistent and some are paradoxical, some are truthful and some are self-contradictory. But the Holy Quran, which is a large Book, is pure from all such deficiencies from the beginning to the end. It is definitely a miraculous presentation of absolute facts and it is beyond the power of the mortal mind to produce such a synthetic compendium of knowledge.

Note : From this fact it follows that a man who does not use his wisdom and does not ponder in the Quran honestly, he may be surrounded with doubts and inconsistencies and may nourish his whims, but a wise reader cannot be beguiled by the Satanic insinuations. For example, an unwise reader can say that the two clauses above قل كل من عند الله and وما اصابك من سيئة فمن نفسك are inconsistent, but they are not inconsistent.

83. When there comes to them a news of security or fear they broadcast it. If they had referred it to the Messenger and to those in authority among them, those whose task is to investigate would have investigated it.[105] But for the bounty of God to you and His mercy, you would surely have followed the Satan except a few.[106]

٨٣- وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰٓ أُولِى الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنۢبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَٰنَ إِلَّا قَلِيلًا ○

105. If there comes some news from any quarter it should be referred or communicated to the authorized persons or rulers. When they confirm the news after investigation, then it should be reported or made public. This is a very important instruction. The Hypocrites and the Infidels want to demoralize the Muslims especially in times of war, and resort to psychological war by inventing and broadcasting rumours. The Muslims should not believe those rumours, but bring them into the notice of responsible authorities, who are charged with the task of investigation and broadcasting. In the Indo-Pak War of 1965 the BBC had broadcast that Lahore had fallen down. This news highly demoralized the Pakistani Muslims, but when Pakistani authorities rejected the news, the Muslims were revitalized. (Tr.)

106. This is why God says that the Muslims should thank God for His bounty and grace that He revealed such useful instructions and orders. In the absence of such instructions only those who are perfect in Eman and wisdom would be saved from the propaganda of the Satans, others would go astray.

84. Sodo then fight in the way of Allah, thou art not responsible but for thyself, and urge on the Believers, haply God will restrain the Unbelievers from fighting. And God is very hard in fighting and very terrible in punishing.[107]

٨٤. فَقَاتِلْ فِي سَبِيلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِيْنَ ۚ عَسَى اللّٰهُ اَنْ يَّكُفَّ بَأْسَ الَّذِيْنَ
كَفَرُوْا ۭ وَاللّٰهُ اَشَدُّ بَأْسًا وَّاَشَدُّ تَنْكِيْلًا ○

107. If the Hypocrites and those who are weak in Eman mentioned above are fearful of Jihad, then "O 'Prophet ! do not hesitate to wage Jihad by thy single soul, God is thy Helper, and encourage and urge on the Muslims to wage Jihad and do not care him who does not come with you, haply God may restrain the infidels from fighting."

Note : When this verse was sent down the Holy Propyet said, 'I surely go for Jihad though no one may accompany me', and with seventy followers went to Badr-e-Sughra for Jihad which was promised to Abu Sufyan in the Battle of Uhud as mentioned in the last Surat. God cast a terror into the hearts of Abu Sufyan and the Heathen from the Quraishites. No one came to fight and went against the promise. Thus God closed the fight according to His promise, and the Holy Prophet returned safely with his Campanions.

Finally God says that the fighting of God and His chastisement is more terrible and strict than the fighting with the Infidels. So those who fear fighting against the Infidels and are fearful of slaying them and being slain at their hands—how can they bear the wrath and chastisement of God ?

۸۵. مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ
مِّنْهَا ۚ وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ
كِفْلٌ مِّنْهَا ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ○

85. Whoso makes intercession in good, he shall receive a share of it ; and whoso makes intercession in evil, he has a load of it too. And God is Powerful over every thing.[108]

108. One who makes intercession in good deed as the Prophet's urging on the Muslims to Jihad, or makes intercession in evil deed as the Hypocrites and weak Muslims fearing Jihad also frightened others—so in the first case the share of reward and in the second case the share of sin shall be given. Similarly, if someone persuades a rich man to give something to a poor man and the rich man gives something to the poor man, so this man also shall receive a share of the reward (thawab) ; and if someone gets a miscreant or thief or criminal released through intercession and that released criminal commits crimes again, then this man (liberator) shall also be a partner in the sins and crimes of the released evildoer. And God is Powerful over everything and is the Distributor of shares of everything, so He feels no difficulty in distributing the shares of reward and punishment to the good and bad persons.

86. And when someone wishes you prayer, you should also wish him a better prayer, or say the same in return. No doubt, God is the Taker of accounts of every thing.[109]

۸۶۔ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ
رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

87. Allah—there is no god but He. No doubt, He will gather you on the Day of Resurrection, there is no doubt in it. And whose word can be more true than God's ?[110]

۸۷۔ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا
رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

109. Salam or Dua to a Momin is, in fact, a kind of good recommendation to God for him. Salam and Dua is much prevalent in Muslim Society, so God has maintained it in a legal morality. If someone says Salam or Dua, it must be returned with the same words or with fairer words. For example, someone says "Assalamu Alaikum" (السلام علیکم). It is obligatory on the addressee to say "Va Alaikumus Salam" (وعلیکم السلام) in reply. If he does not return the Salam, he will commit a sin. If he wants more reward (thawab) he should say "Va Alaikummus Salam Va Rahmatulla" (وعلیکم السلام ورحمۃ اللہ). But if that man says "Assalamu Alaikum Va Rahmatulla" (السلام علیکم ورحمۃ اللہ), he should say, "Va Alaikummus Salam Va Rahmatullahe Va Barakatuhu" (وعلیکم السلام ورحمۃ اللہ وبرکاتہ) i.e. "and also peace on you and His mercy and His blessings." The Quran has established a very high standard of morality in Muslim Society. If a Non-Muslim says words ofgreetin3, the Musli n should reply— هداك الله May God give you guidance ! which is the best prayer (Dua) for Non-Muslim.

Note : This verse clearly shows the importance of good recommendation and intercession, because whoso does that shall get reward (thawab) from God. Moreover, the recommended person is ordered to do good in return of good and even more, and try to repay as far as he can. On the contrary, an evil recommendation will produce nothing but sin and deprivation. God shall take the account of everything, therefore man should pursue good and shun evil.

110. The coming of the Day of Resurrection, the taking of account by God, the keeping of the promises of 'Reward and Punishment' by God are all True. Its contrariety or contravention is inconceivable. Do not consider these things as ordinary or trifling.

SECTION 12

88. How is it with you that you are becoming two parties about the Hypocrites and God has overturned them due to their deeds? Do you wish to bring to guidance that one whom God has led stray? And whom God leads stray thou wilt not find for him a way.[111]

٨٨- فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ
بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَ
مَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ○

111. These Hypocrites are those who had not even said the words of Islam by their tongue. They were firm in their infidelity internally and externally, but they tried to keep familiar relations with the Muslims. The intention behind these contacts was to save their own life and property from the invasion of the Muslims on their community. When the Muslims got to know their intention that they did not keep contacts with the Muslims with sincerity, some of them suggested boycott, others differed, perhaps they might embrace Islam. At this the present verse was sent down and the Muslims were advised not to become two parties. God guides whom He will. They should deal with them as follows.

89. They wish that you should also become Kafir as they are, then all of you become equal, so do not take anyone of them as friend until they come leaving their homeland in the way of God. If they do not accept that, seize them and slay them wherever you find them, and never take any one of them as friend or helper.[112]

٨٩. وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً فَلَا
تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِىْ سَبِيْلِ
اللّٰهِ ۭ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ
وَجَدْتُّمُوْهُمْ ۠ وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ۝

90. But those who are joined with a nation, that you and they have a covenant or those who have come to you that their hearts are tired of fighting with you and fed up with the fighting of their own community also, and if God willed, He would have given them power over you and then certainly they would have fought against you, so if they keep away from you and do not fight against you and offer you peace, then Allah gave not a way to you on them.[113]

٩٠. اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُمْ
مِّيْثَاقٌ اَوْ جَآءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ
اَوْ يُقَاتِلُوْا قَوْمَهُمْ ۭ وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقٰتَلُوْكُمْ ۚ فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَاَلْقَوْا
اِلَيْكُمُ السَّلَمَ ۙ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ۝

---

112. These Hypocrites are so firm in their infidelity that they not only rejected Islam themselves, but they also want that you should also become Kafir like them and thus become equal to them. So you should not befriend them until they accept Eman and come to you leaving their homeland. Do not allow them to interfere with your affairs, nor support and help them in their affairs. If they do not accept Eman and Hijrat (Faith and Emigration) then arrest them and slay them wherever you get them over. Sever all kinds of relations with them and observe total boycott seriously.

113. These external contacts may not restrain you from slaying them but in two cases: Firstly if you are at peace with a certain nation and they are also at peace with that nation, then they also entered into peace. Secondly those people who make peace with you, being tired of war, and promise that they will not fight against you in support of their community, nor fight with their own community in your support and they keep this promise too, then do not fight with such people also and grant their request of peace. And bethink of the bounty of God that they forsook fighting with you. If God willed, He would have given them the upperhand and made them dauntless against you.

٩١. سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا
قَوْمَهُمْ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ
فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا
أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ
وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ۝ ع

91. And now you shall see another nation who desire to be secure from you as well as from their people. Whenever they are returned to dissension they are over-thrown in it. Then if they do not keep away from you and do not offer you peace and do not restrain their hands, seize them and slay them wherever you find them. And against them We have given you clear authority.[114]

114. There are some people who make covenant with you that they will neither fight against you, nor with their own people, so that they may be secure both sides; but they do not observe the covenant. Whenever they see the upperhand of their community they help them. So do not leave such people. You have got clear argument against them in that they broke the covenant themselves.

SECTION 13

92. It does not look wise that a Momin may slay a Momin but by mistake; and whoso slays a Momin by mistake, he should then set free a Muslim slave and give the bloodwit to his family unless they forgo it. If the slain belonged to a people at enmity with you and he was himself a Momin then the slayer should set free a Muslim slave. If he belonged to a people at covenant with you, then bloodwit should be given to his family and the slayer should set free a Muslim slave, and if he has not the means, then he should fast two months successively (without break) for the sake of Allah's forgiveness and turning. And God is All-Knowing, All-Wise.[115]

٩٢۔ وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَمَنْ
قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۚ فَاِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَ
اِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۡ تَوْبَةً مِّنَ اللّٰهِ ۗ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

115. In this verse the commandments regarding murder by mistake are described and that the slaying of a Muslim is a very great crime—a tremendous sin. There may be various such occasions. For example, a Muslim is killed in an erroneous hunting or firing. In the battlefield a Muslim is mistaken as a Non-Muslim and is shot down by a Mujahid. Such mistakes—do happen in the battlefields and the verse especially aims at this very form of slaying by mistake and it is also relevant to the context.

Two things are prescribed with reference to slaying by mistake (1) The releasing of a Muslim slave, if not the fasting of two consecutive moon-months without break. This is an atonement before God for his grave mistake. (2) The paying of bloodwit to the heirs of the deceased. This is their right. It can be remitted by the heirs in full or a part of it. But the atonement cannot be pardoned by anyone—not by the Head of the State even. Now there may be three cases:

(1) The heirs of the slain are Muslims.

(2) The heirs of the slain are Non-Muslims at peace.

(3) The heirs of the slain are Non-Muslims at war.

In the first two cases the payment of bloodwit is obligatory and in the third case it is not obligatory. But the atonement is obligatory in all three cases—the releasing of a Muslim slave, and if not, the fasting of two consecutive moon-months successively.

93. And whoso slays a Momin by intention, his punishment is Hell dwelling therein and God's wrath fell upon him and His curse and for him is prepared a mighty chastisement.[116]

٩٣- وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ
خٰلِدًا فِيهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهُ وَاَعَدَّ لَهُ
عَذَابًا عَظِيمًا ○

116. If a Muslim murders another Muslim intentionally and not by mistake and after knowing that he is Muslim whom he is intending to murder, then for him is Hell in the Hereafter and for him is curse and a mighty punishment and the wrath of God. The atonement will not release him from these things. The worldly punishment is described in Surah Baqar.

Note : Dwelling for ever in the Hell is for that slayer who thinks the murder of a Momin as lawful (Halal). Such a slayer becomes Kafir by this belief and for a Kafir the punishment is for ever. But he who slays a Muslim out of rage etc. without thinking his murder as Halal it depends upon God—He may forgive him if He will after a very long punishment.

94. O Believers! When you journey in the way of God discriminate carefully and do not say to him who says to you Assalamu Alaikum, 'Thou art not a Momin (Muslim)' you want the goods of the worldly life, and with God are abundant spoils.[117] You were also like that before this time, then God conferred His grace on you, so now you should make research. No doubt, Allah is Aware of your works.[118]

٩٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۗ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۗ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

117. The Holy Prophet sent an army for Jihad against some people. There was a Muslim among them. He turned out of those people with his goods and cattle and stood away from them. When he saw the Muslims he said 'Assalamu Alaikum' to them. The Muslims thought that he was also a Kafir and for the security of his life and property he was pretending to be a Muslim. They killed him and took away his goods and property as booty. At this the current verse was revealed and the Muslims were ordered to investigate thoroughly before undertaking the step of slaying and not to act hastily without proper discrimination. One who shows Islam before you, do not deny his Islam for the sake of worldly booties. There are abundant booties with God. Do not see towards such insignificant goods.

118. Moreover, you should think that before Islam you had similar circumstances—you shed blood for the sake of worldly wealth. Now you are Muslims, you should never do such actions. If you have the slightest doubt of Islam about some man you should abstain from his murder. It may also mean that afore-time in the early days of Islam you also lived in the city of the Unbelievers, you had no separate government or state. In that period your Islam was recognised and your life and property were given protection. So in the same way now you should give concession to such Muslims living under the domain of Unbelievers (Non-Muslims). You should not slay them without proper discrimination and investigation. God knows your external deeds and internal intentions. So now you should only slay according to the commandment of God and not out of your own interest. It may also mean that if a Kafir protects his life and property by fraudulently showing his Islam before you, so God is Aware of all things ; he cannot save from His chastisement. But you should not bother about him. God will Himself deal with such persons. You should not say anything to such a man.

95. Not equal are the sitting Muslims without excuse to those who are fighters in the way of God with their wealth and selves. God has raised the degree of the fighters by their wealth and selves over those who sit at home. And to each God has promised the good ; and God has excelled the fighters over the sitters in the mighty reward.

96. And they are ranks and pardon and mercy from God,[119] and God is All-Forgiving, All-Compassionate.[120]

٩٥. لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي
الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ ۚ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ۚ وَكُلًّا وَّعَدَ اللّٰهُ
الْحُسْنٰى ۚ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝
٩٦. دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ۚ وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ۝

119. Previousiy the Muslims were given admonitions and warnings at the murder by mistake. It was possible, therefore, that the Muslims might fear to go out for Jihad because murders by mistake do happen in the battlefield. So the excellent virtues of the Mujahideen are described to encourage the Muslims and persuade them to Jihad. The substance of the verse is that Jihad, of course, is not obligatory on the blind, sick and disabled persons, but among all Muslims the Mujahideen have great excellence which the Non-Mujahideen do not have, though those persons who do not do Jihad are also Paradise-Dewellers. It shows Jihad is not all-obligatory (فرض العين)—not obligatory on all the Muslims. It is opt-obligatory—meaning thereby that if a good number of the Muslims is busy in Jihad, there is no sin upon those who are not participating in Jihad ; otherwise all shall be sinners.

120. God is All-Forgiving and All-Compassionate, He will definitely keep the promises of wage, pardon, forgivness and mercy, which He has made to the Mujahideen. Or if a murder by mistake is perchance committed by a Mujahid in the battlefield God will forgive. The Muslims should not hesitate in Jehad at this apprehension—murder by mistake of a Muslim.

SECTION 14

97. Those people whose souls the angels take, while still they are wronging themselves—to them the angels say, 'In what state you were ?' They say, 'We were helpless in the land.' The angels say, 'But was not God's earth wide that you might have left your homeland for it.' The abode of such men is Hell and that is a very evil place where they reached—

٩٧- إِنَّ الَّذِينَ تَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيٓ أَنْفُسِهِمْ
قَالُوْا فِيْمَ كُنْتُمْ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي
الْأَرْضِ قَالُوْٓا أَلَمْ تَكُنْ أَرْضُ اللّٰهِ وَاسِعَةً
فَتُهَاجِرُوْا فِيْهَا فَأُولٰٓئِكَ مَأْوٰهُمْ جَهَنَّمُ وَ
سَآءَتْ مَصِيْرًا

98. But those who are really helpless as men, women and children who cannot make any device, nor do they know a way to anywhere—

٩٨- إِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ
لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا

99. Such people may hope that God may pardon them ; and God is All-Pardoning, All-Forgiving.[121]

٩٩- فَأُولٰٓئِكَ عَسَى اللّٰهُ أَنْ يَّعْفُوَ عَنْهُمْ وَكَانَ اللّٰهُ
عَفُوًّا غَفُوْرًا

121. Some Muslims are sincere believers, but they are overpowered in the State of the Infidels, and they cannot openly observe the injunctions of Islam, nor have the power of Jihad against the Infidels, so on them Hijrat (Emigration) is obligatory. In the present section of the Surat the Order of Emigration is pronounced. The substance of the verse is that those people who wrong their selves—they have social intermixations with the Kafirs and do not emigrate from the Darul Harb where the Muslims are not at liberty to practise Islam freely—the angels ask them when they are near death, 'What religion were you on?' They say, 'We were Muslims but we could not practise Islam because we were feeble and powerless and helpless.' The angels say, 'God's Earth was spacious enough that you could migrate there. This much you could do.' When they did not leave their homes for the sake of Allah and Islam, but preferred the society, subjugation and slavery of the Infidels, they should also go to the same place where the Infidels (Kafirs) shall go. Now it depends upon the Mercy of God, He may deliver them after punishment from that evil abode.

Of course, those men, women and children who are really helpless and they cannot make any device for emigration, nor they know the way of emigration, they are pardonable.

Note : It shows emigration from a land (where a Muslim cannot openly declare his Islam and cannot lead a public life according to Islam) is obligatory on those Muslims who can move out. Living in such a country or state is prohibited. It is permissible only for the weak and feeble who are really helpless and cannot emigrate.

100. And whoso leaves his homeland in the way of God, he shall find in its comparison many refuges and plenty. And whoso gets out of his house emigrating towards God and His Messenger, and then death seizes him, got ascertained his reward (thawab) with God. And God is All-Forgiving, All-Compassionate.[122]

١٠٠۔ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللّٰهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا
كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللّٰهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللّٰهِ ۗ وَكَانَ اللّٰهُ غَفُورًا رَحِيمًا ○

122. This verse persuades the Muslims to emigration from Darul Harb where Islam is neither free nor secure. A Muslim who leaves his homeland for Allah and His Messenger, he shall find enough space to live and plenty to eat. So the doubts and fears about residential and livelihood problems should not surround the minds of the Muslims regarding Emigration (Hijrat). They should not also be anxious about the death during the course of emigration. If they die during emigration, the full reward of Hijrat shall be given ; and so far as death is concerned it comes at the ordained time and place. The fear of death checks a man from Jihad and the fears of Residence, Livelihood and Death check a man from Hijrat. God has fully satisfied the Muslims by resolving their apprehensions, doubts and fears about Jehad and Hijrat. He is All-Forgiving and All-Compassionate.

SECTION 15

101. And when you journey in the land there is no sin upon you that you somewhat cut short from the Prayer, if you fear that the Kafirs shall afflict (tease) you. Of course, the Kafirs are your manifest foes.[123]

١٠١۔ وَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ
تَقْصُرُوْا مِنَ الصَّلٰوۃِ ۖ اِنْ خِفْتُمْ اَنْ یَّفْتِنَکُمُ
الَّذِیْنَ کَفَرُوْا ؕ اِنَّ الْکٰفِرِیْنَ کَانُوْا لَکُمْ عَدُوًّا مُّبِیْنًا ○

123. When you Journey for Jihad etc. and you fear that the Unbelievers shall tease you when they find an occasion to do so, then cut short the Prayer i.e. the Prayer of four Rak'at should be performed with two Rak'at. This is known as Qasr (قصر). The details should be studied in Books of Fiqh.

Note : For the 'Qasr' the journey should be forty-eight miles. If the journey is less than, that the 'Qasr' shall not be lawful. When the fear of the Unbelievers was gone the Holy Prophet continued the 'Qasr' and performed two Rak'at and also enjoined the Followers to continue the 'Qasr' in normal journeys. Now the order of 'Qasr' continues whether there is fear or no fear of the enemy. And this is the grace of God which should be accepted with gratitude as mentioned in the Traditions.

102. And when thou art amongst them, then performest for them the Prayer, a party of them must stand with thee and must take their weapons with them, then when these men observe the Sajdah they should leave from thee, and another party should come who did not perform the Prayer, they should perform the Prayer with thee and should take their precautions and their weapons ; the Unbeilevers wish that you should be heedless of your weapons and your provisions that they make a sudden attack on you all at once.[124] And there is no sin upon you, if you are in trouble due to rain or you are sick, that you lay aside your weapons,[125] but take your precautions. No doubt, God has prepared for the Unbelievers a humiliating chastisement.[126]

١٠٢ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ
طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ
أُخْرٰى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً
وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن
مَّطَرٍ أَوْ كُنتُم مَّرْضٰى أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا
حِذْرَكُمْ إِنَّ اللّٰهَ أَعَدَّ لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ○

---

124. Proviously the Salat of Qasr was described, in this verse the Salat of fear is mentioned. When the enemy is alert and the time of prayer comes, the army should be divided into two parties. One party should stand for the prayer and the other party watch the enemy. One party should perform one Raka't behind the Imam and go away to guard against the enemy. The other party should perform the second Rak'at behind the Imam. Afterwards the Mujahideen should complete their remaining one Rak'at individually. If it is Maghrib prayer of three Rak'at, the first party should perform two Rak'at and the second party should perform the remaining one with the Imam. In this Salat of fear movements to and fro are permissible.

125. If it is difficult to load the weapons on account of rain or sickness or weakness the laying aside of weapons is allowed, but taking precautions is necessary—the armour, helmet, etc. must be taken.

Note : If there is no occasion to perform the congregational Salat due to the intense fear of the enemy the congregation (Jam'at) may be passed over and the Salat should be performed individually, either on foot or on the horse back or vehicle as the occasion permits. But if the danger is so extreme that there may be no occasion of single prayer even, then it may be passed over and afterwards Qaza should be observed.

126. Do according to the directions which God has given you—good planning, precautions and management—and hope for the grace of God who shall humiliate the Infidels at your hands, so have no fear of the enemy.

103. When you have performed the Salat, then remember Allah standing, sitting and lying. Then, when you are secure set up the Salat ; no doubt Salat is obligatory on the Muslims in their appointed hours.[127]

١٠٣- فَإِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى
جُنُوْبِكُمْ ۚ فَإِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ
الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ○

127. During the time of fear if some defect is left in the Prayer due to constrained circumstances and restlessness, then after the Prayer of fear is performed, remember God in all times and in all conditions—standing, sitting and lying, even at the time of fighting and facing the enemy i.e. rush hours. There is a prescribed method of observance of Salat—Wuzu, Rukoo, Sujood, Qaeda and Qayam, etc.—and as such there is some difficulty in performing the Salat in times of danger with the prescribed method, but there is no such difficulty in the remembrance of God. Allah, Allah, may be done at all times and in all conditions. The Mujahideen should never forget to recite Allah, Allah (اللهالله) by tongue and by heart, because it is the greatest weapon of a Musalman against the enemy. Hazrat Abdullah bin Abbas (God is pleased with him) has said under this verse that only that man, whose senses are lost due to some reason, is excusable, otherwise no one is excusable in the Remembrance of God (Zikrullah).

When the danger is gone and security attained, perform every Salat with peace, with prescribed conditions and movements, and with solemn posture as done in times of Peace. Those additional movements which are permissible in the Salat of fear are exclusively confined to the hours of fear and danger. No doubt Salat is obligatory in its appointed hours. It should be performed during its appointed hours, whether in journey or settled at home, in peace and in danger i.e. in all conditions and circumstances, and it should not be performed subject to mood. The command of God and not the mood of Nafs should be followed. After Tauheed, Salat is the greatest obligation on a Muslim.

104. And do not lose courage in chasing them. If you do suffer and become restless they also suffer and become restless, as you suffer and become restless, and you have hope from God which they have not. And God is All-Knowing, All-Wise.[128]

١٠٤۔ وَلَا تَهِنُوْا فِي ابْتِغَآءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ
فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا
لَا يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

SECTION 16

105. No doubt, We sent down to thee the Book truthful that thou mayst judge between the people by that which God may bring home to thee. And be not an advocate for the traitors,

١٠٥۔ اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَآ اَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَاۗىِٕنِيْنَ خَصِيْمًا ۝

106. And ask forgiveness from God. No doubt, Allah is All-forgiving, All-Compassionate.[129]

١٠٦۔ وَاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

128. The Muslims should show courage in seeking and following up the Unbelievers and do not fail. If you receive a wound or pain from them, they receive similar trouble. But you have hope from God in future, which they do not have—victory in the world and reward in the Hereafter. And God knows well what is beneficial for you. There are great benefits in the orders and commandments of God both in this world and the other world. So do not fail in the obedience to his Commands.

129. Whenever any Hypocrite or Weak Muslim committed a crime they would forge fraudulent pretensions so as to make the Prophet believe them not guilty and sometimes they put the blame on some one else to save from defamation. If one of them committed the crime their friends supported them and advocated for their innocence after private consultations at night. Once a weak Muslim or Hypocrite stole a flour-bag and some weapons of a Muslim, digging through the wall of his house. Perchance there was a hole in the bag giving way to the flour in a clear stripe on the surface of the earth to the house of the thief, who transported the stolen goods to the house of a Jew as a trust. The Jew was his acquaintance. Next morning the owner sought the house of the thief by the guideline of the flour, but he did not find his stolen goods in his house. The thief said on oath that he had not stolen the goods. The owner went forward on the flour-line and reached the house of that Jew. The Jew said that he had not stolen his goods. Such and such man had brought them at night and put them as trust with him. The owner brought the dispute before the Holy Prophet. The thief and his comrades decided to

prove the Jew guilty. They quarrelled with the Jew and swore before the Prophet that the Jew was the real thief. But for the revelation of these verses, it was very probable, due to several witnesses that the Jew might be declared guilty. These verses proved the Hypocrite as guilty and acquitted the Jew. All the Muslims (together with the Holy Prophet) are admonished to do justice among the people (whether they are good or bad, Momin or Kafir according to the revelations of God) and not to believe the traitors and support them and not to prove any innocent man as guilty and any criminal as innocent. The traitors should not be supported (because they were criminal) against the Jew who had not committed theft. Islam has a very high standard of justice and morality. The Jews are extremely inimical to the Muslims as the Quran says elsewhere. But enmity should not impede the way of justice and morality.

"And be not an advocate for the traitors" is an admonition to the Holy Prophet and as such to the whole Ummat for all times to come. It is beneath the dignity of your Prophethood and innocence to think the Jew as thief and the real thief as acquitted (before proper investigation) merely on the basis of external conditions. It requires forgiveness from God, Who is All-Forgiving, All-Compassionate.

Note : To form an opinion against the real fact on the basis of evidence is not against the Innocence (عصمت) of the Prophet. To do something against the express instructions or orders of God with the intention of heart is, of course, a sin, and the Prophets are innocent from such sinful actions, and it is the real sense of Innocence. But because the Prophets have degrees of supreme excellence, so their insignificant mistakes are considered as very great. This is why God says to the Holy Prophet to ask forgiveness from God. Mistakes are possible from Prophets, but sins are not committed by the Prophets. Mistakes are possible because man is human and not Divine, but sins cannot be committed, because it is Satanic to commit sin, and the Prophets are pure from Satanic component. The meaning of Innocence of the Prophets is that they are pure from the Satanic component. Others are not pure from the Satanic part, so they are not innocent in the technical sense. They are liable to sin. Men other than the Prophets are not pure from the Satanic part in their selves. They can, of course, be purified from the Satanic part. But there is a tremendous difference between Pure and Purified. Prophets are Pure and the friends of God (اولیاءاللہ) are Purified. This is why Prophets are known Innocent (معصوم) and the Wali is known as Secure (محفوظ). Innocence is the fundamental or cardinal trait of Prophethood. This point should be understood clearly. Many men have defaulted in this side. The Istighfar (استغفار) of a Prophet is different from the Istighfar (استغفار) of a non-Prophet. Istighfar means asking forgiveness from God for mistakes or sins or both. (Tr.)

107. And do not dispute on behalf of those who have fraud in their selves, Allah is not pleased with that who is perfidious-sinner ;

١٠٧۔ وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۚ اِنَّ
اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ۙ

108. They feel shame before the people but they are not ashamed of God. And He is with them while they meditate at night discourse unpleasing to God ; and God encompasses the things which they do.[130]

١٠٨۔ يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَ
هُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۚ وَكَانَ
اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ۝

109. Ha ! there you are ; you dispute from their side in the life of this World, but who will dispute with God on their behalf in the next World, or who will be a pleading guardian for them ?[131]

١٠٩۔ هٰاَنْتُمْ هٰٓؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۟
فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ
يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ۝

---

130. "And do not dispute on behalf of the traitors" means that these Hypocrites are not loved by God because of their fraud and perfidy, so the Holy Prophet should not ask forgiveness from God for them. It is a kind of disputing with God on their behalf as God says about Hazrat Ibraheem : يجادلنا فى قوم لوط ان ابراهيم لحليم اواه منيب (So when the fear of Abraham disappeared and the good tidings came to him, he began to dispute with Us about the people of Lut. Verily Abraham was clement, compassionate and penitent, Surah Hud—(74/75.) As Hazrat Abraham disputed with God in case of the people of Hazrat Lut, similarly the Holy Prophet might have disputed with God for the traitors that God might forgive them. Thus God checked the Holy Prophet from their recommendation, because they tried to hide their crimes from Men but they were not ashamed of God Who is ever seeing the actions of men. They consult among themselves at night about new steps to be taken to betray the Prophet to save their criminal man, as if they think that God is not hearing anything. In short, the case of the traitors is very serious and the Holy Prophet should not recommend their case to God to deliver them from the bad consequences.

131. This verse contains the address to the people of the thief and to those who advocated for him. God knows each and every thing. This wrong support cannot benefit the thief in the Hereafter.

Note : The Vakils and pleaders of modern age should receive a lesson from this verse. They say, "We should be loyal to our clients." But loyalty to a criminal is not something good. Loyalty to God is required to better the World and the Hereafter.

110. And whosoever does sin or does wrong to his self and then does Istighfar to God, he will find Allah Forgving, Kind.[132]

111. And whosoever does sin, he does against his own self, and God is All-Knowing, All-Wise.[133]

112. And whosoever commits some fault or sin and then casts it upon some guiltless, he laid upon himself thereby calumny and sin manifest.[134]

١١٠- وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ
اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ○
١١١- وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ ط
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○
١١٢- وَمَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓئًا
ع فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ○

132. Here (ظلم وسوء) denote big and small sins ; or (سوء) means those sins which trouble others as to utter calumny about a gentleman or woman, and (ظلم) is that. whose evil is confined to the self of the doer. Whatever type of sin is there, its remedy is Istighfar (استغفار) and Tobah, (توبه)—asking forgiveness from God and repentence—. After Istighfar and Tobah God, of course, forgives. If a criminal is fraudulently acquitted, or a criminal by mistake is upheld as guiltless, his crime is not diminished or removed. Nevertheless, his crime can be forgiven by Istighfar and Tobah. Thus the thief and his supporters, who supported him either intentionally and knowingly or by mistake, are all bidden to do Istighfar and Tobah. It also contains a delicate hint that those who are still adamant in their stand and do not turn to Repentence and Istighfar shall be deprived of His pardon and mercy.

133. One who commits a crime or sin by his own intention, the misfortune of that sin or crime shall befall on that very man who did it. No one else can be punished, because this can be done only by that man who knows not the fact or is devoid of wisdom. But God is All-Knowing, All-Wise, there can be no latitude for such injustice or misjudgment in His Court. So there is no use to put the charge of theft on that Jew with utter injustice while the theft is committed by the accuser himself.

134. One who does a small or big sin and puts the charge on others commits two sins (i) The sin of calumny (ii) The sin of the actual deed. The Hypocrite had committed two sins, he stole the property of a Muslim and accused the Jew for the theft committed by himself. But there was no gain, whatsoever, coming out of these crimes. In fact, there is no remedy to a big or small sin except repenting sincerely.

SECTION 17

113. But for God's grace on thee and His mercy a party of them had determined to lead thee astray ; but they cannot lead astray except themselves, and they cannot hurt thee an aught. And God sent down on thee the Book and the Wisdom and taught thee those things which thou knewest not ; and God's grace on you is very great.[135]

١١٣- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَّآئِفَةٌ
مِّنْهُمْ اَنْ يُّضِلُّوْكَ ۭ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا
يَضُرُّوْنَكَ مِنْ شَيْءٍ ۭ وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَ
الْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۭ وَكَانَ
فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ۝

135. This is an address to the Holy Prophet (صلی اللہ علیہ وسلم) and a description of the deception of those Traitors, the supporters of the real criminal. This verse clearly expresses the dignity and innocence of the Prophet and shows the sublime perfection of knowledge possessed by the Prophet. Because the perfection of knowledge is the supreme of all perfections, hence the sublime supremacy of the Prophet is uncontroversial. God's bounty to the Holy Prophet, as a matter of fact, is without limits, and beyond the human comprehension and description. This verse thus provides a hint for the readers to this fact that the Holy Prophet was not actually beguiled by the false Hypocrites in the afore-mentioned case of theft. He was struck by the thought of acquitting the Real Thief – the Hypocrite — merely on the basis of evidence given by his false supporters, which cannot be supposed an evil thought. Logically in the absence of evidence for the Jew and in the presence of evidence against the Jew, this thought was natural. But when the Reality was divulged by the Divine Revelation the curtain or impediment was removed. The main idea and admonition behind the verse is that the Traitors and Hypocrites should stop their treacherous activities and become disappointed ; and on his part the Prophet should thoroughly investigate and observe the facts and pronounce the judgment with great precaution befitting his high dignity and holiness, so that the coming generations might not err in judicial matters.

114. Not good are most of their consultations but that who bids to charity, or good work, or conciliation between the people. And whoso does it for the good pleasure of God, We shall give him a great reward (thawab).[136]

115. And whoso opposes the Messenger after the straight path became clear to him and follows a way against all Muslims, We shall transfer him to that very side he has chosen and shall throw him into the Hell ; and he reached a very bad place.[137]

١١٤ لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوْفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ أَجْرًا عَظِيْمًا ○

١١٥ وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَ
ع نُصْلِهٖ جَهَنَّمَ ۚ وَسَآءَتْ مَصِيْرًا ○
١٢

---

136. The Hypocrites and Traitors generally whispered in the meetings and conspired secretly against the Prophet. God forbids them in this way to whisper and act surreptitiously. Secrecy is generally desirable when charity is given so that the poor man may not be ashamed, or when giving advice so that the personality of the recipient may not be injured, or when efforts are made for conciliation so that either party may not feel dishonoured. If these things are done for God's good pleasure and not for worldly gains, then there is a great reward.

137. One who opposes the Prophet after guidance is clear to him and choses a separate path away from the path of the Ummat, his destination is surely Hell. The thief aforementioned had run away from Madina to Mecca rejecting the judgment of the Holy Prophet and joined with the Polytheists, fearing that his hand would be cut down as a punishment of theft.

Note : The scholars have derived from this verse that one who opposes Ijma-e-Ummat (Concensus of Ummat) and denies it, is the Dweller of the Hell—in other words it is obligatory to acknowledge and follow Ijma-e-Ummat. The Holy Prophet has said that God's hand is on the Ummat of Muslims ; he who adopted a separate way fell into the Hell. Three forms of Ijma are important to observe :

1. Concensus of the Followers of the Holy Prophet.
2. Concensus of the Eminent Scholars.
3. Concensus of General Muslims from the early days up to the present times—Namaz, Roza, Hajj, Zakat.

SECTION 18

116. No doubt, God does not forgive him who associates anyone with Him and forgives whomsoever He will beside that.[138] And whoso associates with God, he has gone astray into far error.[139]

١١٦۔ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ
ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ
ضَلٰلًاۢ بَعِيْدًا ○

---

138. God will forgive sins below association (شرك) of whomsoever He will, but will not forgive Shirk itself. The sins of theft and calumny, though big sins were liable to forgiveness by His mercy. But when the thief ran away from the judgment and order of the Holy Prophet and joined with the Mushrikeen, the possibility of his salvation also perished.

Note : It means Shirk is not only an act of associating something with God, but to prefer the order of other than God to the Divine Command is also Shirk (شرك).

139. " He has gone astray into far error " means he turned away from God openly and made another Deity beside God to adore and worship and then became the staunch servant of the Satan, and made himself free from God's worship and obedience and became utterly despondent of His mercy. When he fell so far away how he can be entitled to the Mercy and Forgiveness of God. On the other hand the Salvation and forgiveness of such a man must be against reason and wisdom. This is why such people are declared 'Despondent of Salvation'. On the contrary a Muslim, however sinful he may be, deserves Salvation, because his evil is confined to Deeds only, while his Eman, faith and relation to God remains intact and unimpaired. As such his Salvation cannot be considered as against reason and wisdom. He shall be delivered from the Chastisement of the Hell, sooner or later, as God will. But the Deliverance of a Kafir or Mushrik is not amenable to reason and wisdom because his evil penetrating through the Deeds impairs the Faith and Eman,

117. Beside God they call not but women, and call not but the Satan, the Rebellious,

١١٧- إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا ۖ وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ۝

118. Whom God cursed.[140] And said the Satan, 'Assuredly I will take from Thy servants a portion appointed',[141]

١١٨- لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۝

140. These Mushrikeen are so foolish that they made stone-idols and called them by the names of female gender as Lat, Uzza, Manaf, Naela, etc. and began to worship them. These Idolaters really worship not but the Satan who is cursed by God. This is the Satan who spoiled them and wishes that the whole human race should worship the idols. He is extremly pleased with Idolatery and he knows well that Idolatery brings man to Hell. The Idolaters are fools of the superlative degree because they made the creatures of God as idols of worship. Secondly they called these idols by female names, which is an act of utter folly and represents the inner lust amulgamated with adoration. Thirdly they chose the stones—lifeless objects—for adoration at the insinuation of the Satan, the cursed. This is utter ignorance and a tremendous error of the Polytheists and absolutely derogatory to the dignity of Man.

141. When the Satan was cursed and thrown away at the rejection of Sajda to Adam, he had said that he was himself destroyed but he would not leave Adam's children to prosper. He was envious of the Dignity of Adam and he could not tolerate Adam's superiority. The Dignity of Adam was to be inherited by his children, so Satan prevailed over the foolish Polytheists and made them worship stone-idols. He had said to God that he would take from His servants an appointed portion meaning thereby that he would bring with him into the Hell a good portion of mankind by leading them stray in the World. (See also Surah Hijr and Bani Israeel etc.). It shows that the Satan is not merely cursed and rejected, but is also an avowed enemy of Adam's children from the very first day when Adam was dignified. And it is sheer non-sense to obey such a treacherous and wicked enemy. "I will take a portion " also means that the Satan will try to take the portion of wealth from the ignorant men as some people vow something in dedication to idols, the Jinns, etc.

119. ·And I will lead them astray and I will deliver them feign hopes and I will teach them that they should tear the cattle's ears, and I will teach them that they should alter the figures created by God'[142] And whoso takes the Satan as friend leaving God aside, he fell into a clear loss.

١١٩۔ ولاضلنهم ولامنينهم ولامرنهم فليبتكن
اذان الانعام ولامرنهم فليغيرن خلق الله
ومن يتخذ الشيطن وليا من دون الله فقد
خسر خسرانا مبينا ○

---

142. The Satan continued., 'Those men who will come in my portion, I will lead them astray from the path of guidance and righteousness and will tender them hopes of worldly pleasures and worldly comforts and luxuries and make them disbelieve in the accountability of the Hereafter and other events which shall happen there, and I will teach them that they sould cut down the ears of the cattle and leave them in dedication to the Idols and change the creation of God and His appointed things.

Note : It was a custom of the Unbelievers that they gave up cow, goat or camel in dedication to the Idols, and as a mark of dedication cut down their ears or put a ring in their ears. There are different forms of change of God's creation—the staining of any part of the body with blue spots. making some mark on the body by needle-pricking, the Hippy fashion of modern times, or the hair braided and hung down, the lock of hair on the top of the head (the rest being shaven off) as the Hindus of Bharat have on their heads, the cutting of women's hair which make them look like man, the beard-shaving against the Sunnat of the Holy Prophet. Similarly, the change of Divine Commands and Injunctions is an insinuation of Satan. To make Halal as Haram and make Haram as Halal turns a man out of Islam. Such man is an apostate. To do Haram is fisq (فسق) or transgression, and belief in Haram as Halal is Kufr (infidelity). Drinking is Fisq and to believe drinking as lawful (Halal) is Kufr. Whoso is involved in such things, he should be sure of this fact that he has entered into the portion of the Satan.

120. **He gives them promises and hopes and what Satan promises them is all but delusion and deception.**

١٢٠- يَعِدُهُمْ وَيُمَنِّيْهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ○

121. **The abode of such is Hell and they shall find no way to run away from there.**[143]

١٢١- اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۫ وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ○

122. **But those who believed and did good deeds, We will admit them into gardens beneath which rivers flow, dwelling therein for ever. It is the Promise of God true; and who is truer than God ?**[144]

١٢٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ○

---

143. When the treachery, mischief and enmity of the Satan is known well, now there is no doubt that he, who agrees with the Satan turning away from God, will incur a mighty loss. All the hopes and promises cherished by the Satan are nothing but delusion and deception. The result is that the Satan and his followers shall go to the Hell ; and the encirclement of the Hell is so tight that the dwellers shall not find any way to break through it for a safe asylum.

144. Those who are safe from the Satanic influence and have embraced Eman and Islam according to the Commandment of God and do good deeds, shall live in gardens and merriment ; and this is the promise of God whose words are truest of all. What a mighty loss is that to renounce the true promise of God and be deceived by the false promises and feign hopes of the Satan! And what a superlative stupidity is that to disobey God, the Real Benefactor of man, and obey the Satan, the avowed enemy of man !

123. Neither it rests on your fancies nor on the fancies of the People of the Book ; whosoever does evil shall be punished for it, and will not find beside God for him a supporter or a helper.

١٢٣۔ لَيْسَ بِأَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ مَنْ
يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ
وَلِيًّا وَّلَا نَصِيْرًا ○

124. And whosoever does good deeds, man or woman, and he has Eman, they shall enter into Paradise and their right shall not be spoiled even equal to a particle.[145]

١٢٤۔ وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ
نَقِيْرًا ○

---

145. The Jews and Christians thought that they were special servants of God. They will not be seized at those sins which will be the cause of punishment of other people. They thought that their Prophets would save them from punishment through intercession. Some of the ignorant and stupid Muslims do cherish such ideas also. So God makes a general declaration that Salvation and Reward do not depend upon the fancies and feign hopes of anyone. Whosoever does evil shall be seized. And at the time of God's punishment no support shall be of any avail to the criminal. The criminal cannot get release unless the Seizer Himself releases the criminal. And whosoever does good deeds provided he possesses Eman — such men shall enter the Paradise and shall get full reward of their good deeds. The substance is that Reward and Chastisement are related to good or bad deeds provided they are based on the foundation of Eman. The fancies and feign hopes do not count here. So kick the fancies and feign hopes and have courage to perform good deeds.

125. And who is there that has a fairer religion than he who put down his forehead at the command of God and is busy in good deeds and follows the Religion of Abraham? who was occupied with one side only, and God took Abraham for a faithful friend.[146]

١٢٥۔ وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ
مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۗ وَاتَّخَذَ
اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ۝

126. To God alone belongs whatsoever is in the heavens and in the earth. And everything is in the control of God.[147]

١٢٦۔ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَكَانَ اللّٰهُ
بِكُلِّ شَيْءٍ مُّحِيْطًا ۝

146. It is known previously that before God only deeds are counted and the fancies and feign hopes have no value or sense. This is a general principle and the Jews and Christians are no exception to this rule. It had an implied sense of condemnation of the Jews and the Christians and an admiration of the Prophet's followers. Now a general announcement is made that who can vie with such a man in Religion, who has put his head down at the Command of God, and is by heart busy in good deeds truly follows the Religion of Abraham? who had resigned to One God renouncing all and sundry, and God had taken him as His most sincere friend. The Prophet's followers were excellently characterized by these three qualities — (1) Total submission to God (2) By heart busy in good deeds (3) Following the Religion of Abraham—and the Jews and Christians were devoid of them. The fancies and hopes of the Jews and Christians, aforementioned are set at naught by this fact.

147. Everything in the Heavens and the Earth—men, angels, jinn, animals, etc.—are all the servants of God and His slaves and His creatures. They are in full and perfect control of God. He may deal with them as He will by His mercy and wisdom. He requires no help from anyone. So they should not be deceived at the title of Sincere Friend given to Abraham, and should not be doubtful about the result of this existing firmament—the reward and punishment of good and evil of the world as a whole.

SECTION 19

127. And they ask thee for the permission of women's marriage. Say : God permits you about them and what is recited unto you in the Quran, so the order is about those orphan-women whom you give not what is prescribed for them, and yet desire to marry them, and the order is about the weak boys, and that you stand for justice to orphans. And whatever good you do, verily God is aware of it.[148]

١٢٧- وَيَسْتَفْتُونَكَ فِي النِّسَآءِ ۖ قُلِ اللّٰهُ يُفْتِيكُمْ فِيهِنَّ ۙ
وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِي يَتٰمَى النِّسَآءِ الّٰتِيْ
لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۙ وَأَنْ تَقُومُوا
لِلْيَتٰمٰى بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللّٰهَ كَانَ بِهِ عَلِيمًا ○

---

148. In the beginning of this Surat emphasis was laid on justice to orphans. It was said that if the guardian of an orphan-girl is for example the son of her uncle and he thinks that he cannot observe her rights justly, then he should not himself marry that girl but marry her somewhere else and become himself the guardian and custodian of her rights. At this instruction the Muslims had given up to marry such women. But after experience they came to this conclusion that in many cases it was better for her that her own guardian should merry her. The guardian would better secure her rights in this form. Then the Muslims asked the Holy Prophet for the permission of such marriage. At this the present verse was revealed and the permission granted. It is given that the past prohibition was rehearsed in that case when the rights of orphans are not fully observed, while the observation of their rights was gravely emphasized. But if the marriage is done with the intention of good behaviour and honourable treatment with them, it is permitted.

Note : The Pagan Arabs deprived the women, children and orphans of some legitimate rights ; they did dot give them share in the property (inheritance)

and said that only brave men, who could fight against the enemy, were entitled to the inherited property. The guardians married their wards and did not give them dowry-gift in full and did not give them proper provisions. In the beginning of the Surat some directions and admonitions were pronounced to remove such discrepancies. The substance of the previous verses is that only God's Commandment is obligatory and is imperative to be obeyed. The wisdom of anyone, the constitution of any assembly of men, the firman of any King or Emperor, the fancies and whims of thinkers and Philosophers, the hypothesis of any Scientist or Scholar are not reliable before the Divine Orders and Injunctions. To accept and listen to the commandment of anyone in the presence of Divine Commands and to obey the order of anyone forsaking the Order of God is clear Kufr and a manifest error. This subject is variously elaborated in the previous verses with penetrated inculcations. Now with reference to the context some more injunctions about women and orphan-girls are described so that no one may dare infringe their rights after so many admonitions. It is said when the Holy Prophet pronounced the Law of Inheritance about women, some of the Arab Chiefs came to the Holy Prophet and said with surprise, "We have come to know that you have pronounced the share of sister and daughter in the inherited property whereas it is the right of those who fight against the enemy and bring the spoils." The Holy Prophet said, "No doubt, it is the Commandment of God that they should be given share in the inherited property." Moreover, there is a hint to this fact that the Prophet's Followers are the real personification and embodiment of :

ومن احسن دينا ممن اسلم وجهه لله وهو محسن واتبع ملة ابراهيم حنيفا ط

They do not commit a least fault in the observance of the rights of women, orphan girls, dowry-gift provision of livelihood and other transactions of life. In the observation of God's Commandments they pay no heed to the criticism of the Hypocrites, to the displeasure of anyone, to the customs and traditions of their land, to their own selfish ends or desires. They have resigned to God with total submission and complete obedience. They evade even those occasions where they find the slightest doubt of disobedience to God's orders. What they do, they do with the permission of God and His Messenger. They do not follow their own personal conjectures. And Allah knows well the hearts of the Prophet's Followers and other men in the world.

128. And if a woman fear aggression or aversion of her husband there is no sin on the two that they make peace between them somehow or other ; and peace is a very good thing. And before the hearts is present the avarice. And if you do good and practise restraint, then Allah is Aware of your all actions.[149]

١٢٨۔ وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَ
الصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

149. If a woman finds her husband angry with her, or averse to her some female habits, or aggressive in his temper, or violent in his behaviour or harsh in his treatment and she may give up a portion of her dowry-gift or provision in order to win his heart and make peace, then there is no sin on their part in setting such arrangement. An amicable settlement and peaceful adjustment between wife and husband is much better than mutual tension and discord. Peace is a good thing in human affairs and very good in marital life indeed. •Teasing the woman without reason and exploiting her wealth without her permission and pleasare is, of course, a sinful act.

This permission of remission is given by God because men are generally avaricious, and for a greater benefit if the woman forgoes something the husband will become pleased with her and change his harsh attitude into loving temper. Hence on the principle of wisdom it is not a bad transaction.

But good treatment and abstention from violence and aggression are still better in the eyes of God. Naturally when the husband will resort to good treatment, there shall be no need of remission on the part of woman.

129. And you can never keep your wives equal, though you may desire for it, yet be not evasive altogether that you leave one woman as suspended. And if you reform (and civilize) and fear God, then Allah is Oft-Forgiving, Kind.[150]

130. And if the husband and wife separate, then Allah will make each of them contented by His wideness. And Allah is All-Wide, the Knower of Scheme.[151]

١٢٩۔ وَلَنْ تَسْتَطِيعُوٓا اَنْ تَعْدِلُوا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ
فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَاِنْ
تُصْلِحُوا وَتَتَّقُوا فَاِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا ○

١٣٠۔ وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ۗ وَكَانَ
اللّٰهُ وَاسِعًا حَكِيمًا ○

---

150. It is said that justice in a kingdom is easier and justice between wives is difficult. Hence the Quran says that just equality in all social, economic and psychological dealings with women is impossible, so such a man should do justice as humanly possible and be not excessively inclined to one and disinclined to the other as if she were in suspension. It is cruelty on the part of the husband. In optional matters the husband should be very precautious and in matters beyond human control as love of heart, he must try to be normal and not become over-sentimental and over-passionate. If he tries to reform the relations and dealings and civilize them according to Islamic principles of life, then Allah shall forgive him his deficiencies and faults.

151. If the couple likes separation and the divorce takes place then there is no harm, God is the Guardian of everyone and fulfils the necessities of every soul. It provides a hint that the husband should keep the wife in comfort and should not tease her; and if he cannot do that he should leave her if she wants and demands separation.

١٣١۔ وَلِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَلَقَدْ وَصَّیْنَا
الَّذِیْنَ اُوْتُوا الْکِتٰبَ مِنْ قَبْلِکُمْ وَاِیَّاکُمْ اَنِ اتَّقُوا
اللّٰهَ ؕ وَاِنْ تَکْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی
الْاَرْضِ ؕ وَکَانَ اللّٰهُ غَنِیًّا حَمِیْدًا ۝

131. And to God belongs what is in the heavens and what is in the earth. And We have ordered the People of the Book before you and you that do fear God. And if you do not accept, then to God belongeth all that is in the heavens and that is in the earth, and Allah is All-Independent and All-Laudable.

١٣٢۔ وَلِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَکَفٰی
بِاللّٰهِ وَکِیْلًا ۝

132. And to God belongs all that is in the heavens and that is in the earth. And Allah is sufficient for a Guardian (Disposer).[152]

١٣٣۔ اِنْ یَّشَاْ یُذْهِبْکُمْ اَیُّهَا النَّاسُ وَیَاْتِ بِاٰخَرِیْنَ ؕ
وَکَانَ اللّٰهُ عَلٰی ذٰلِکَ قَدِیْرًا ۝

133. If He will, He may remove you O men ! and bring other people. And Allah has this power.[153]

---

152. Previously admonitions and persuasions were described — it is incumbent on the part of everyone to obey the Command of God and abstain from disobedience to His Orders and Injunctions. It is never lawful to hear anyone in the presence of God's directions and instructions. In the middle some necessary injuctions were pronounced about the orphans and women to rectify the mistakes concerning their rights, which were prevalent in the Pre-Islamic Society. Now again the admonitions and persuasions are pronounced. The substance of these two verses is that you and the people before you were all rehearsed to fear God and abstain from God's disobedience. If the people do not accept this order, then God is the Owner of all things and He does not care anyone — the people shall harm themselves and not God. And if the people obey His order, then He is the Owner of all things — He can mend all your affairs. "To God belongs all that is in the heavens and the earth" is said three times—the first indicates plentitude and wideness (there is no lack of any thing there), the second indicates absoluteness and independence (He has no care of anyone if the people deny) and the third indicates mercy and disposal provided you keep piety (if man fears God, He shall dispose of his affairs).

153. God has the power to annihilate you and bring obedient people in your place on this earth. This expression also indicates God's Independence and Absoluteneses and an admonitory reproof of the disobedient.

134. And whoso wants the reward of this world, then with Allah lies the reward of this World and the Hereafter. And Allah sees and hears all things.[154]

١٣٤۔ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا
وَالْاٰخِرَةِ ؕ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ۝

SECTION 20

135. O Believers ! Stand on justice; give witness of the side of God, though there is a loss to you or to your parents or to your kinsmen, if any one is rich or poor then Allah is their well-wisher more than you, so do not follow the wish of the heart in doing justice ; and if you will twist your tongue or evade, then God is Aware of all of your actions.[155]

١٣٥۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ
لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ
اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا
تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

---

154. If you obey God He shall give you both—the World and the Hereafter. It is sheer nonsense then to hanker after the World and leave the Hereafter by way of disobedience to God. And God sees all your actions and hears all what you say. You will be given what you aspire for.

155. Witness should be truthful and according to the order of God though it may cause your loss or the loss of your kindred relations. What is true should be expressed clearly. Do not take the loss of the Hereafter for the temporary benefit of the World. And do not follow the desire of your Nafs in doing justice or giving true witness that you concede to the rich and feel mercy for the poor and leave the truth. Say what is right. God is more well-wishing to them and He knows their affairs more than you, and there is no lack of anything there. Some of the people refer to their Conscience. But Conscience is not always reliable. Moreover, Conscience sometimes does not conform to the truth. So follow the truth by the Quran and Sunnah and follow not the Conscience of Heart. In the expression of true witness the tongue must not be twisted—the truth is said but with low and twisting tongue which creates doubt—and evasion is that some facts are not described. In both these cases though there is no false-hood but because truth is not fully described and expressed there will be incomplete witness and the witness shall be sinful. The evidence and witness must be clear and truthful and complete.

136. O Believers ! Believe in God and His Messenger and this Book which is sent down on His Prophet and that Book which was sent down before. And whoso believes not in Allah, and His angels, and His Books, and His Messengers, and the Day of Qeyamat he fell away into error.[156]

۱۳۶۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ
الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْۤ اَنْزَلَ مِنْ
قَبْلُ ؕ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ
وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ○

137. Those people who became Muslims, then turned Infidels, then got Muslims, then again got Apostates, then grew in their unbelief—Allah will never forgive them and neither He will show them the Way.[157]

۱۳۷۔ اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا
كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ○

138. Give thou tidings to the Hypocrites that for them awaits a terrible Chastisement.

۱۳۸۔ بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ○

139. Those who take the Unbelievers as their friends leaving the Muslims aside. Do they seek honour with them ? so honour altogether belongs to Allah.[158]

۱۳۹۔ الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ
اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ○

---

156 One who declares his Islam he should believe in all the Commandments of God by heart. If he disbelieves in anyone of them he is not Muslim. Outward and oral expression is not reliable.

157. Those men who outwardly became Muslims but inwardly kept sceptic and finally died without believing, they will not get the way to Salvation. They are Kafirs. Outward declaration of Islam will not do. These men are Hypocrites. Some say they are Jews who first believed and then became apostates by worshipping the calf, then became Muslims after repentence, then became infidels by rejecting Jesus, and finally increased in Kufr by rejecting the Prophethood of the Last Messenger, Muhammad (صلی اللہ علیہ وسلم).

158. For the Hypocrites, who take the Non-Muslims as friends forsaking the Muslims, there is a terrible chastisement in the Hereafter. This idea is utterly wrong that they will get wordly honour by sitting with them. Absolute honour lies with God. He will get honour who obeys him. The Hypocrites are abased in both the worlds.

140. And God has sent order on you in the Quran that when you hear the verses of God being denied and ridiculed, then do not sit with them until they plunge into some other talk or else you became like to them. God will gather the Hypocrites and the Unbelievers all in the Hell—[159]

١٤٠۔ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ
اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ
حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۖ اِنَّكُمْ اِذًا مِّثْلُهُمْ ۗ
اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ۙ

141. Those Hypocrites who wait upon you, if a victory comes to you from God they say : 'Were we not with you?' And if the Unbelievers get it, they say : 'Did we not surround you and save you from the Muslims ?'[160] So God will judge between you on the Resurrection Day, and God will never grant the Unbelievers a way of upper-hand over the Muslims.[161]

١٤١۔ الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ
قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ ۖ وَاِنْ كَانَ لِلْكٰفِرِيْنَ
نَصِيْبٌ ۙ قَالُوْٓا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ
مِّنَ الْمُؤْمِنِيْنَ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ۗ
وَلَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ۧ

159. The Muslims are prohibited to sit in that assembly where the verses and commandments and teachings of God—Quran and Sunnah—are denied, rejected and ridiculed. If they sit there they will be reckoned with those mockers and rejectors. If they plunge into some other talk or discussion or legislation, then they are not prohibited to sit with them.

Note : It shows if a man sits in such an assembly where Islam is criticised or condemned or ridiculed, or the Laws of Islam are criticized and ridiculed, or the Prophet of Islam is censured and attacked, or the Sunnat of the Prophet is ridiculed, and that man does not walk out but goes on listening to them, he is a Hypocrite though he may not say anything of the sort. (Tr.)

160. These Hypocrites are always waiting upon you. When you get victory they say, "We were with you, so give our share in the booty." And if the Unbelievers get something of victory they say to them, "We have saved you from the Muslims, otherwise you would have perished. We had made a ring of defence around you, this is why the Musalmans could not harm you and inflict a defeat; so give us our share in the plundered wealth."

Note : It shows that bilateral relations with the Muslims and Non-Muslims indicate a sign of Hypocricy. Only a Hypocrite can keep double intimacy—friendship with a Kafir and friendship with a Momin.

161. God will judge between you and them—He will give you Paradize and them He will throw into Hell. Let them do in this World whatever they can do. But one thing is sure that they will not be able to annihilate the Muslims, which is the real desire of their hearts.

SECTION 21

142. The Hypocrites trick God and He will trick them.[162] When they stand for Salat they stand with a lazy heart, showing off to the people and remember not God but a little—[163]

143. Lying in suspense between the two, neither this side nor that side. And whom God leads astray, thou wilt never find for him any way.[164]

١٤٢- إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ
وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ
النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ۙ ۝

١٤٣- مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ اِلٰى هٰٓؤُلَآءِ وَلَآ اِلٰى
هٰٓؤُلَآءِ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝

162. By heart they are Kafir and outwardly they are Muslims so that they may be safe from both sides, and exact their ends all the same. God inflicted this punishment on them for their traitorousness that He divulged their secret treacheries and their surreptitious activities before the Holy Prophet and his Followers, and thus disgraced them so much in the World that they were utterly doomed and destroyed, and the punishment which shall be inflicted on them in the Hereafter is also described as follows to add to their humiliation. Thus it is not the Hypocrites who deceived God, but God Himself involved them into their own self-deception by creating such circumstances that they spoiled the World and the Hereafter both.

163. Salat is the most imperative and sincere worship of God. It requires no sacrifice of life and property in its performance. But the Hypocrites, being excessively prone to arrogance and disobedience, do not stand up for salat but with a lazy heart and for a show-off to the people, so that their infidelity may not become public and the followers may be thinking that they are the sincere servants of Islam. What can be more expected of such traitors and how can they become Real Muslims ?

164. These Hypocrites are much bewildered and puzzled. They are neither satisfied with Islam, nor satisfied with Kufr. Sometimes they bend towards this side and sometimes they incline towards that side—trembling in the balance, oscillating unsteadily, wavering and vacillating between Islam and Kufr, swinging to and fro, undecided, perplexed, confused, confounded and bewildered—the Hypocrites are in a very deplorable psychic state and their hearts are always struck with sporadic terrors of life and property. No doubt, whom God wills to lead astray, where and how can he find a way to salvation ?

144. O Believers ! Do not make the Unbelievers your allies leaving the Musalmans. Do you want to bear a clear blame of God against you.

۱۴۴۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ
عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ۝

145. No doubt, the Hypocrites are in the lowest pit of the Hell, and thou wilt never find for them a helper.[165]

۱۴۵۔ اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ
وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ۝

146. But those who repented and reformed themselves and held fast to God and became sincerely obedient to (the Religion of) God they are with the Believers, and soon God shall give the Believers a mighty reward (thawab).[166]

۱۴۶۔ اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَ
اَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَ
سَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ۝

147. What will God do with chastising you if you recognize the Right with gratitude and believe in that ? And verily Allah is the real Appreciator, Knower of all things.[167]

۱۴۷۔ مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ؕ
وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ۝

---

165. To leave the Muslims and make friendship with the Infidels is a sign of hypocricy, because the Hypocrites do this thing. So ye Muslims ! you should never do it, otherwise God's manifest blame and full argument shall be established over you that you are also hypocrites. And for the Hypocrites the lowest department of the Hell is appointed. And no one can be their helper that he may release them from this department or get their chastisement somewhat alleviated. The Muslims should keep far distant from this thing.

166. If a Hypocrite repents at his hypocricy (Nifaq) and ameliorates his deeds and actions and holds fast to the Religion of God and purifies himself from show-off and other evils, then he is a sincere Muslim, and is with the Muslims in this World and in the next World. The Muslims are awaiting a great reward. With them those who have made a true repentence from hypocricy shall also get the reward.

167. God is the Real appreciator of good deeds and knows all the facts of His servants. So whoso accepts His Command with gratitude and thankfulness and has belief in it, then Allah, the Just, the Merciful has no concern with chastising such a man—He will never chastise such a man. He chastises those who are arrogant and disobedient.

148. Allah is not pleased with the publicity of evil of anyone—but that who is wronged. And God is Hearer, Knower.[168]

149. If you do good openly or hide it or pardon an evil then Allah is also Pardoning and All-Powerful.[169]

١٤٩- إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن سُوٓءٍ فَإِنَّ
اللّٰهَ كَانَ عَفُوًّا قَدِيرًا ○

١٤٨- لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوٓءِ مِنَ الْقَوْلِ إِلَّا مَن
ظُلِمَ ۚ وَكَانَ اللّٰهُ سَمِيعًا عَلِيمًا ○ الجزء

168. If there is some religious delinquency or secular defect in any person it must not be made public. God hears the word of everyone and knows the deeds of every soul. He shall repay accordingly. It is known as backbiting (Gheebat). The wronged or oppressed, however, is allowed to tell the people about the wrong or oppression done to him by the oppressor or the tyrant. Nevertheless, Gheebat is permissible in some other cases also. This order, perhaps, is pronounced here that a Muslim should not make public the name of a Hypocrite lest he should become worse and shameless, but should advise him in ambiguous and equivocal style, perhaps he may ponder and change himself ; or advise him in privacy, perhaps he may come to guidance by this way. The Holy Prophet also did the same and did not publish their names.

169. This verse contains a persuasion to the oppressed that he may adopt the way of paradon. When God in spite of being so powerful, pardons the faults of the defaulters, the servant of God being feebler and weaker should better pardon the mistakes and faults of others. The substance is that vengeance is lawful for the oppressed, but perseverance and pardon is better. There is a hint in the verse that if you want to reform the Hypocrites then forbear at their treachery and oppression and bring them home with mildness and in privacy, with covert and implicit indications.

150. Those who deny God and His Messengers and desire to make division between God and His Messengers and say : 'We believe in some and disbelieve in others,' and desire to make a way in between,

151. Such people—they are the real Kafirs; and We have prepared for the Kafirs a disgraceful chastisement.[170]

١٥٠. إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّٰهِ وَرُسُلِهِ وَيُرِيدُونَ
أَنْ يُفَرِّقُوا بَيْنَ اللّٰهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيدُونَ أَنْ يَّتَّخِذُوا
بَيْنَ ذٰلِكَ سَبِيلًا ۙ ○

١٥١. أُولٰٓئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۚ وَّأَعْتَدْنَا لِلْكٰفِرِينَ
عَذَابًا مُّهِينًا ○

170. Now a description of the Jews starts from this verse. Because the subject of Hypocricy was much embedded in the Jews, and the Hypocrites in the time of the Holy Prophet were either Jews or those who had intimate relations with the Jews and acted upon their directions, therefore these two groups are generally described in the Holy Quran together. The substance of the verse is that those who reject and deny God and His Messengers and make division between God and His Messengers—they believe in God and disbelieve in the Messengers, and believe in some Messengers and disbelieve in others, and try to propound a Philosophy of their own between Islam and Kufr—such persons are real and staunch Kafirs. A disgraceful chastisement is prepared for them.

Note : Believing in God is reliable when the Prophet of the Day is confirmed and is obeyed. Without confirming all the Prophet believing in God is wrong. It is not liable to recognition by the Divine Standards. The rejection of one Prophet is considered as the rejection of God and all the Messengers. When the Jews rejected the Holy Prophet, Muhammad (صلی اللہ علیہ وسلم) they were declared as the Rejectors of God and all the Messengers, and considered as hopeless Kafirs, impenetrably hard proof against Truth.

152. And those who believed in God and His Messengers and made no division between any of them—God will soon give them their rewards, and Allah is All-Forgiving, All-Compassionate.[171]

١٥٢۔ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ
ع وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

SECTION 22

153. The people of the Book request thee to bring down upon them a written Book from Heaven, and they had demanded of Moses greater than that and said, 'Show us God openly in front, then thunder bolt fell on them for their sin, afterwards they made the Calf after many signs had come to them, yet We pardoned them that also ;[172] and We gave to Moses an evident authority.[173]

١٥٣۔ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا
مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ
بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا
جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَآتَيْنَا
مُوسَىٰ سُلْطَانًا مُّبِينًا ۝

---

171. But those who did not make division between the Messengers, i.e. those who believed in all Messengers without exceptoin, and believed in one God with all His attributes they are under the shelter of God's mercy and are entitled to great rewards. And they are Musalmans who believe in the Holy Messenger, Muhammad (صلى الله عليه وسلم) and all other Messengers sent before the Holy Prophet.

172. Some of the Jew Chiefs came to the Holy Prophet and said, "If you are a true Messenger, then bring down for us a written Book from the Heaven as a whole just as Moses had brought the Taurat in full and not in scattered parts." At this the present verse was sent down, and the response is tendered in the form of blames in this section, and then researched answer is given. The meaning of the verse is that if the Jews enviously ask you for such a Book, it is no wonder if they are so arrogant and insolent, their elders had demanded a more serious thing of their Prophet, Moses ; "Show us God clearly evident in front of us, otherwise we will not believe you." (Confer Surah Baqar). At this insolent demand the thunder-bolt seized the demanders and they were all killed. Then God brought them to life again by the request of Hazrat Musa. Notwithstanding this mighty sign they made the Calf and worshipped it. God at length also pardoned it. (See Surah Baqar).

173. "We gave authority" means Hazrat Musa (عليه السلام) destroyed and burnt the Calf and scattered its ashes in the air, and seventy thousand worshippers of the Calf were slain.

154. And We raised above them the mountain for the purpose of taking covenant, and We said 'Enter by the gate doing sajda (prostrating)' and We said 'Do not commit transgression on Saturday', and We took from them a solemn compact.[174]

١٥٤. وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا
لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا
فِي السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ○

---

174. When the Jews had said that the Commandments of the Taurat were hard and they could not obey them, then God raised the Mount Tur and suspended it on their heads and ordered them to accept the Commandments and hold them fast, otherwise the Mount would be left on them. Afterwards at their demand of vegetables, etc. in place of Mann and Salva they were ordered to enter into a city performing Sajda at the gate but they slided on their buttocks and when came to the main city plague caught them and about 70,000 Jews died.

The Jews were ordered not to fish on Saturdays. Unfortunately the fish were abundantly seen only on Saturdays in the sea. The Jews were so greedy that they could not restrain themselves. As a matter of fact, it was a hard test of the Jews. According to principle the test is taken in those matters and affairs which are generally heavy on the Nafs of man. The Jews failed in this test also as they generally failed in other obligations. They devised to catch the fish other than Saturdays. They tried to defeat the Command of God, they devised to distort the Divine Command. They made pits and tanks adjacent to the sea and made holes in the walls which they erected to divide the sea and tanks. When the tanks were filled with fish abundantly on Saturday they closed the holes, thus checking their return to the open sea. On Sunday they caught them. When they were censured at this Satanic device by the righteous men among them, they said that they did not catch the fish on Saturday but caught them on Sunday. They distroted God's Command and God distorted their faces and made them monkeys, the most cunning and sordid of all animals.

155. So the punishment inflicted on them was for the breaking of the Convenant for denying the verses of God and for the shedding of blood of the Prophets without right and for their saying : 'There is a covering over our hearts' Nay ! But God sealed them for their unbelief, so they believe not but few.[175]

١٥٥- فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللّٰهِ وَ
قَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ط
بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝ ص

175. The Jews broke the Covenant, they denied the Divine Verses, they killed the Innocent Prophets without right, they rejected the Holy Quran and the Holy Prophet by saying that their hearts were shut in hard closets (so the Words of the Quran or the Words of the Prophet could not enter them). Due to these infidelities, transgressions, arrogance and insolence; strict and severe chastisements were inflicted on them.

When the Holy Prophet invited them to Islam, the Jews said that their hearts were shut within a strong cover meaning thereby that their hearts were already full of Divine purity and guidance and the unholy words of the Quran and Prophet could not move them. God says that it is not the fact. It is their profusely treacherous and unholy presumption. But God has sealed their hearts on account of their unbelief (Kufr) and as such the Eman cannot enter into their hearts. But few hearts are pure and they have embraced Eman and Islam as Abdullah bin Salam and their companions.

156. And for their unbelief and for their uttering against Mary a mighty calumny,

١٥٦ . وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ۝

157. And for their saying : "We slew Messiah, Jesus, son of Mary, The Messenger of God," and they did not slay him, nor crucified him, but a like formed before them. And those who talk differently about it are in doubt at this place, having no knowledge of it, they are only following surmise ; and they did not kill him doubtless,—

١٥٧ . وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم
بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝

158. In deed God raised him up to Him, and God is All-Mighty, All-Wise.[176]

١٥٨ . بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

---

176. The severity of chastisements increased when the Jews earned another infdelity (Kufr)—they rejected the Holy Christ and insulted him by uttering a heinous and mighty calumny against Mary. The severity became graver when the Jews in their self-hallucination said that they slew Messiah, Jesus, son of Mary, while he was a Messenger of God. Due to all these infidelities and transgressions the Jews suffered great miseries and chastisements. But God repudiates the claim of the Jews that they slew the Christ. The fact is that the Jews neither slew Jesus, nor crucified him. The different statements of the Jews about it are nothing but the surmises of the Jews. God threw them in doubt. None of them is aware of the reality. The fact is that God raised Jesus up to Heaven, and God is powerful over everything and there is always wisdom in His actions. The real story is that when the Jews intended to kill Jesus, one of the Jews entered the House. God raised Hazrat Eeisa up to Heaven and the shape of that Jew was transformed into the like shape of Hazrat Eeisa. When the rest of the Jews entered into the House they killed their man thinking him Jesus. But when they observed they said the face of the man resembled that of Jesus but the body appeared to be of their own man. Now they were cast in doubt. Some said if the slain was Jesus, then where was their man ? Some said if it was their man, then where was Messiah ? They were at variance and could not decide anything. Now what they utter is nothing but surmise. No one is aware of the real fact. The real fact is that the Jews neither slew Hazrat Eeisa, nor they crucified him, but God raised him up into the Heaven and threw the Jews in doubt.

١٥٩- وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ

159. There is not a single section of the People of the Book but that will certainly believe in Jesus before his death, and on the Day of Resurrection he will be a witness against them.[177]

177. Hazrat Eeisa (عليه السلام) is alive in the Heaven. When Dajjal will appear he will come down on the Earth and slay the Dajjal. The Jews and Christians shall believe in him that surely Hazrat Eeisa has been alive and had not died. On the Day of Resurrection Hazrat Eeisa will state their conditions and deeds that the Jews had rejected and opposed him in the World and the Christians had said that he was the son of God.

160. So due to the sins of the Jews We had forbidden them many pure things which were lawful for them, and for this reason that they barred from God's way much,

١٦٠. فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ۝

161. And for this reason that they took interest and they were prohibited from it ; and for this reason that they devoured the wealth of the people without right. And We have prepared for the Unbelievers among them a painful chastisement.[178]

١٦١. وَأَخْذِهِمُ الرِّبَوٰا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ النَّاسِ بِالْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝

162. But those who are firm in knowledge among them and the believers, they do believe in that which is sent down on thee and which was sent down before thee, and applause for those observing the Salat and paying the Zakat and believing in Allah and the Last Day—such people. We will give them a great reward.[179].

١٦٢. لَّٰكِنِ الرَّٰسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَوٰةَ وَالْمُؤْتُونَ الزَّكَوٰةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝

---

178. After describing the manifold treacheries of the Jews, which vindicated their arrogance and transgression, the Holy Quran says that the Jews were given a strict Shariat to break their arrogance and refractoriness. Now this doubt is removed that pure things were made unlawful for them in the Taurat and the rejecting of Hazrat Eeisa and the calumniating of Hazrat Maryam is an event of a later period, then how the punishment was inflicted on the Jews prior to the committing of crime. The substance of the whole section is that the People of the Book had been committing treacheries, transgressions, breach of the Covenant and torturting the Prophets since the time of Hazrat Musa (عليه السلام). Now if they enviously demand of the Holy Prophet, Muhammad (صلى الله عليه وسلم) a whole Book like the Taurat and do not rest on the Quran, which is most excellent of all Divine Books, it does not look unbecoming of these prejudiced and stupid rascals. The Muslims should not become alarmed or annoyed at their unbecoming behaviour and treacherous activities. We know all their wicked activities, big and small, past and present. We had passed a strict Shariat for their hard temperament and idiosyncrasy, and have prepared a harsh chastisement for them in the Hereafter.

179. Among the Bani Israeel those, whose knowledge is firm as Abdullah bin Salam and his companions, and those who possess Eman, they believe in the Quran, the Taurat and the Bible, all of them. And praiseworthy really are those who observe the Salat and pay the Zakat and believe in Allah and the Last Day. We will surely give them a great reward as against the former group for whom a mighty chastisement is ready.

SECTION 23

163. We have sent down Revelation to thee as We had sent down Revelation to Noah and to those Prophets who passed after him, and sent down Revelation to Ibraheem and Ismaeel and Ishaq and Yaqub and his children and to Eeisa and Ayyub and to Yunus and to Haroon and to Sulaiman and We gave Zaboor to Daud—

١٦٣. اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ
مِنْۢ بَعْدِهٖ ۚ وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَ
يُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا ۝

164. And sent down such Messengers whose events We told you before and such Messengers whose events We told you not. And God spoke unto Musa in speech.[180]

١٦٤. وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ
نَقْصُصْهُمْ عَلَيْكَ ۭ وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ۝

---

180. The People of the Book, the Polytheists of Mecca and all other Unbelievers created doubts variously about the truthfulness and righteousness of the Holy Quran. Here for example the Jews are quoted to have said that if Muhammad (صلی اللہ علیہ وسلم) had brought down a Book from the Heaven in a complete form just like the Taurat which Musa had brought, then the claim to Prophethood by Muhammad (صلی اللہ علیہ وسلم) would have been correct ; otherwise he was not a Prophet. An evil nature seeks many lame excuses and pretexts. So God divulged the reality by the following verses and established the dignity and glory of Divine Revelation and totally repudiated and rejected all the doubts and suspicions of the Unbelievers, and describing the obedience to the Divine Revelation in general and the Quranic Revelation in particular, established this principle that obedience to the Divine Command is obligatory on the whole mankind without exception, and no pretence of any sort of anyone can do in this connection. One, who hesitates, or scruples, or wavers to recognize it, is irreligious and infidel. Now a detailed answer is given to the doubters.

Revelation (وحی) is in reality the Command of God and His Message, which is sent down to the Prophet ; and as the Revelation was sent down to the past Prophets, similarly God sent down His Revelation to the Prophet, Muhammad (صلی اللہ علیہ وسلم) so he, who accepted the Revelation sent down to the past Messengers, should also accept the Revelation sent down to the Last Messenger. One who denies this Revelation as such denies all other Revelations. Consequently the Rejector of the Quran is the Rejector of all past Divine Books.

The reason of similarity with Hazrat Noah and the Prophets, who came after him, is perhaps because the Revelation, which started from Hazrat Adam, was in a primary stage and it reached its maturity in the period of Hazrat Noah. In other words the period from Hazrat Adam to Hazrat Noah was an educative period, and when Hazat Noah came, the people were considered to have reached the time of examination. The people were put to test so that the obedient ones might be rewarded and the disobedient ones punished. This is why the line of the Prophets of Determination starts from Hazrat Noah and the series of Divine Chastisements of the Unbelievers also begin from the time of Hazrat Noah. The substance is that formerly, before the period of Hazrat Noah the Rejectors and Opposers of the Divine Revelation and of the Prophets were not chastised at their infidelity and transgression—they were rather granted respite, humanity at large being premature in the stage of training and education. In the time of Hazrat Noah when religious teaching was demonstrated fully and comprehensively and the curtain was entirely removed and the argument of God against Mankind reached its culmination through the constant preaching of Hazrat Noah about one thousand years, the Divine Chastisement visited the Unbelievers and the Transgressors. The first Divine Chastisement came down in the form of a rain-storm on the opponents of Hazrat Noah. Afterwards various chastisements visited the people of Hazrat Hud, Hazrat Saleh, Hazrat Shuaib, Hazrat Lut, etc. in different periods of Human History. So in the anology between Revelation to Noah, etc., and the Revelation to Muhammad there is a good warning for the People of the Book and the Polytheists of Mecca—those who deny the Revelation to the Last Prophet are liable to the visitation of God's chastisement likely.

Some of the most prominent Messengers are elaborated in the verse to show that acceptance of the Revelation to Muhammad is also as necessary and imperative as it is to accept the Revelations sent down to other famous and eminent Prophets. Nevertheless, by this clause 'that God spoke with Musa in speech' it is also known that Revelation sometimes is brought by an angel in the form of Message, sometimes in the form of Written Book ; and sometimes God speaks unto His Messengers directly without any medium or agent in between. But since in all these forms the Revelation is just the order of God and not the order of anyone else, so it is equally incumbent and obligatory on all His servants, whether it comes to mankind in the form of Message or Book, or Speech. So it is a mighty dishonesty and folly of the Jews to say that they will not believe in the Prophet, Muhammad (صلی اللہ علیہ وسلم) unless he brings down from Heaven for them a whole written Book all of a sudden like the Tuarat. When the Revelation is the Command of God and the forms of its descensicn are, of course, different, then to hesitate in its acceptance or deny its truthfulness or to say that 'I will believe in it if it comes through such and such manner' is clear infidelity and manifest stupidity.

165. Sent Messengers rehearsing tidings and warnings so that mankind may have no argument against God after the Messengers. And Allah is All-Mighty, All-Wise.

١٦٥۔ رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللّٰهِ
حُجَّةٌۢ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللّٰهُ عَزِيزًا حَكِيمًا ○

166. But God bears witness to that which He has sent down to thee—that He has sent it down with His Knowledge, and the angels bear witness too, and God suffices for a Revealer of Truth.[181]

١٦٦۔ لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَ
الْمَلٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفٰى بِاللّٰهِ شَهِيدًا ○ۗ

181. God sent His Messengers successively and abundantly to give good tidings to the Believers and warn the Unbelievers, so that the people may not say on the Resurrection Day that they knew not His Pleasure and Displeasure in the World, if they had known they would have surely acted accordingly. Now when God sent down His Messengers with miracles and the Messengers showed and told the way of righteousness, then there is no excuse left for anyone not to accept the Divine Religion. The Divine Revelation is such a decisive argument that no other argument can be presented against it. All other arguments are set at naught by the argument of Divine Revelation. And this is the wisdom and providence of God, and if He may execute compulsion or coercion, then who can check Him ? But He does not like it. In the presence of Quran there is no need of compulsion, as it is full of such deep and profound knowledge of God that a wise man can easily come to guidance. And the Knowers know that the profound knowledge and deep secrets, which humanity gained from the Quran, could not be achieved from any other Book ; and the enormous guidance, which mankind received from the Holy Prophet, could not be got from anyone in the History of the World. The Knowledge of the Quran is endless and God suffices for a revealer of that Knowledge in various periods of human history and in the delicate moments of sober meditation and research. The Holy Prophet has said that the wonders of the Quran shall never end. But a really deep insight; refined, enlightened and purified by God's remembrance (zikrullah) can reach those wonders if God will. The insipidity of modern mind cannot catch them because of the observational parallax and the inner squint caused by the sheer materialism and the reckless preponderance of low desires in the morden age.

167. Those who got infidels and barred from the way of God, they went far astray into error.

١٦٧- إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ۝

168. Those who got infidels and hid the Truth—God will never forgive them and will never show them the straight way.

١٦٨- إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ
لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۝

169. But the way to the Hell, therein dwelling for ever. And for God it is easy.[182]

١٦٩- إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ
عَلَى اللَّهِ يَسِيرًا ۝

170. O Mankind! The Messenger has now come to you with the Right Thing from your Lord, do accept so that you may reap good. And if you donot accept, then to God belongs all that is in the heavens and in the earth. And God is All-Knowing, All-Wise.[183]

١٧٠- يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ
فَآمِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

---

182. After formally attesting and certifying the Prophethood of Muhammad (صلی اللہ علیہ وسلم) the Quran again declared that those who denied the Holy Prophet and concealed his attributes and qualities, described in the Taurat, and told the people differently about them, and thus barred the people from Islam and the Prophet of Islam—such people will never be forgiven by God, nor shall they ever receive the guidance. It shows very clearly that Guidance is confined to the obedience to the Holy Prophet only, and error is another name of the opposition of and disobedience to the Holy Prophet, thus the Jews are fully censured and the negation of their presumptoins and misconceptions has become clear.

183. After confirming the Prophethood of the Holy Prophet and the righteousness of the Quran, and declaring the opponents of the Holy Prophet — the People of the Book — as in distant error and contradicting their presumtuous notions, the whole mankind is now addressed with a commanding authority ; 'O Mankind ! Our Messenger has come to you with a Righteous Book and Truthful Religion, your safety now lies in listening to him and in obeying him. If you do not surrender and submit then you should understand clearly that every thing of the Universe lies in His unlimited control and absolute power. He is aware of your activities and deeds. They will be reckoned correctly and due recompense will be given to you'..

Note : Acceptance of the Divine Revelation to a Prophet is obligatory on all mankind and its rejection is infidelity (Kufr).

171. O People of the Book! Do not exaggerate in the matter of your Religion and do not say in the glory of God but solid fact. The Messiah, Jesus, son of Mary, is but the Messenger of God and His Word that He brought to Mary and a Spirit from Him. So believe in God and His Messengers, and do not say that there are three Gods. Refrain from this utterance, better it will be for you. No doubt, God is only One God. It is not worthy of Him that He should have a son![184] To Him belongeth all that is in the heavens and in the earth. And God suffices for a Guardian.[185]

١٧١. يَاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا
عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ
مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰهَآ اِلٰى مَرْيَمَ
وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۫ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ
اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗۤ اَنْ
يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
وَكَفٰى بِاللّٰهِ وَكِيْلًا ۠

184. The People of the Book overstated the admiration of their Prophets and crossed the limits. They committed excesses of the worst type when they defied them by actually calling them God or the son of God. So God advises and orders not to commit exaggeration in Religion and not to cross the limits in admiring those personalities to whom you are devoted. Do not go beyond the known facts proved by the Word of God or the words of the Prophets. Consequently the followers should show respect and veneration for their superiors generally and for their Prophets

especially but within prescribed limits. Man is man and God is God. Neither man should be divinized, nor God should be humanized. Both are Kufr and Shirk (کفروشرك). Those who ascribe Divinity to man and those who ascribe humanity to God are Mushrik. There is a tremendous difference between the Divinity of God and the holiness of man. The Innocence and Holiness of the Prophets is an image or reflection of Divinity but not Divinity in itself. Hazrat Eeisa was the Word of God and a spirit from Him. It means he was created merely by the Order of God without any masculine agency from the pious body of Maryam, and God had breathed a spirit from His Self through Hazrat Gabraeel into Mary. It means the body of Hazrat Eeisa was the reflection or image of Divine Word and his soul was the image of Divine Spirit while the material side working as a mirror. But there is a great difference between the image of an object and object itself. If the sun can come in a mirror, it does not mean the Sun of the sky and the image of the Sun in the mirror are one and the same thing. The temperature and light enjoyed by the Sun of the sky or the disc of the Sun are not transferred in the image visible in the mirror. The sun is sun and its image is image. Those who are mistaken by the image are in error. Similarly God is God and man (the image of God) is man. Both are different in nature. Consequently, the Christian committed a great blunder by calling Jesus the son of God It is against the Divine Revelation. They committed another blunder when they called Jesus as Real God. They committed another blunder when they also called Maryam as God. They committed another blunder when they envisaged three Gods instead of ONE GOD. They committed still another blunder when they said that these three Gods are ONE — Three is ONE and ONE is three— mathematically it is wrong, scientifically it is erroneous, reasonably it is absurd. Any faith antagonizing Reason and Wisdom cannot be accepted by the young generation. The Christians are, therefore, ordered to refrain from this irrational faith of Trinity. God is ONE and His ONENESS is beyond association, He is Pure and His Purity is above adulteration. He has no wife, no son or daughter. To devise son or wife for Him is utter blasphemy. The People of the Book are ordered to say about His glory only that which is an established Truth. This deviation from the Truth is because the People of the Book did not adhere to the Divine Revelation. If they had adhered to the Divine Revelation they would have not deviated from Truth and devised son of God and envisaged the wrong doctrine of Trinity and thus would have not become clear Mushrik (associators) and by rejecting today the Chief of the Prophets, Muhammad (صلی اللہ علیہ وسلم) and the most excellent of all Divine Books, the Quran, they would have not become double Kafir.

Note : One group of the People of the Book rejected even the Prophethood of Hazrat Eeisa and tried to slay him, while the other group made him the son

of God — both these groups became Kafir. The cause of their deviation and error is the non-acceptance of the Divine Revelation. The final result of these expressions is that Salvation depends upon the acceptance and following of the Divine Revelation.

185. When the Heavens and the Earth and everything between them are His ownership, His creations and servants, then how can anyone be His partner or Son ? And God is the Disposer of all affairs and is Sufficient as a guardian without any external assistance, then why He should stand in need of a Partner or Son. The substance is that neither any Creature has got the capacity and ability of becoming His Partner nor His sacred Self has got any room for it. From this fact it is inferred that devising partners of God from amongst His creatures is the affair of those who are devoid of Eman and Wisdom both.

Note : From the above notes it can be understood easily that one who carves a son or partner of God does not really believe in this fact that all the creatures of the Universe are the creations of God. In other words he says that God is not the Creator of all creatures in the Universe. Moreover, he does not believe in God as All-Sufficient for the disposing of human and universal affairs that He required a partner or son for His assistance. But God did not require any assistant, partner or son to assist Him when He first created the Heavens and the Earth, then why and how would He require an assistant in the form of partner or son to dispose of the smaller affairs of the Universe ? It is nothing but a dishonest and unwise effort of man to admit the Creator of the Universe among the creatures of the Universe—the Self-existent is made a Derivative and the Derivative is made Self-existent. In the words : سبحانهٗ ان یکون لہٗ ولدٌ there is a hidden hint that it is not worthy of His Holiness and Glory that He may have a son. It means to devise a Real Son or an Adopted Son for God is an unholy act, because as the Divinity of God is pure from begetting a son, similarly His Divinity is also pure from adopting a son. If begetting a son is against the Divinity of God, adopting a son is beneath the Divinity of God. God is Divine and above all defects, whatsoever, and pure from all impurities, whatsoever. The Christians should be wise enough to recognize God with His Divine Attributes. They should particularly observe deeply the attribute of سبحان which means Most Praised, Most Glorified, Most Holy, far from any impurity or defect, form or shape, body or matter, humanness or angelity, fatherhood or sonship. To God alone belongs what is in the Heavens and what is in the Earth. He is possessed of gloria in Excelsis

SECTION 24

172. The Messiah would not disdain to be the Servant of God, neither the angels stationed near to God.[186] And whosoever disdains to worship Him and waxes proud He will surely muster them to Him, all of them.

١٧٢۔ لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَ
لَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ يَّسْتَنْكِفْ عَنْ
عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ۝

186. It is a matter of great honour and grace to worship God and follow His Commandments. Let them ask the Holy Christ and the angels about the value and necessity of this bounty. How can such pious souls so near to God disdain to bow down and worship God ? Of course, it is shameful and disdainful to worship the weak objects apart from God. It is below the dignity of man to bow his head before stone idols or worship the creatures of God. The Polytheists are wrong and foolish when they bow down before the stone structures carved by their own hands. Similarly the Christians are wrong when they give Divine Status to a human being however dignified he may be. They are hopelessly insolent when they say that Jesus is the son of God. The Polytheists say that angels are the daughters of God. In this way the Christians come to the intellectual level of the Idolaters and Polytheists because in both cases the fatherhood of God is established, while God is pure from all defects and the Divinity is above humanness. The Polytheists, the Idolaters and the Associators should wait for an everlasting Chastisement, of course.

173. Then those who believed and did good deeds—He will pay them in full their wages and will give them more of His bounty as an additional reward. And those who disdained and waxed proud He will chastise them with a painful chastisement, and they shall not find for them beside God a supporter or a helper.[187]

۱۷۳۔ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ وَأَمَّا الَّذِينَ
اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۙ
وَّلَا يَجِدُونَ لَهُم مِّن دُونِ اللّٰهِ وَلِيًّا وَّلَا نَصِيرًا ○

187. Those men who disdain to worship God and wax proud will not be left at large. One day the whole mankind will have to appear before God to give their accounts. On that day only those men who believed in God and did good deeds in the World—observed the obligations of worship fully well—will prosper and succeed. They will get full wages and God will also confer on them His grace and bounty as an additional reward. But the disdainful and the arrogant who abstained from the service of God and rejected the Divine Revelation will be put to horrible and painful chastisement and they shall not find for them any helper or supporter against God. Even those pious Personalities (who are near stationed to God) but by mistake of their adorers were worshipped by them will not help them in their deliverance. The reason is quite clear—these pious Souls who are worshipped by their adorers are themselves annoyed at their actions. Therefore, it is not their fault if these pious Souls are worshipped. It is the fault of the worshippers themselves that they worship these pious Souls apart from God. This is why these pious Souls will not render any help to them. No question arises about the help of the stone-idols. For a moment the Christians should think where they stand. The excessive devotion to Jesus against the Principle of Tauheed will do them no good. Hazrat Eeisa will not help on the Day of Resurrection. So the Christians should refrain from exaggeration redeem the position of Christ as a servant of God.

174. O Mankind ! The clear Proof from your Lord has come to you and We have sent down on you the Light manifest.

١٧٤- يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَ اَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ۝

175. So those who believed in God and held fast to Him—He will admit them under His mercy and grace, and will make them reach Him on a straight path.[188]

١٧٥- فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ۝ؕ

188. The previous verses emphasized the importance and dignity of the Divine Revelation especially the Quran. Without the acceptance of Divine Revelation belief in God is meaningless. Deism (belief in the existence of God without the acceptance of Divine Revelation), or partial or divisive belief in the Divine Revelation does not constitute the technical Eman which is prescribed by God Himself. So, the whole mankind is again addressed to remind this fundamental principle that without accepting the Divine Revelation—or so to say Prophethood—no belief or faith is significant in the eyes of God. "O mankind ! .The Perfect argument and the Brilliant Light has come to you in the form of the Holy Quran from the Lord Cherisher of the Universe. This Quran is quite sufficient for your guidance in all ages and in all circumstances. There is no need to loiter hither and thither and grope in the darkness. There is no room for any doubt or hesistancy concerning the authority of the Holy Quran as a Divine Revelation. So whoso believes in God and holds fast to this resplendent Light—the Holy Quran—he will surely come under the peaceful shade of God's mercy and His bountiful grace, and will directly reach Him. And whoso winks at or turns his back and opposes it—he is definitely destined to perish.

176. And they ask thee for a pronouncement. Say : 'God pronounces to you about the indirect heirs.[189] If a man died and he has no son, but has a sister then she shall receive a half of what he left ; and he is her heir if she has no son.[190] If there be two sisters, they shall receive two-thirds of what he left;[191] if there be brothers and sisters, the male shall receive the portion of two females;[192] God makes clear to you lest you go astray.[193] And God has knowledge ot everything.[194]

١٧٦ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌا
هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ
لَكُمْ أَنْ تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

189. In the beginning of this Surah the inheritance of Kalala is given in the Verse of the Inheritance. Afterwards when some Sahaba asked about some more details this verse was sent down. Kalala means weak and feeble. Here it denotes that man who leaves no heir in children or parents as given before. The real heirs are children and parents. If there are no parents and children, then his real brother and sister substitute the son and daughter. If there are no real sister and brother, the same pronouncement for the step sister and brother who are born from the same father. If there is one sister she shall receive the half, if there are two sisters they shall get 2/3rd of the property, and if there are both brothers and sisters then the male shall get the double of the female, and if there are only brothers, and no sister they shall inherit the sister's property i. e. their portion is not apportioned because they are Asba (Residuaries) as follows. As for the brother and sister who have the same mother but not the same father and who are known as Akhyafee, their order is described in the beginning. Their portion is apportioned.

190. If a male leaves no son or father but a sister, then she shall receive a half of the property left. And if a female dies childless and she leaves a brother from the same father and mother, or from the same father (Allati), then he shall inherit the property of his sister, because he is Asba (Residuary), and if she leaves a son then the brother will get nothing, and if she leaves a daughter then the brother shall get which is left after giving the daughter her prescribed share. If the brother or sister from the same mother is left, then he or she shall receive 1/6th of the property left, which is an apportioned share as mentioned in the beginning of the Surah.

191. If there be two sisters or more they shall receive 2/3rd of the property.

192. If some brothers and sisters are left, the brother shall receive the double and the sister shall receive the single share as in the case of sons and daughters.

193. God, the Merciful and Kind Lord of mankind, has sent down His righteous and truthful Commands and injunctions, laws and orders for the guidance of mankind and for the safeguard of man against Satan and his friends who try to mislead mankind by wrong legislation. The Laws of Inheritance demonstrate the unlimited mercy of the Creator, because human mind was unable to make such laws, as it is very difficult for mankind to correctly assess the relative benefits which the dying man received from his kindred, the basis of the Laws of Inheritance. If man were given liberty to enact the Laws of Inheritance, he would have formulated them on the basis of purely economic considerations. But man's wisdom is much inferior to that of God, and man's knowledge is insignificant before the knowledge of God and man is often misled by personal relations, self-interest, sectarian prejudices etc. so the Laws made by man are always defective and imperfect. But God is far above human deficiences and predilections and His Laws are perfect and most profitable for mankind. As man cannot create Sun, Moon and stars, etc. similarly he cannot vie with the Divine Laws. So that will be a great injustice and unthankfulness on the part of man that he may not value the Divine Laws so mercifully and kindly sent down for the right guidance of mankind through Revelation. If a man denies the Divine Laws or rejects them he is undoubtedly a Wretch. It is quite obvious, therefore, that obedience to the Divine Laws or Divine Command established authentically by Revelation is obligatory on all mankind. Wise men love and obey Revelation, while fools shun it. When people deviate from the Divine Revelation, by and by they turn impertinent to the Prophets like the Jews and become ignorant of spiritual realities as the Christians. They fall down into the abyss of Error and Kufr by rejecting the Divine Revelation. They turn blind to their own faults and errors, because they become devoid of the Light of Divine Revelation on account of disbelief and misbelief. Gradually they get immersed in thoughts and ideas against Divine Revelation. The door of Polytheism and anthropomorphism is opened due to intense materialism and secular infatuations. New ideas and theories are propounded about the Self and Attributes of God, which are compliant with their own wishes but not consistent with Divine Revelation. But when mankind has been unable to understand the difference between the relations of his own circle, how can he attain to the right knowledge about Divinity, and the metaphysical and transcendental Self and Attributes of God. Who do err in human and secular affairs, must err in in supernatural and superhuman sphere. This is why the Jews became insolent and the Christians became ignorant. They went far astray due to utter abhorrence to

Divine Revelation and total adherence to their personal whims and fancies. They began to see God in human form— a horrible mistake tantamount to the polytheism of the Idolaters and the Hindus of Bharat. Misbelief is more heinous than misdeed. And good deeds with wrong faith are not acceptable to God.

194. It was stated in the above verses that God is pleased with the guidance of man. Now He says that He knows everything, which means that man should not remain ignorant of the Religious Laws and Matters. What is not known should be asked. In this way the Followers of the Holy Prophet were encouraged to put religious questions necessary for guidance as they had asked for a pronouncement about the portions of the Indirect Heirs (Kalalah). It is also understood from the sentence والله بكل شئ عليم (And God knows everything) that God knows and man does not know. Human mind is not even able to tell the reason for the different portions appointed for Indirect and Direct Heirs or the Residuaries. How can the wisdom of man be able to know correctly about the Divine Self and the Divine Attributes when its jurisdiction is so limited that it cannot correctly ascertain the proportion of different relations with the dying man, which forms the basis of division of the property ? God is imperceptible as well as His Divine Attributes. God is inconceivable as well as His Divine Attributes. The cognition of the Divine Self and Divine Attributes is next to impossible without His own information through Revelation.

Note : In course of the pronouncement about Kalalah and the reason for its revelation several points are known :

(1) As the condition of the People of the Book was described after the sentence وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ in Verse 170 above, similarly after the verse 175 above, the condition of the Prophet's Followers is described as an illustration so that the error and evil of the Rejectors of Revelation and the righteousness and goodness of the Acceptors of Revelation may be clearly understood. Underlying this fact another thing is also understood that whereas the People of the Book committed this huge blunder that they suggested partners and sons of God and made this heinous forgery part and parcel of their Eman (Faith), and thus dauntlessly opposed the Divine Revelation; the Prophet's Followers, not to speak of the principles of Eman and Worship, even waited for the Divine Revelation in the ordinary rules and laws of inheirtance, marriage, etc. They always gazed at the Messenger of God for all matters of life, and they did not give the status of a sovereign or a ruler to their Wisdom or Desire. If once they were not satisfied with any order or injunction they again asked the Holy Prophet for a clarification. According to a Persian verse ببیں تفاوت راہ از کجاست تا بکجا. (See the difference of the

ways from where to where !) It means there is a great difference between the Muslims and the Non-Muslims. They are going on two different ways. Naturally the way to Revelation is a way to Paradise and the other way must lead to the Hell.

2. It is also known from the above deliberations that even the Holy Prophet, the Chief of all the Prophets, (be peace on them) did not pronounce of his own will without the Revelation from God. If there was no express Divine Revelation about a certain matter, he waited for the descension of the Revelation from above. When the Revelation came down, then he pronounced the order. It is self-evident, therefore, that there is no Sovereign except God—who is ONE and has no partner. The Sovereign Authority of God is established by the well-known verse : ان الحكم الا لله which means that Law-giver is none but God. All others are mere agencies and medium of communicating His laws and orders. Some mediums are, however, near as the Prime Minister to the King and some are distant as other officials of the Royal Kingdom. The Prime Minister directly receives the Royal Orders and others through the Prime Minister. Similarly, the Prophet directly receives the Divine Revelation and others through the Prophet. The Prophet interprets the Divine Revelation by Divine Inspiration and others explain the meaning on the basis of Prophetic interpretations. Anything against the Prophetic interpretations shall be rejected. The apocalyptic visions against the Divine Revelation shall be rejected. Consequently no interpretation or apocalypse against the Divine Revelation can be inserted in Religion as the Christians have done. The deviation from the Divine Revelation and the resorting to apocalyptic visions has been the main cause of error in Religions. So it is the greatest error to turn away from Divine Revelation and listen to the fantastic ideas of the Thinkers, Philosophers, Scientists, etc. The reason is obvious. Partial truth is not enough for human guidance. Absolute Truth is required for the perfection of man. Beyond Divine Revelation there is nowhere absolute truth or perfect guidance.

آنانکہ ز روئے تو بجائے نگرانند کوتہ نظر آنند چہ کوتہ نظر آنند

(Those who look at a face other than thine, what a short-sighted they are, what a short-sighted they are !)

3. The verse also throws light on this fact that the descension of Revelation in parts is more congenial and beneficial than the descension in complete form. The spiritual perfection is attained gradually, similarly social perfection is a gradual process. Mental pefection is also a gradual process. The mind and soul of man are progressive, and different stages are crossed to reach the perfection. The Religion which reaches its perfection by a gradual process is more wholesome than that which is given all atonce through a complete Book. There are many outstanding problems which spring forth and many questions which

arise when laws are given, when orders are issued, when injunctions are prescribed, when directions are released, when the evil forces are confronted. The Divine Revelation is always at guard to lead the Muslims to the right way, and they get out of complications and miseries, reform their souls and are re-invigorated to move forward and reach the sublime glory of nearness to God. They are always conscious of their inner soul because they are conscious of God's presence. Whenever they are puzzled or assailed by doubts they go to the Prophet and return satisfied by the Divine response through the Prophet. God's remembrance of mankind and the Divine address to mankind over and over again is a definite mark of glory and honour from their Lord—a distinction never conferred upon any other Ummat before. Consequently the Jews were wrong in demanding a whole Book of the Prophet. The verse here is also self-explanatory because the Jews were responded on the principle of partial descension.

Fortunately those verses, which were sent down in response to certain questions or in confirmation to certain opinions of the Prophet's Followers, have immortalized them. The Muslims hold such Sahaba in a very high esteem as Hazrat Umar and others (God is pleased with them and they are pleased with God).

In short the most prominent thing is Divine Revelation. It is the source and origin of all laws, orders, commands, injunctions and directions. The guidance depends upon the Divine Revelation. Obedience to Divine Revelation is another name of Guidance, opposition to Divine Revelation is another name of Error and Kufr. The main cause of the Error of all Jews, Christians, Polytheists, etc. was the opposition to the Divine Revelation ; so God has described very often the goodness of obedience and the evil of opposition to the Divine Revelation. Especially at this occasion two sections are sent down to emphasise its importance and glory with particular illustrations and details. Perhaps this is why that Imam Bukhari in his famous Book has inserted the verse 163 انا اوحينا اليك كما اوحينا الى نوح والنّبيين من بعده in the chapter "How the Revelation was sent down to the Prophet", meaning thereby that the last two sections of Surah Nisa show the importance and prominence of Divine Revelation.

Sura Maedah—Sent down in Madina—Verses 120, Sections 16

In the Name of Allah, the Most Merciful, the Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. **O Believers! Fulfil your bonds[1]. Permitted to you the beasts of the flocks,[2] except those that are now rehearsed unto you.[3] But deem not game lawful when you are in Ihram.[4] Allah doth decree whatever He will.[5]**

منزل ٢ ١ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۭ اُحِلَّتْ لَكُمْ
بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي
الصَّيْدِ وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ۝

---

1. The Holy Quran has described two Covenants. The first Covenant was taken by God in the Spiritual World before the appearance of man on Earth from the Children of Adam when He said: "Am I not your Lord?" And they said, "Yes ! We testify that Thou art our Lord." This compact was taken with them so that the people might not say in the Hereafter that they were heedless of the Divine Unity or say that their forefathers had committed idolatery and they had but followed them as posterity, so they should not be caught for their crimes. The meaning of this Covenant is that every soul is self-sufficing in the conception of Divine Unity. If the father commits the crime of polytheism, the son should declare His Oneness. In other words the sense of the Divine Unity is engraved in the very nature of man (in petto).

The Second Covenant is taken from the Children of Adam through the Prophets that they will believe in Divine Oneness and follow His Revelation. This we name the Proper Convenant. The first we name the General Covenant. Now the commentary is easy to understand :

The prescribed Eman is the name of two things : (1) Right Cognition of the Divine Self and the Divine Attributes (2) Submission and Surrender to God—bowing down before God with sincerity of heart for the acceptance of Divine Laws and Prophetic Orders. In consideration of this submissive aspect Eman, as a matter of fact, is a strong covenant with God and the Messenger of God to accept, all the Laws and Commands of God sent down through Revelation to His Prophet, and obey and execute them in the fulfilment of all divine and human obligations. In other words Eman is a renovation of the First Contract (the General Covenant) which was taken as a testimony to the Lordship of God.. In this way Eman which is demanded of man is not something alien to human nature. It is hidden in human soul, human mind and human heart. The Prophets are sent down to Propagate this inherent cognition, to rejuvenate this hidden conscience, to remind of this dormant reminiscence, to

revive this inner urge and to refine this natural Eman with the light of the Divine Revelation. The General Covenant is transformed into the Proper Covenant, the natural Eman is converted into the prescribed Eman or the Eman which is reliable in Islam and Shariat of Islam. The Quran and Sunnah have substantiated what was essentially ingrained and implanted in the General Covenant. In view of this subject claim to Eman means that a Believer promises to keep loyal to His Lord in all circumstances and follow His orders and directions whether they are concerned with divine obligations or human obligations, physical training or spiritual purification, material benefit or ultra-mandane prosperity, personal and individual life or collective and national life, war or peace. The compact which the Holy Prophet took with the Sahaba in shape of (بیعت) cencerning jihad, obedience, or other good morals virtues, was also a perceptible form of this very Covenant. Because the glory and dignity of God is contained and embedded in the very conception of Eman (faith) and a Momin attains to the cognition of Divine Eminence and glory and believes in the Divine Attributes of Justice and Retaliation and the truth of His promises by virtue of Eman, so he keeps the Promises made to God, or His servants, or to his own self in such a way that his loyalty to God is not affected a little, bearing in mind the horrible consequences of treachery and faithlessness. This commentary comprehends all types of bonds, contracts, compacts, agreements and covenants which are variously described by the Commentators; and from the adjacent context of "O Believers!" in the verse the elegance of the given comments is self-evident.

2. As mentioned in Surah Nisa some of the lawful things were forbidden to the Jews for their transgression and treachery (verse 160) the details whereof follow in Surah An'am. But for this Ummat many things are made lawful including some which were forbidden to the Jews. This permission anticipates the collective humble and obedient nature of the Prophet's Ummat as against the Jews who were generally disobedient and arrogant. This permission also anticipate the loyal disposition of the Prophet's Ummat in that the Ummat shall be more loyal to the Covenant and shall execute its demands more honestly and faithfully than any other Ummat before the Prophet, and especially the Jews who were cursed for the Breach of Covenant. For example, the Muslims are permitted to use camel, cow, sheep, goat and other beasts of the same folks as deer, blue-cow etc. for food except those that are forbidden by God or the Holy Prophet due to spiritual or moral considerations.

3. Perhaps these things are those that are mentioned in the third verse of this section beginning from حرمت علیکم to فسق

4. The Hajji in Ihram is forbidden to hunt the land animals. He is permitted to hunt the sea-animals. When the condition of Ihram is so much reverent that hunting is forbidden in that state, then how much reverent would be the glorious Haram itself i. e. the animal of the Haram (حرم) would be unlawful for hunting as indicated in the generalization of the clause لاتحلوا شعایراللہ (Do not deem the signs of God as lawful).

5. God Who created all the creatures of the universe, then maintained among them different degrees of rank, put in them different powers and qualities according to the natural capacities of each species, and devised various forms of life and death, undoubtedly He has the right to make anything lawful or unlawful according to the circumstances and environment, for anyone whom He will by His boundless knowledge, perfect wisdom and absolute power.

2. O Believers! Profane not the Symbols of Allah,[6] nor the Sacred Month, neither the animals dedicated to Ka'aba, nor those that are brought to Ka'aba with necklace,[8] nor those repairing to the Sacred House seeking the grace of their Lord and His pleasure.[9] And when you quit your Ihram then hunt for game.[10] And let not the detestation for a people who did bar you from the Sacred Mosque cause you to commit aggression.[11] And help one another to good deed and to piety, and do not help to sin and cruelty;[12] and fear God. No doubt, Allah's chastisement is very severe.[13]

يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَآئِرَ اللهِ وَلَا الشَّهْرَ
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَا آمِّينَ الْبَيْتَ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ؕ وَ
إِذَا حَلَلْتُمْ فَاصْطَادُوا ؕ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ
قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۘ
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۖ وَاتَّقُوا اللهَ ؕ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ○

6. Those things which are specially signified for the glory of God and for His worship should not be treated with profanity and heathen outlook. Those things include the Reverent Haram, the Reverent Baitullah, Safa and Marwa, Jumrat, Hadya, Ihram, Mosques, Heavenly Books and all the Laws and Commands of Islam. In the coming verses some of those things concerning the performance of Hajj are described as also some injunctions were mentioned for the Muhrim (wearing the Ihram—the sacred garb) in the previous verse.

7. The Holy Months are four (1) Zil-Qa'd (2) Zil-Hijjah (3) Muharram (4) Rajab (see verse 36, Surah Tobah— (منها اربعة حرم) Piety and virtue is prescribed for all the twelve months of the year, but in these four holy months one should be more pious—good deeds should be done and corruption should be avoided more than other months.

8. Qala'ed is the plural of Qalada which means that necklace or garland which was put on the neck of Hadya so that they might not meddle with it and leave it to reach its destination.

9. It means the Hajjis who come to the Holy Land for Hajj or Umrah and not the Polytheists or Idolaters who are barred by the verse

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا

(the Idolaters are unholy indeed, so let them not come near the Holy Mosque after this year of theirs—verse 28, Surah Tobah) from the Holy Mosque.

10. The hunting is permitted when the Ihram is taken off.

11. The Signs or Symbols of God, which were declared sacred by God, were all profaned by the Polytheists in 6th A. H. The Holy Prophet with about fifteen hundred Sahaba started from Madina in the month of Zi-Qa'ad to perform Umrah. When he reached the point of Hudaibeya the Polytheists barred them from the performance of this Religious Obligation discarding the state of Ihram and the reverance of Ka'aba, Holy Month, Hadya and Qala'ed. The Muslims were not wrong if they would have been enraged at this nonsense of the Meccan Idolaters, and would have demonstrated their enmity and rage in retaliation, but the love and hatred in Islam are balanced. The Holy Quran ordered to restrain themselves against such cruel monsters. Generally a man in extreme love or enmity crosses the borders. So God ordered them to keep on justice and even the extreme detestation and animosity against a certain people should not move them to aggression and injustice.

12. If some person may resort to aggression in utter sentimental retaliation, the other Muslims should bar him from injustice and aggression, and never help him in this sin, and thus demonstrate piety and virtue.

13. The root of justice, righteousness, and all other moral virtues is the fear of God. If co-operation with virtue and non-cooperation with evil is not done, there is fear of general chastisement from God.

Note : Co-operation with goodness and non-cooperation with evil and treachery is one of the most fundamental teachings of Islam. Modern world is going against this principle to the danger of universal catastrophe. (Tr.)

3. Forbidden to you are carrion, blood, the flesh of swine, that animal on which the name of other than God's is taken, the animal strangled to death, the animal beaten to death or wounded to death, the animal fallen to death, the animal gored to death, the animal devoured by a carnivorous animal but that which you sacrificed, and forbidden to you is the animal sacrificed at the altar of idols, and forbidden to you is the division by the gambling arrows. It is a deed of sin.[14] Today the Kafirs are despaired of your Deen (Religion), therefore fear them not but fear you Me. Today I have perfected for you your Deen and have completed My obligation (favour) upon you, and approved for you Al-Islam as Deen.[15] Then whosoever is reduced to hunger-constraint but not inclined to sin, so God is All-Forgiving, All-Kind.[16]

٣. حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ
وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا
ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ
فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

14. Those animals or things are made unlawful (حرام) whose physical and spiritual properties are injurious to the physical and spiritual health of man. No animal can be absolutely pure from some physical or spiritual defects. So those animals are made lawful (حلال) whose physical and spiritual properties are predominantly beneficial to the physical and spiritual health of man. Man or science can know perfectly or imperfectly the physical benefits of things or animals, but the spiritual defects of animals cannot be researched exactly. So God has Himself categorized the animals, which may be eaten and which must not be eaten, by His boundless knowledge of creation. Among them is that animal which dies of Divine will but not of Divine pleasure or direction. Such animal dying of natural death is not permitted. It is injurious to physical and spiritual health. Its flesh is injurious according to science and experience to the physical health and spiritually it creates dead morals in a man. The blood is forbidden because it creates carnivorous morals and makes a man blood-thirsty. Sometimes it is poisonous like the meat of a dead animal not sacrificed in the name of Allah. After carrion and blood the swine is made unlawful (حرام) because it is unclean and impure from head to foot. This is why it is mentioned with carrion and blood. Analytically carrion, blood and pig fall in one and the same category. After forbidding those which are physically and spiritually unclean, unchaste, impure and injurious, another animals is declared forbidden, which has absorbed a great spiritual impurity by invoking the name of other than God's on it or by dedicating it to other than God. This spiritual impurity or ungodliness is not seen or perceived, as the ungodliness of polytheism is not perceivable. Only God knows it and reason justifies it, because when an animal sacrificed by the name of God becomes pure and clean, it must turn carrion or worse than carrion when it is killed in the name of or by the name of other than God's. But

soul is for the Creator of soul. It cannot be taken except by the permission of God and by the name of God and in the name of God. Those animals that die natural death unsacrificed are in the order of carrion. Those animals that are sacrificed at the altar of idols or saints' graves, or in honour of any dignified personality or guest etc. are also forbidden though (بسم الله. الله اكبر) is said at the time of sacrifice. In this case the animal is really immolated unto other than God. With this explanation the difference between وما اهل لغير الله به and وما ذبح على النصب becomes clear. In the former case the animal is actually dedicated unto other than God and in the latter case the animal is sacrificed in honour of other than God—which is in the real sense a perceptible form of dedication unto aliens of God. (Ibne Kathir).

Some people gambled the division of meat by sacrificing any animal bought with a joint price and used arrows for gambling. The flesh of the sacrificed animal was divided according to the quantity written on different arrows. If someone picked up an arrow with zero he got nothing. Such animal sacrificed for the purpose of gambling is also forbidden.

According to eminent scholars like Hafiz Imaduddin Ibne Kathir etc. the Idolaters of Mecca had put some arrows with the Idol Hubul, whereon some words of omen were written e.g. "Do it, or do not do it" etc. The Meccan Idolaters decided their works and intentions using those arrows in times of suspense. They picked up the arrows at random and worked accordingly. This was a kind of consultation with the Idols. Because this was the worst kind of association, ignorance, superstition and irreligiousness and the main idea was to seek help from the lifeless objects, so the Quran has very often described its abomination and unlawfulness with forceful severity. Consequently, it is told that anything which has got a material or spiritual impurity is entirely forbidden in Heavenly Constitution, whether it be swine, carrion, flowing blood, etc. which have outwardly external impurity, or it be gambling arrows or the animals sacrificed in the name of other than God, which have internal and spiritual impurity because of wrong faith.

15. This verse was sent down at that time when the principles about all departments of individual, social, political and enonomic life and about all chapters of heavenly guidance and knowledge were established and the detailed laws and regulations were given so enormously that the Followers of Islam had no need to see towards any Law and Constitution other than the Divine Law and Constitution. And by the training of the Holy Prophet thousands of devotees, teachers, guides and volunteers were produced who were correctly the real epitomes of Quranic teachings. Mecca had surrendered. The Followers were observing sincerely the divine compacts with great loyalty. A nation once devouring unholy and impure food and carrion was tasting the material and spiritual purities. The reverence of the symbols of God

was strongly embedded in their hearts. The nets of superstitions, whims, fancies and the magic of idols and ringleaders and arrows were broken and scattered. The Satan was despaired of Arabia never relapsing into his worship. In these glorious and resplendant circumstances it was declared : اليوم يئس الذين كفروا من دينكم فلا تخشوهم واخشون (Today the Kafirs have despaired of your Religion, therefore fear them not but fear you Me) which means the Kafirs are utterly disappointed with you that they cannot divert you from your upright Religion towards Polytheism and Satanism, they cannot expect to defeat Islam anywere or any time, they cannot bring about any change in the Laws of Islam. Today you have got Perfect Religion without any future possibility of change or abrogation or amendment or addition or subtraction. God's reward and bounty is completed today and there is no apprehension of its loss in future. God has approved of this Religion for ever and there is no probability of any abrogation also. No abrogator shall come to abrogate it. This verse also proves the finality of the Holy Prophet. If anyone disbelieves in the finality of Holy Prophet (ختم نبوة), it means he disbelieves in the present verse. One who disbelieves in a single verse of the Holy Quran is a sure Kafir.

When the Religion of Islam is perfected and the bounty of God is completed there is no reason why the Muslims should be fearful of the Non-Muslims. The Non-Muslims can do no harm to the Muslims in the presence of this glorious and perfect Religion, because God is pleased with this Religion and as such pleased with the Upholders of this Religion and He definitely helps those with whom He is pleased. The Muslims, therefore, should not fear the Non-Muslims but should fear God and His displeasure. Consequently, the Muslim community has no danger from the Non-Muslims till they have piety and fear of God in their souls.

Islam is perfected in this sense that its news and stories, are perfectly truthful, its description is very expressive and impressive, its Laws and Commands are perfectly balanced and just and pure from extremity, it contains those realities in toto, which were not perfectly described in the Past Books and other Heavenly Religions. In other words the Past Revelations and Past Religions culminated into the most perfect form of Islam which is bestowed on Musalmans through the Last Messenger. If Past Religions were perfect and not incomplete, the Religion of Islam is most perfect. If Past Religions were perfect in their own ages, Islam is most perfect for all ages and for all times. Islam is not a Progressive Religion, because a progressive ideology is always incomplete. Islam is a perfect or a perfect most Religion. It requires no progression, no addition, no re-orientation, no change and no neo-interpretation as some of the Pseudo-Islamists advocate in vanity. Islam can be re-interpreted according to the technology of the age but cannot be misinterpreted according to the false self-assumptions. The Holy Quran and Sunnat have established fundamental princi-

ples and laws for universal direction in time and space. But they have left no room for any change or amendment or addition. And it is a great bounty of God, otherwise Islam would have been distorted and mishappen long before by the open enemies of Islam as Christians and Jews and by the secrect enemies of Islam as Ghulam Ahmad Qadyani and Maudoodi of Indo-Pakistan. It is the great bounty of God that He has given perfect Religion of Islam to the Muslims and a perfect code of life through the most dignified and most prominent Messenger who is the final Prophet (صلی اللہ علیہ وسلم) on Earth. Moreover, God gave His blessings to the Muslims and gave them grace of submission and obedience and gave them spiritual and material provisions in abundance and created means and ways for the defence of Islam, for the protection of Quran and for the reformation of the world. After this perfect Religion and beyond this perfect ideology and complete code of life, to wait for or seek any other ideology or religion is absolute absurdity and ignorance. Some of the Muslims have adopted Socialism and Communism as their creed beyond Islam. They have gone astray, far astray and are involved in blatant error. Some of them uphold Islam and Communism or Socialism. They are Hypocrites. Infidelity and Islam cannot live together in the heart. Light and dark cannot live together. There is no way to Salvation beyond Islam. There is no other ideology or religion acceptable to God beyond Islam.

Note : The sending down of the verse : اليوم اكملت لكم دينكم الخ is one of the great blessings and bounties of God. This is why some of the Jews said to Hazrat Umar (رضی اللہ عنہ) "If this verse would have been sent down on us, we had celebrated the day of its descension as a Day of Happiness (Eid)". Hazrat Umar answered, "You do not know that two Eids had gathered on the day the verse was sent down." This verse was sent down on Arfa which took place on Friday, the 9th Zil-Hijjah, 10 A.H. popularly known as Hajjat-ul-vida'a (حجة الوداع)—the Farewell Hajj—at Asr time, when more than forty thousand pious and holy followers had gathered round the Holy Prophet (صلی اللہ علیہ وسلم) in the Plain of Arafat. Afterwards the Prophet lived only eighty-one days in this World of Transition.

16. The Law of what is lawful and unlawful (Haram and Halal) is finalized. Now there can be no change in it. But if a man, helplessly constrained to hunger and reaches the brink of death, saves his life eating something, which is forbidden, provided he does not take more than necessary for life and for taste of the tongue, then Allah is All-Forgiving and All-Merciful; He will forgive him by His grace and mercy. The thing being unlawful all the same, the man who protects his life by that unlawful thing will not be considered as a criminal. This too is a department of the Perfection of Religion.

4. And they ask thee what is lawful for them. Say : 'For you are lawful the good and pure things and what you train the hunting animals for bounding that you teach them of what God has taught you, so eat of that which they seize down for you and take the Name of God over it; and fear God. Verily God is swift in taking account.[17]

۴۔ یَسۡـَٔلُوۡنَکَ مَاذَاۤ اُحِلَّ لَہُمۡ ؕ قُلۡ اُحِلَّ لَکُمُ الطَّیِّبٰتُ ۙ وَمَا عَلَّمۡتُمۡ مِّنَ الۡجَوَارِحِ مُکَلِّبِیۡنَ تُعَلِّمُوۡنَہُنَّ مِمَّا عَلَّمَکُمُ اللّٰہُ ۫ فَکُلُوۡا مِمَّاۤ اَمۡسَکۡنَ عَلَیۡکُمۡ وَاذۡکُرُوا اسۡمَ اللّٰہِ عَلَیۡہِ ۪ وَاتَّقُوا اللّٰہَ ؕ اِنَّ اللّٰہَ سَرِیۡعُ الۡحِسَابِ ○

17. A list of the forbidden things was given in the last verses. The question about lawful things was quite natural. Hence the Prophet's Followers asked about those things which are permitted with special reference to the hunted animals seized by the animal of prey as dog, falcon, hawk, etc. In answer the Holy Quran declared that the circle of lawful things is every extensive and wide. With the exception of some things which are harmful, physically or spiritually, all good and pure things are made lawful:

The animal hunted by the hunting animals is also lawful on the following conditions.

1. The hunting animal must be trained and taught.
2. The hunting animal must be released for hunting by the man hunter.
3. The hunting animal must be trained and taught according to the manner reliable in Shariat—the dog must be so trained that it may not devour the hunted animal himself and the falcon must be so trained that it may fly back at the Call of the man-hunter even though it would be chasing the prey. If the dog devours the hunted animal and the falcon does not respond to the call of the man-hunter, it would be deemed as the hunting animals were hunting for their own selves and not for the master. This is why Hazrat Shah Sahib says : "When the hunting animal learnt the nature of man, it means the man himself sacrificed."
4. When the hunting animal is undone the Name of God should be pronounced بسم اللہ should be said.

Imam Abu Haneefa has added one more condition—the hunted animal must have been wounded to bleeding. The great Imam derived this fifth condition from the word جوارح from the root جرح —wound. If a single condition fails the hunted animal shall not be lawful. Yet if the animal is alive and duly sacrificed it shall be lawful.

But in material pleasures and favourite pursuits man forgets God and resorts to trsnsgression. So he is given warning not to forget Him but remember Him with fear and think that the Day of Reckoning is not far away. He will take the account of every moment of the beloved life of this world.

5. Today all good-pure things are made lawful for you. And the food of those who were given the Book is lawful for you, and your food is permitted to them, and lawful for you are the Muslim women of character and lawful for you are the women of character from those who were given the Book before you ; when you give them the dowry-sum for wedding neither quenching lust nor adhering to secret romance. And whoso denies Eman his labour is spoiled and in the Hereafter he is of the losers.[18]

٥. اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنٰتُ مِنَ
الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ
غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ وَمَنْ
يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ وَهُوَ فِى
ع الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

18. Islam is an ever-expanding Religion sent down and approved by God for the guidance of mankind. When the Muslims were purified and perfected they spread all the world over. They met different cultures and peoples. For this reason and for other reasons the gentle women of those believing in the Divine Religion and their food (sacrifice) were made lawful for the Muslims, provided the women would have not become Christian or Jew denouncing Islam, and provided the name of other than God is not pronounced while sacrificing. The Jews and Christians are distinguished in two Commandments : (i) Their gentle women are lawful for marriage without being converted to Islam, (ii) Their food (sacrifice) is lawful provided the name of other than God is not taken at sacrifice. The Idolaters, Polytheists, Hindoos are not granted this concession, perhaps because their hearts are more defiled by atheism or polytheism and are not absorbable in a Muslim Society. The Christians and Jews, however, believe, though wrongly, in the Divine Revelation and Prophethood, and they are apt for further reformation. The women of the People of the Book who are to be married must bear a good character and must be religious—believing in their religion though not in Islam. If a Muslim woman becomes Christian or Jew denouncing Islam, she is not lawful for marriage because she is an apostate. Similarly the food of an apostate is not lawful though he may sacrifice the animal pronouncing the Name of God thousand times over it. For example, the girls of the Qadyanis who are declared apostates by the Muslim World are not lawful for

marriage, nor their sacrifice is lawful to eat. Similarly the women of other religions as Hinduism and Budhism are not lawful, neither the sacrifice of the Hindus and Budhists is lawful. God does not recognize any other religion (except the Religion of the Jews and Christians) as a Heavenly Religion. The Religion of the Jews and Christians is heavenly though they have much distorted their religions, and though their religions are abrogated by Islam, because abrogation does not discard their heavenly character.

One thing is notable. Those Christians and Jews who do not believe in their own Religion are not real Christians and Jews. They are either Atheists or Irreligious. So they are like Idolaters and Polytheists. Their women are not lawful ; their sacrifice is not lawful. The Christians and Jews are discriminated in these two concessions in the World. Hereafter, they are all losers with other Kafirs.

One thing should be noted more. If there is the danger of religious loss in marrying a Christian or Jew woman, then it is not good to mix with them. Modern Christians are much inclined to materialism and have gone far away from their own religion. The Muslims should protect their Islam first from annihilation in personal, national and international life. This is why it is declared after this permission that whoso denies Eman and turns apostate his labour i.e. good deeds, are spoiled and in the Hereafter he shall be one of those who are losers. A Muslim is not expected to spoil his Religion by marrying a girl from the People of the Book. On the contrary, he should save his life-partner from the chastisement of God by converting her to Islam. The worldly life is transitory. One day everyone will die, and on the Day of Resurrection he will have to appear before his Lord Who will take the accounts of the deeds done and ideas and beliefs cherished in the World. The Muslims living in the Western world should recapitulate their life in the perspective of the present verse. There are stories of secret love and license. But God does not like secret love and license. God has approved of marital relations to establish a moralized society. A religion strongly advocating a pious life cannot allow filthy and impure actions. A man should not become the slave of sensual pleasures and voluptuous gratifications. Purification is the Kernel of Islam. Everything or action against the ideology of purification cannot be allowed by the Divine Religion. This is why Islam has permitted to keep more than one wife but strongly condemned concubinage and fornication. It is also inferred that the object of marriage is the purification of self, establisment of family life and the generation of the human race, and not the gratification of sensual and sexual lusts. The positive objects of marriage cannot be achieved without a marital life also. It is dire animality therefore to denounce marriage institution , (Tr.)

SECTION 2

6. O Believers ! When you stand up for Salat wash your faces and your hands upto the elbows, and wipe your heads, and your feet upto the ankles. And if you are defiled get yourselves fully purified. And if you are sick or on a journey, or if any of you comes from the closet or you have gone to women then you do not find water so intend for wholesome (pure) earth and wipe your faces and your hands with it. God does not want to create narrowness for you, but He desireth to purify you and that He may complete His blessing (kindness) upon you ; haply you may be thankful.[19]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ
مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَ
أَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ○

19. It is said previously that he kernel of Islam is Purification (تزکیہ). What is against Purification is made unlawful and what is necessary for Purification is made lawful and obligatory. Some of those things which might create impurity and pollute the soul were forbidden in the previous verses. Now the most important thing which is imperative for Purification or spiritual promotion and nearness to God is described with some of its important rites which are required for its fair performance—and that is Salat. Moreover, when a true Momin gets blessing after blessing from God, his heart is filled with joyous gratitude and he wants to bow down before God in thanks with emotions of love and adoration. So God has enjoined Salat on all Muslims as the best way to remember God, the best way to demonstrate his gratitude, the best way to purify from filthy ideas and morals, the best way to get spiritual promotion, the best way to achieve the nearness of God, the best way to worship God, the best way to rise to the eminence of glory and virtue, the best way to attain to perfection, the best way to enter into the servants stationed near to God. But there are manners to go before the King especially for the sake of salutation. So there are manners to appear before the King of kings, the Emperor of emperors especially for the purpose of worship and adoration. God is Blessed and Holy. So the servants should also go before His presence in a pure and clean state. There are two kinds of impurities (i) Outward (ii) Inward. Outward or external impurity is that the clothes are impure or some part of the body or the whole body has become impure due to some external impurity. This impurity is perceptible. But inward or internal impurity which is caused by the darkness and impurity of the world is not perceptible. But God knows it. So he made Wuzu as a necessary condition of Salat. Wudhoo makes a man fresh and clean externally and internally from the effects created by worldly indulgence. He comes nearer to angels than to animals. This state of man makes him worthy of God's presence. Wudhoo not only makes a man clean in the physical sense but also makes him pure of smaller sins. The greater sins are not forgiven without repentence.

The essentials of Wudhoo are four ; (i) To wash the whole face with water (ii) To wash the hands or arms up to the elbows (iii) To wipe the head with wetted hands (iv)

To wash the feet with water to the ankles. But if a man is already with Wudhoo, it is not obligatory on him to do a new Wudhoo. If it is done anew to gain more light and happiness it is Mustahab—مستحب (fairer) and better, as the first clause of the verse indicates by the words "When you stand up for Salat............"

Note : The conjunction of 'and' between وامسحوا برؤسكم and وارجلكم الى الكعبين is meant for the order of the four essentials and not for the purpose of showing similar actions. The feet are to be washed with water like face and hands and not simply rubbed with wetted hands like the Masah of the head. Of course, if the feet are covered with stockings they will be wiped according to the conditions in Fiqh. The traveller can do Masah for three consecutive days on the feet with stockings and the non-traveller for 24 hours. This is the established opinion of Ahle Sunnat wal Jama'at. But when a man is defiled the washing of face, hands and feet etc. is not enough. The whole body should be washed fully well, the water must reach the accessible parts—the mouth and the nose. This is why according to Hanafi School there are three essentials of Ghusul (i) The bathing of the whole body fully well (ii) Mudhamdhama (مضمضه) & (iii) Istinshaq (استنشاق) watering mouth and nose. They are incumbent in Ghusul but not in Wudhoo. It is Sunnat to water the mouth (مضمضہ) and water the nose (استنشاق) in Wudhoo (وضو) and Farz (فرض) in Ghusul.

If the water is not available and Wudhoo or Ghusul is required then Tayammum should be done. The intention is necessary in Tayammum as the meaning of the word suggests. The scholars have said that in Tayammum intention (نية) is imperative, لمستم النساء means 'sexual intercourse' which makes Ghusul necessary. Simple touch does not make Ghusul, necessary. Reason does not support it. Hazrat Ibne Abbas and Abu Musa Ash'aree take the meaning of sexual intercourse, and Ibne Masud has silently accepted it— رضی اللہ عنہم (Bhukhari). If the Tayammum for Ghusul is done it suffices for the Wudhoo also. Separate Tayammum for Wudhoo is not required. The Tayammum of Ghusul and Wudhoo is the same. Some important points may be seen in Surah Nisa. لعلكم تشكرون means the Muslims should thank God that He has taught them through His most glorious Prophet how to purify them and eke out from animal state to angelic state and promote spiritual qualities for perfection. This is why, perhaps, Hazrat Bilal had derived Tahayyat-ul-Wudhoo from لعلكم تشكرون

The way of purifying taught by God is really a great bounty of God and deserves thankfulness from the servants. After drawing the attention towards the gratitude to this bounty mentioned here, the previous bounties and benefactions are again recollected summarily for which the servant wanted to stand before God, his Benefactor and Lord. So it is said : واذكروا نعمة الله عليكم الخ

7. And remember God's benefaction upon you and the Covenant which He appointed with you when you had said : "We have heard and we obey"; and do fear God. Allah knows well the things of the hearts.[20]

٧. وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ الَّذِىْ وَاثَقَكُمْ
بِهٖ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ
اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

20. Perhaps this is that Covenant which is enunciated in the last section of Surah Baqar : (They said out : We heard and obeyed we wet Thy forgiveness our Lord ! and Unto Thee is the return.) When the Sahaba would take Bait ( ) at the hand of the Holy Prophet, they promised to obey the Holy Prophet in all matters though his orders were in apposition with or in opposition to their personal opinion or desire. And this was a general covenant. Sometimes particular compact with the Sahaba was taken concerning different aspects, viz. that he would not beg anything from any one, he would refrain from a certain habit or action etc. etc. (The Institution of Bait prevalent in the noble Mashaekhs of Islam as Sheikh Abdul Qadir Geelani, Sheikh Shahabuddin Suharwardy, Khwaja Bahauddin Naqshbandi, Khwaja Moeenuddin Ajmeri, Khwaja Nizamundin of Delhi, Data Ganj Bakhsh Hajveri of Lahore, Mujaddid Alfe Thanee, etc. etc. was established after the above Sunnat manifesting in the shape of Compact or Covenant. Bait is also a kind of Compact or Covenant with the Sheikh for the observance of Islam). In other words the order which was given in the first verse : "O Believers ! Fulfil your bonds," is reiterated with a new form and after a fair deliberation of His bounties and benefactions. (The primary lesson is revised so to say). Nothing should be done against the Covenant otherwise there is the danger of destruction in this World and in the next World. The bounties, spiritual and material, can be taken back and punishment may be given instead of further boons. Therefore everyone should fear God and adopt piety and submission from the depth of heart. If there is an impediment in the heart and a show-off to the Society, then God knows what is hidden in the breast of mankind. We cannot deceive God by our hypocricy and ostentation.

8. O Believers ! Do stand up for the sake of God as a witness of justice,[21] and never do leave justice for the hatred of a nation (people).[22] Do justice — that is nearer to piety.[23] and fear you God. Allah is well aware of what you do.[24]

٨. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۪
هُوَ اَقْرَبُ لِلتَّقْوٰى ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌ ۢ
بِمَا تَعْمَلُوْنَ ○

21. Previously the Muslims were ordered to remember the favours of God and their Covenant. Here it is told that mere remembrance by lips alone is not enough. They should forward a practical proof of their remembrance by observing the Divine Obligations and Human Obligations and keeping the Covenant with the sincerity of heart.

Note : In the phrase قوامين بالقسط the hint is towards the observance of Divine Obligations ; and in the phrase شهداء بالقسط the hint is towards the observance of Human Obligations. The phrase in the verse 135 in Surah Nisa قوامين بالقسط has similar sense with this difference that precedent in Surah Nisa بالقسط is to شهدآء لله and in the present verse لله is precedent to بالقسط. It is because in Surah Nisa the context is dealing with the human obligations at length and in the present verse emphasis is laid on Divine Obligations. Hence in Nisa the precedence of لله to بالقسط and here the precedence of لله to بالقسط is suitable. Moreover, in the present verse the adjacent reference is pointed to the enemy requiring a just dealing قسط, so قسط (justice) is brought to mind, while the adjacent reference in Nisa is made towards the favourite objects, so there the greatest beloved— الله —is reminded.

22. 'Justice' means dealing without extremes, according to the right, one is really entitled to. The balance of justice should be so exact and accurate that even the deepest love or the most intense hatred may not disturb the equilibrium.

23. Piety is that state of enlightenment which is created in the heart of a Momin by his practical abstension from those things which are destructive of or detrimental to the spiritual tranquility of the Inner Self. There are many near and remote factors for the achievement of Taqwa (piety). All good deeds and moral virtues can be reckoned under the factors of its attainment. But it appears from the clause هو اقرب للتقوى (It is nearer to Taqwa) that justice is the most effective and the most feasible means for the attainment of Taqwa, because doing justice between a foe and a friend according to equity, keeping above the emotions of extreme love and excessive detestation, is a very difficult task. Without excessive fear of God absolute justice is quite impossible. Taqwa is another name of God's fear. Consequently, Taqwa is attained to very soon by practising justice in Divine and Human Obligations.

24. Such a justice, which cannot be disturbed by any friendship or enmity, and which makes a man pious, if rightly adopted, can be attained to only by the fear of God and His retaliation. And this fear is created by an oft-meditation of ان الله خبير بما تعملون (No doubt, Allah is Aware of all your actions). When this thought is strongly deep-rooted in the heart of a Momin that nothing of our deeds and actions is hidden to God and this idea is always present in his heart and mind, his heart will tremble by the fear of God resulting in total justice in all matters of life and in total submission to the orders of God and His Messenger. The reward of this way of life shall be given as mentioned in the next verse.

9. **God has promised the men of belief (Eman) and doing good deeds that for them is forgiveness and great reward.**

10. **And the men of disbelief (Kufr) denying Our Verses are the inhabitants of the Hell.**[25]

11. **O Believers ! Do remember the favour of God on you when the people intended to stretch against you their hands, then Allah restrained from you their hands, and fear God. And in God only should the men of belief put their trust.**[26]

٩. وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ
مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ

١٠. وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ
الْجَحِيْمِ ۝

١١. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ
اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝ ع

25. The human faults of such persons shall be forgiven. Not only forgiveness but great rewards and favours shall be bestowed on them in the Next World. The Kafirs shall suffer, however, a sad contrast.

26. After enumerating the general favours, a particular favour is also reminded. The Quraish of Mecca and their allies tried their level best to destroy the Holy Prophet and Islam but God disappointed them in their efforts by His Grace. The Muslims should acknowledge this favour in this way that they should not deal with those Kafirs unjustly after getting victory and power over them. They should not resort to aggression or oppression in the sentiments of retaliation. They should not give up the justice and equity demanded by Islam. One may doubt that it is against political sagacity to show such a coward tolerance for the enemies. In this way the Muslims shall become subdued and weak by the intrigues of such miscreants. So God removed this doubt by these words واتقوا الله ط وعلى الله فليتوكل المتوكلون ه (And fear you God. And on: God alone the Muslims should rely). It means the greatest politics of a Muslim is Taqwa and Tawakkul—Fear of God and Trust in Him. Fear of God means that dealings with God, internal and external, should be clear and clean, and the Covenant should not be forgotten. Pure and sincere loyalty to God should be shown in all Divine and Human Obligations. Absolute trust should be put in His power and help against the infidels. If Taqwa and Tawakkul are achieved then there is no danger from any quarter—neither from the side of the Satan nor from the side of his friends—the Kafirs. (Some Muslims of today are afraid of the enemies of Islam because they have become weak in Taqwa and Tawakkul —they do not pray punctually, they do not do justice to Divine Obligations, Human Obligations and to their women and children, and to their own selves. If Taqwa & Tawakkul is attained the fear of the Non-Muslims — Jews, Communists, Christians and Hindoos — will disappear by the Grace of God. Moreover, breach of Covenant brings about general downfall and humiliation. The Muslims of today should meditate for a moment in the empty hours whether they are loyal to their Covenant (لا اله الا الله محمد رسول الله). In the ensuing verses a nation is described that had broken the Covenant and was humiliated in punishment. The stories of nations are not simply stated by the Quran to pass over. They are described to open the eyes of the Muslms and warn the Non-Muslims of a hateful retaliation.

SECTION 3

12. And God did take Compact with Bani Israeel, and We appointed from amongst them twelve chieftains.[27] And God said, 'I am with you. If you will establish Salat and will pay the Zakat and will believe in My Messengers and succour them and will lend to God a goodly loan, then, of course, I will acquit you of your sins and will admit you to gardens underneath which rivers flow. So whosoever of you thereafter will become Kafir, he then surely has gone astray from the straight path.'[28]

١٢. وَلَقَدْ أَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ إِسْرَآءِيْلَ ۚ وَبَعَثْنَا
مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ۖ وَقَالَ اللّٰهُ إِنِّيْ مَعَكُمْ ۖ لَئِنْ
أَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَ
عَزَّرْتُمُوْهُمْ وَأَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّأُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْأَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝

27. God has not only taken compact with the Ummat of the Holy Prophet, but He had also taken such compacts with other Ummats before the Holy Prophet. Twelve Chieftains were nominated by Hazrat Musa to supervise the performance of the Covenant which God had taken with the Bani Israeel. The Commentators have also mentioned their names from the Taurat. They were just like Imam or Khalifa in a community. When the Holy Prophet took Bait (Compact) with the Ansar before Hijrah at Lailatul Aqba, twelve Chieftains were appointed or chosen from among

them to take Compact (Bait) with their people on behalf of the Holy Prophet. It was a strange co-incidence. The Holy Prophet contained in substance all the glorious perfections of the Past Prophets. Hence there are manifold similarities in events of Prophetic Age with the past periods of other Prophets. So it was not an accidental co-incidence but a devised plan of the Providence. Now the Tradition, quoted by Jabir bin Sumrah, which says that twelve Caliphs will be raised up from among the people of this Ummat, can be easily understood. The Commentators have quoted the Taurah that God had said to Hazrat Ismaeel "I shall raise up twelve Chieftains from your children." Perhaps these Chieftains are those who are mentioned in the Tradition of Jabir bin Sumrah.

28. The Covenant of the Bani Israeel contained the following provisions :—

(1) Regular performance of Salat,

(2) Regular payment of Zakat,

(3) Believing in the coming Messengers together with the Last Prophet,

(4) Helping the Prophets in the propagation of Divine Religion,

(5) Expending of wealth in the propagation of Divine Religion.

They were promised gardens of paradise at the observance of these provisions of the Covenant after purifying them from sins and bad morals. But whosoever broke the Covenant, he lost the way to Salvation and Paradise. These provisions are related to three different types of worship—worship by body, worship by wealth and worship by heart and tongue. In other words they were ordered to obey God by all means and to be prepared for the sacrifice of wealth and soul whenever demanded. But unfortunately the Bani Israeel disobeyed the provisions one after the other and thus broke the Covenant in letter and spirit. They hankered after the worldly wealth when they took usury and interest and forsook zakat. They indulged in all sorts of sensual luxuries. They opposed the Prophets and killed many pious apostles and righteous men who would bid them to good deeds and forbid bad deeds. They slew Prophets without right. They distorted the Commands of God. They resorted to blasphemy. These crimes must result in the loss of this World and in the failure of the other World. They were chastised in this world as follows and the terrible chastisement of the next World is separate. The Muslims should take a lesson from these verses.

13. So for their breaking the Covenant We cursed them and made their hearts hard, they perverted the Word from its place, and they forget to benefit from the instruction they were given; and thou always get informed of some of their treachery, except a few of them[29]—yet pardon them and overlook. God loves the benefactors.[30]

۱۳- فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ
قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَنَسُوْا
حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ
مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ اِنَّ
اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○

29. Curse (لعن) means throw at a distance or reject—the Jews were thrown far away from God's mercy because of treachery and breach of Covenant, and their hearts were made hard. فبما نقضهم ميثاقهم shows that the cause of their becoming cursed and stone-hearted is their breaking of the Covenant and their disloyalty which is an action of their own, and God effected the cause in the result of their

irredeemable mentality. They became impervious to the Divine Revelation and the consequences of the hardness of their hearts were very deplorable. They began to pervert the Divine Revelation in their Book sometimes in words, sometimes in meanings and sometimes in recitation. All the different forms of pervesion are described in the Holy Quran and the Tradition, which are now being recognized by some sane Christians of the West. They not only perverted a portion of the Book but ignored the rest also. In this way perversion of a portion led them to total negligence. The portion of advice and instruction which is left unperverted when reminded by the Holy Prophet does not exercise any effect on their hearts, and their heedlessness further aggravates and their hearts become more hardened.

Hafiz Ibne Rajab Hanbali has said that their breaking of the Covenant resulted in two things : (i) Curse (ii) Hardness. These two heinous characteristics tended to two worse traits (i) Perversion of Divine Revelation (ii) Apathy to Prophetic Instructions. Due to curse from God their mind became distorted to such an extent that they did not tremble with the fear of God at the perversion of Divine Word. On the other side when their hearts became hard due to breaking the Covenant, they became impervious to the Prophetic advice and admonition. Thus they destroyed themselves their potential powers of knowledge and action both. These criminal qualities of the Jews translated from one generation to the other, and even today in the days of the Holy Prophet their multifarious treacheries are rampant, and the Prophet of God gets informed of their treacheries now and then through insight or through Divine inspiration or through Divine Revelation or through common sense and wisdom. Among them, however, there are a few souls who are grand exceptions as Abdullah bin Salam and his good companions (رضی اللہ عنہم ورضوا عنہ).

30. When treachery is their old habit or nature, then it is not necessary to seize them at ordinary matters, or to let them down by letting out each and every treachery of their clandestine activities. Leave them and pardon them and overlook their pertinacious infidelity and answer their audacious evils with beneficent attitude, perhaps they may be impressed and give up treacherous movements and embrace guidance. Some of the Scholars as Qatada etc. have said that this clause is abrogated by the order of Jihad (verse 29 of Surah Tobah) against the Jews and Christians—قاتلوا الذین لایومنون باللہ الخ But there is no need of it, because the Order of Slaying does not presuppose or presuggest that at no time and in no circumstances such people can be dealt with appeasement or beneficence or pardon. Moreover, the Holy Prophet stood for guidance of the whole world and all nations, so his morals were dedicated and devoted to this high Divine Duty of inviting the whole humanity to the gracious Table (مایدة) of God.

14. And as for those who say : 'We are Nasara' We had also taken compact with them, they forgot then to benefit from the advice they were given, So We stirred up enmity and malice among them till the Day of Qeyamat, and at last God will tell them of the things they used to do.[31]

١٤- وَمِنَ الَّذِيْنَ قَالُوْآ اِنَّا نَصٰرٰٓى اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا
حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۠ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ
الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَسَوْفَ يُنَبِّئُهُمُ اللّٰهُ
بِمَا كَانُوْا يَصْنَعُوْنَ ○

31. Nasara (نصارٰی) has its origin in نصر (helping) or in Nasira, a city in the Holy Land of Palestine—old Sham or Syria—where the Holy Christ was born. Those, who called themselves Nasara, claimed to the Divine Religion and Heavenly Messengers. They claimed as if they were the real helpers of the Divine Messengers and Divine Religion and the real followers of Hazrat Massieh Nasery. But the reality was against this claim. They were also bound to act upon the Compact which was taken with them as with the Jews. But they did not lag behind their predecessors in breaking the Covenant and disloyalty. They also did not benefit from those instructions which were given to them to gain prosperity and salvation. On the contrary they effaced that portion of the Bible which was the kernel of Religion. The result was that enmity and hatred among the Jews and Christians or between the Jews and Christians were germinated rampantly and established for ever. It is the logical consequence of burying the heavenly lesson into oblivion—when the original light of the Divine Revelation disappeared, the rambling ideas took its place, and they began to quarrel with one another. No resilence or recession to the original Religion was granted by Papacy, and the ramshackle Christianity was

further modified by the expedient changes in the Bible. A rampire was erected by the Popes round Trinity—one is three and three is one—by this false hypothesis that Faith is beyond Reason, whereas faith is never beyond Reason. The ramifications of Trinity spoiled the whole Religion and various sects differing in principles sprouted out, with the result that fierce battles were fought but of no avail. The Religion itself vanished but religious turmoils prevailed. They forgot the fundamental teachings of the Divine Books and the Divine Messengers, groping in darkness and fighting with one another, went far away from God. At last these sectarian differences culminated in abhorrent enmity and virulent hatred. One can find numerous examples from the History of Persecution and from the History of Jewism and Christianity as a testimony to the Quranic fact described in the present verse.

No doubt, there are some sectarian differences among the Muslims also, but because the Divine Revelation and the Heavenly Constitution has been absolutely secure in the form of the glorious Quran and the noble Traditions of the Holy Prophet, a majority of Muslims is always centred on Truth and Guidance despite differences. On the contrary, the differences between the Jews and Christians or between Protestants and Catholics are not based on the Divine Revelation and Divine Light. They have gone far away from the Divine Revelation. So their differences do not possess the position of Right and Wrong. They are all wrong, because they have left the straight path which was given to them by the Divine Revelation in its original form. Their religious lines are all curved and not straight and can never be straight. The Muslims are also different. But the majority—Ahle Sunnat Val Jama'at—has always been on the straight line since the early days of Islam. Consequently the Jews and Christians are divergent without a common centre and the Muslims are different with a strong common centre ; the Jews and Christians are all wrong, while among the different sects of this Ummat one sect is on the right path. This sect popularly known as Ahle Sunnat Val Jama'at will survive and will always meet the misguiding forces within and without Islam by the grace of God and by the force of the Holy Quran and the Prophetic Traditions. The Jews and Christians have got the perverted and changed Revelation, and it is impossible to get guidance and get out of thousands aberrations, in which they have been drowned for thousand years, without a right Revelation secure from perversions and distortions just like the Quranic Revelation and a substantial portion of the Prophetic Traditions. And those Christians who have become Communists in the West or the East can be called the production of Religious Fallacies found in Christianity.

This is why Christianity has failed to face the challenge of Communism and Materialism, while the Quran is always ready to meet them anywhere and anytime with thoughtful argumentation and destructive reasoning. (Tr.)

15. O People of the Book! Verily there has come to you Our Messenger, divulging most of the things you did conceal of the Book and overlooking many a thing.[32] No doubt, there has come to you from God a Light and a Book manifesting—

١٥ـ يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا
مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۚ
قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ۙ

16. Whereby God guides whoseover becomes subservient to His good pleasure in the ways of security, and brings them forth from shadows into Light by His order (leave) and leads them to the straight way.[33]

١٦ـ يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَ
يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

32. This is an address to the Jews and Christians that the Last Prophet, about whose coming, some tidings still remain in their Books, in spite of many spectacular changes, has come to them. God has cast His Word into his mouth and He has perfected those realities which Jesus, the Messiah, son of Mary, had left incomplete. Those basic facts of the Taurat and the Gospel which they concealed and described in changed and distorted form have been divulged by this Prophet and those facts which were not required or necessary were overlooked.

33. Perhaps Light (نور) here denotes the Prophet and the Book is the Holy Quran. It means the Jews and Christians (who are groping in the darkness of lust and desires spoiling the Light of the Divine Revelation and falling down into the abyss of disputes and differences) should be told that the greatest Light of God has come to them. If they desire to keep on the path of Salvation they should march in this Light to the good pleasure of God, they would find the ways of peace and security wide-open and would come out of darkness into Light and walk freely and peacefully without the fear of assaults from the Satan, Self and the foes. They would easily complete the journey by the grace and help of that Being whose good pleasure is being aspired for. If they do not like to walk in this Divine Light they can never come out of darkness and can never see the Road to Heaven.

17. Undoubtedly they turned Kafirs who said : "Allah is but that who is Messiah, Mary's son." Thou say ; "Whose power can go before God if He will to annihilate Messiah, Mary's son and his mother and all those on the earth ? And to God belongs the Kingdom of the Heavens and the Earth and what is between them, creating what He will. And God is powerful over everything."[34]

١٧ لَقَدْ كَفَرَ الَّذِينَ قَالُوٓا إِنَّ اللّٰهَ هُوَ الْمَسِيحُ ابْنُ
مَرْيَمَ ۚ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا إِنْ أَرَادَ أَنْ
يُّهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهٗ وَمَنْ فِي الْأَرْضِ
جَمِيعًا ۗ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ
يَخْلُقُ مَا يَشَآءُ ۚ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

34. Hazrat Shah Sahib says : "Sometimes God says such words about the Prophets so that their Ummahs may not extol or exalt them beyond the limits of humanness, otherwise they are not such persons that such would have been said about them due to their honour and dignity before God." When the Christians believe that Jesus Christ was killed by the Jews, how then he could become God, because God is always alive and shall never die. God is powerful over eveything. He can annihilate every living object in the Universe including Jesus and his mother. There is none in the Universe to catch His hand and change His will or compel Him to turn away from His will. Even the collective power of the Universe is nothing before the power of God. His power is unlimited and the collective power of the Universe is limited. The Heavens and the Earth and all between them are under His absolute power and control. No one can vie with God in any field. The Lord of the Universe is not mortal and is above humanness. No mortal, however dignified and honourable he may be, can go beyond his appointed limits. A human being cannot become Divine and cannot go beyond humanness. The circle of humanness is limited and there is no circle for Divinity. To transform humanness into Divinity is a great folly, a superlative nonsense, and a heinous blasphemy against God. The transmutation of humanness into Divinity or the transmutation of Divinity into humanness is the Himalyan Error of the Jews and Christians. It is an unpardonable error, an uncanonical creation of thought, a derailment from the right path of Tauheed—the ONENESS OF GOD.

18. And say the Jews and Christians : "We are the sons of God and His beloved ones." Thou say : "Why then does He punish you for your sins? No, you are also mortal of His creation, forgives whom He will and chastises whom He will. And for God alone is the Kingdom of the Heavens and the Earth and what is between them, and to Him is the return.[35]

١٨- وَقَالَتِ الْيَهُودُ وَالنَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ
قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَلِلّٰهِ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ؗ وَاِلَيْهِ الْمَصِيْرُ ۝

35. The preposterous thinking of the Jews and Christians about God and Man led them to further gross aberrations. They think that they are the sons of God and His beloved ones. This self-conceit of the criminal and sinful mentality is self-condradictory. When the Prophets cannot claim to sonship, the common man has no room for this insolent claim, and especially the transgressors and arrogant souls. There is no son of God, there can be no son of God—human cannot be Divine and the Divine cannot be human, Divinity is Divinity and humanness is humanness. The Christians and Jews are nonsense when they call themselves the sons of God. Sonship of God is beyond conception and beyond imagination. However, a man can become the beloved of God. But the Jews and Christians and other Criminal persons cannot say that they are the beloved ones of God. Those people who are chastised in this World for their open rebellion and heinous sins, and shall also be given humiliating chastisement in the next World, can never be the beloved ones of God. God has no geneological affinity with any creature or mankind. His love and affection can be attained through obedience and good actions and right faith. Such monstrous evil-mongers should be ashamed of their self-assumptions. They are not worthy of God's love, on the contrary they are liable to God's chastisement and wrath. The son of Hazrat Noah was rejected by God on acconnt of evil deeds. When the real son of a great Prophet—Hazrat Noah—is not the beloved of God because he lacked a pious character, how can the Jews and Christians claim to God's love with their rebellious deeds and preposterous faith.

The Jews and Christians are neither the beloved of God, nor his sons. They are mere mortals. بشر (Bashar) means the upper surface of the skin. In this way بشر is simply a cover or phantom of man, meaning thereby that the Jews and Christians cannot be called even gentle and distinguished men, far from being the beloved ones of God. They can be called human beings from the outlook of form and shape coming into existence through normal method of creation without any marked distinction and pre-eminence. How then the sonship and love of Divinity can be reasonably forwarded to prove their supremacy among mankind. God has created two different kinds of man—one Chastised, the other Blessed. The Universe is His alone. No one can check Him if He wills to punish someone and reward the other, neither the criminal can leave His Kingdom of this world and the other world.

19. O' People of the Book ! Now there has come to you Our Messenger making clear to you, after a break of the Messengers, lest you should say : "There has not come to us any bearer of good tidings nor any warner." Indeed, there has come to you a bearer of good tidings and a warner. And God is powerful over everything.36

١٩. يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ
عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْ
بَشِيْرٍ وَّلَا نَذِيْرٍ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ وَاللّٰهُ
ع عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

36. The People of the Book are again addressed in the similar way they were addressed in verse 15 above, with the spirit of inculcation, that the Divine Messenger has come with Divine orders and commandments. He makes the Divine knowledge clear to them and teaches them what they had set aside for long. He has a great passion for guidance and tries to bring you forth from the darkness of self unto the light of heaven. The Jews and Christians were not ignorant like the Pagan Arabs. They had knowledge of the Heavenly Books but they had fallen into the darkness of desires and lusts. The wordly aspirations create a kind of darkness in in the Self of man. When a man follows his desires and lusts he becomes the slave of lust. He resorts to sensual pleasures and his worldly activities do not allow him to turn towards spiritual engagements. By and by he forgets God and the lessons of God. The shadows of darkness shroud his 'Self' and the meaning of the Divine Revelation become dim. He does not understand the central theme of the Divine Revelation, or he mixes it with his personal whims and fancies ; and whenever the Divine Lesson cuts down the wishes, his 'Self' cries and does not surrender. He changes the meaning according to inner demands and wishes of the 'Self'. This is the most wretched state of the Self of man. In this state a man becomes blind to the Divine Lesson and becomes a complete slave of the lusts of the Self. This is truly the state in which the Jews and Christians were enveloped. The Holy Prophet, sent down with a brilliant INNER LIGHT, tried to tear down this envelope of darkness and bring forth the hearts and minds of man from the darkness into light. Then alone they could understand Religion in its true spirit and then alone they could make spiritual progress. So the Jews and Christians are invited with a magnanimous spirit to come near the Holy Prophet who is great blessing of God, a very great blessing of God because he has come after about six hundred years since the Christ showered his blessings on mankind. This interval is very wide. As the earthly rain is much awaited and the joy of the farmers and common men knows no

bound when it comes down after a thirsty drought, similarly the heavenly rain was much awaited by them also, so they should feel more happy than other mankind at the advent of this glorious Prophet, because among mankind the Jews and Christians have been farmers of Divine Religion and other people were like common men. This is why the Jews and Christians are repeatedly advised to come near the Prophet who will teach them what they had forgotten and rectify their errors and project his inner Light on their inner self (نفس) and remove the shadows of darkness. After the advent of the Holy Prophet the Jews and Christians have no excuse to say that they could not come to guidance because there was no Prophet sent down to them to divulge the mystery of the Christ, and the right guidance which the past Prophets and the Christ had given to mankind. No doubt, the world was submerged into utter darkness and Satan had subverted the Religion after the Christ, the lamps of guidance were extinguished by the Satanic forces, ignorance had prevailed over the whole world. Corruptions, disruptions and seductions had become the order of the age between the Christ and the Prophet. The sublime values of life were deliberately neglected and ignored by the religious demagogues even. The spiritual ecstacies were banished by the sublunary intoxicants. The priestly group occupied himself by the material trade of religious medicaments. This predicament of the Religious Sect did not allow them to leave their prelacy and the common man was bewildered where to go. The Kings, the Monarchs, the Emperors were misguided by the evil popes; conspiracies and plots among the ambitious popes could not guide the Rulers. The Rulers became disgusted either with popes or the Religion itself. The clouds of darkness became thicker and thicker and except few souls the whole world was plunged into the depth of Error and Kufr. At this verge of religious catastrophe the unlimited Mercy of God helped the human race and raised up from amongst the simple but tough people of Arabia a glorious Prophet with the most resplendent Divine Revelation — the Holy Quran—for the reformation and amelioration of the whole mankind. He bore the tidings of cheer and he bore the clarion of warning so that the argument of God should be established in its entirety and the mankind may not say on the Day of Resurrection that they were ignorant of Truth because no Messenger and Warner was sent to them to guide them. The advent of the Holy Prophet and the rise of Islam is a great event in Human History and because no other Prophet will come in the world after the Last Prophet, so the Jews and Christians especially and the other mankind generally should happily come near the Prophet, who is still alive in the shape of Quran and Sunnah, distributing treasures of Knowledge and giving perfect guidance in all departments of life. If they do not believe, then God is powerful over everything. He can create other nations who will help the Prophet and spread his message throughout the world. This is what actually happened. Few Jews and Christians accepted and obeyed, and others won the field.

SECTION 4

20. **And when Moses said to his people : 'O People! Remember God's benefaction upon you,[37] when He created among you Prophets and made you Kings and gave you such as He had not given to any other in the world.'[38]**

٢٠. وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ
عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖ
وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ○

---

37. In the Mozihul Quran Hazrat Shah Sahib says : "Hazrat Ibraheem" left his home in the way of God and settled in Sham (Palestine). For a long time he got no children. Then God gave him good tidings of children and said, "I will spread thy children far and wide profusely and give them the land of Palestine and will place among them Prophethood, Heavenly Religion, the Heavenly Book, and the wordly Kingdom and glory". God fulfilled His promise in the days of Hazrat Musa when He liberated the Bani Israeel from the serfdom of Pharaoh, and he was drowned in chastisement. God ordered them to fight against the People of Emaleqah ruling the Holy Land and God would give them victory, and the Holy Land would always remain in their possession. Hazrat Musa had appointed twelve chiefs over the twelve tribes of Bani Israeel. They were sent to the Holy Land for investigation. When they came back they described many good things about the country and also stated the power and strength of Emaleqah reigning that land. Hazrat Musa bid them to

tell them about the good things of the country but avoid stating the strength and power of the nation ruling there. Among those twelve chiefs only two chiefs carried out the order of Hazrat Musa and the remaining ten disobeyed. When the Bani Israeel heard about the power and strength of Emaleqah they showed cowardice and wished to go back to Egypt. For this disobedience and rebellion forty years late the victory was won. During this period of forty years they wandered in the forests. When the men of that era died, except those two obedient men, who became Caliph after Hazrat Musa, the victory was given at their hands."

38. From Hazrat Ibraheem to Hazrat Musa so many Prophets were created among the Bani Israeel—the Children of Jacob—among the most famous is the Prophet — King, Joseph (Be peace upon all sent among the Bani Israeel from Hazrat Yaqub 'Jacob' to the Holy Christ). They were also given the worldly glory and power as in the days of Hazrat Yusuf and for long afterwards. Among the Religious Ranks, the greatest rank is that of a Prophet and among the worldly ranks the greatest rank is that of a King. Both these two bounties — Prophethood and Kingdom were conferred upon them. These two bounties were not given to any other people in the world of their days. (Here Kingdom does not denote a kingdom of wordly and secular character. Such a Kingdom cannot be enumerated by God as one of His bounties. Here Kingdom denotes a government run by Religious Rulers according to the guidance left by the Prophets. The Bani Israeel got this distinction that they were endowed with just and God-fearing Rulers sometimes known as Caliphs. Such Kings or Rulers are far different from the wordly Rulers as we see in the political history, or in the present world of injustice and tyranny, and Godless values and constitutions). (Tr.)

Note 1 : The preposition فی before the word 'Prophets' (جعل فیکم انبیآء) denotes that Prophethood is not a thing to be shared by other common people. This preposition فی is not used before the word 'Kings' (وجعلکم ملوکا) because Kingship is, however, shared by the people. In a democratic system of Government it is crystal clear.

Note 2 : The Bani Israeel were given immense material and spiritual blessings, no doubt, but it does not make them superior to the ummat of the Holy Prophet, who is the most perfect and most excellent among all the Messengers sent down to mankind. His Ummat must also be most perfect and most excellent among all the Ummats of other Prophets. This is why God has declared كنتم خير امة اخرجت للناس in Sura Aale Imran Section 12 and وكذلك جعلنكم امة وسطا لتكونوا شهداء على الناس in Sura Baqar, Section 17.

21. 'O People : Enter the Holy Land which God has ordained for you, and do not turn about at your backs or you will fall into loss.'[39]

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ○

39. Hazrat Musa said to his people to wage Jihad against the people of Emaleqa (عمالقه) reigning the Holy Land so that the land might come into their possession as God had promised to Hazrat Ibraheem. The promise of God was to be fulfilled according to the Divine Word. But it was not known at whose hands or through what agents it would be accomplished. So they should try to earn that blessing of God. They should not show cowardice in waging war against the people of Emaleqa. If the enemy was not defeated they would be deprived of the Holy Land and if they ran away they would suffer double loss—of the Holy Land and the loss of disobedience to the Prophet of God.

Note : The central theme of this event which is referred to in the present verse is the description of the disobedient attitude and behaviour of Bani Israeel to their grand and glorious Prophet who had shown so many miracles when confronted with Pharaoh, the Cursed Tyrant, and after their liberation from that Tyrant. But what the response was to their glorious Prophet, Moses, which follows in the ensuing verses, clearly shows the tormenting nature of the Jews. When they could not hesitate to pain their Prophet, no wonder if they pained the Holy Prophet and are paining his Ummat so grievously.

22. They said ; 'O Moses ! There is a people very powerful, and we will never go there until they turn out of it ; then if they turn out if it we will surely enter there.'

٢٢- قَالُوْا يٰمُوْسٰى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ وَاِنَّا لَنْ نَّدْخُلَهَا
حَتّٰى يَخْرُجُوْا مِنْهَا فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ۝

23. Said two men of those who were God-fearing and they were blessed ones of God : 'Enter attacking them the gate ! When you enter it you will be the victorious. And trust in God if you have belief.'

٢٣- قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمَا
ادْخُلُوْا عَلَيْهِمُ الْبَابَ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ
وَعَلَى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

24. They said : "O Moses ! We will never go throughout life so far as they remain there, so go thou and thy Lord and do fight you both, we will be sitting here."[40]

٢٤- قَالُوْا يٰمُوْسٰى اِنَّا لَنْ نَّدْخُلَهَا اَبَدًا مَّا دَامُوْا فِيْهَا
فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَا اِنَّا هٰهُنَا قٰعِدُوْنَ ۝

---

40. When Hazrat Musa ordered them to do jihad against the people of Emaleqa they denied his order saying that they could not fight against those people because they were strong, stout and powerful, and they had no courage to battle with such giants. If they were turned out by some miraculous power of Moses, then they would happily enter the city. Despite repeated appeals of two chiefs, who were pious and God-fearing and were blessed by God, they did not get ready for jihad. These two pious souls — Yusha bin Noon and Kalib bin Yofanna — said to them that they would surely get victory over the enemy if only they entered the gate with courage. And in matter of jihad they should see God and not their own weakness, and nor the power of the enemy. They should put their trust in God because it was the demand of Eman in God, and definitely God is more powerful than the enemy. But the Bani Israeel did not listen to them and said to Moses in utter blasphemy that Moses and his Lord should go and battle with them, they would not move from their place, they would be sitting there waiting for the result. This is that people who said, "We are the sons of God and His beloved ones."

Note : Tawakkul (توکل) is not against the preparation of means for the attainment of a certain object. Tawakkul is that a man should make full and wise preparations for a certain good purpose and should struggle for it with full trust in God and His hidden help, and should think that the results of those means which he undertook are in the hands of God. They can only succeed by the will of God, otherwise they are not self-effective. Giving up ways and means for a purpose is not Tawakkul (توکل), it is Ta'attul (تعطل)—sheer indolence. Some men do not differentiate between Tawakkul and Ta'attul— توکل وتعطّل Indolence is something typical of self-negation.

25. He said, 'O My Lord ! I do not own except myself and my brother. So divide us and this disobedient people'.[41]

٢٥ قَالَ رَبِّ اِنِّیْ لَآ اَمْلِكُ اِلَّا نَفْسِیْ وَاَخِیْ فَافْرُقْ
بَیْنَنَا وَبَیْنَ الْقَوْمِ الْفٰسِقِیْنَ ○

41. Hazrat Musa was very much grieved at the blasphemous response of his people. When he was disappointed with them he prayed for a separation between him with his brother and those people who disobeyed. When the heart of the Prophet was injured and wounded by the blasphemous and insolent answer of his people the words of negative prayer were quite natural. When the whole people (excepting few pious souls) disobeyed with insolence and blasphemy it was imperative to denounce them and leave them to God's wrath, and resign their own selves to peaceful seclusion for meditation and worship.

26. God said : Verily that land is forbidden them for forty years wandering in the land. So grieve not thou for the disobeying people.[42]

٢٦. قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۚ يَتِيهُونَ
فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ○ ع

42. The effects of Moses' negative prayer were very severe. They were deprived of the bounties of the Holy Land. they were deprived of the virtues of jihad, they were deprived of God's good pleasure, they were deprived of Moses' company, his spiritual inspiration and benediction, they were driven to God's wrath and His displeasure. They were made to wander in the forests and jungles in punishment for forty years. The punishment was given to the heart, to the mind, to the body and to the soul just parallel to their departure from jihad and the disobedience to the Prophet.

Hazrat Shah Sahib says : "This story is told for the people of the Book that they would not accompany the Holy Prophet as their ancestors had forsaken Hazrat Musa (عليه السلام) and had sat back from Jihad, so that bounty would be conferred on other people ; so it was done."

For a moment we should think over and meditate on the conditions and events of the Ummat of the Holy Prophet Muhammad (صلى الله عليه وسلم) in the real perspective of this section. They were endowed with such extraordinary blessings and bounties which were never given before to any other Ummat and which will not be given to any other people in future. For them the most glorious Prophet of the Prophets was sent

down with a permanent Shariat or Constitution. Among them great and lofty Scholars and Imams were sent who performed the work of Prophets with excellent efficiency and calibre though they were not Prophets. Such Caliphs were produced who led the Ummat after the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) and taught principles of morality and politics to the whole world. This Ummat was also given the order of Jihad, not against a single nation Emaleqah but against all the imperialistic rulers and infidel nations of the world, not only to conquer the land of Palestine but to extol the Kalemah of God (لا الٰہ الا اللہ محمد رسول اللہ) throughout the world and root out sedition from the face of the Earth. God had promised the Holy Land to the Bani Israeel but this Ummat was promised caliphate over the world and the establishment of Islam in the East and West. the Religion which God had approved for them as given in Surat Noor وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط (النور۔ آیت ۵۵) (Allah has promised such of you as believed and did good deeds that He will surely make them afterwards rulers in the land as He had made those before them and will establish their Deen (Religion) for them which He has approved for them and give them in exchange peace after their fear...) (Surah Noor, verse No. 55)

If Moses had forbidden Bani Israeel to turn their backs in jihad, this Ummat was also forbidden to run away : يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ (سورۂ انفال آیت ۱۵):

(O Believers ! When you encounter the Unbelievers in the battlefield turn not your backs to them.) (Surah Anfal, Verse No. 15)

This Ummat never disobeyed this order while the Bani Israeel presented a sad contrast when they said in utter blasphemy that Moses and his Lord should go and fight the Emaleqah while they were sitting there waiting for the results. The Prophet's Followers said to the Holy Prophet : "By God if you order to enter into the waves of the ocean we will jump into it and not a single soul of us will remain outside. We hope God will show you such thing as will cool your eyes. We shall fight for jihad accompanying the Messenger left and right, forward and backward. By the grace of God, we are not such people who said to Moses اذهب انت وربك فقاتلا انا ههنا قاعدون Go thou and thy Lord and fight you both, we will be sitting here—" It was the result of their matchless devotion that the Followers of the Holy Prophet planted the banner of Islam East and West in a period shorter than that during which the Bani Israeel roamed about in the wilderness of the Plain of Teyah (north of Aqba and the Eastern side of Sinai) deprived of the victories in the Holy Land : (رضی اللہ عنہم ورضوا عنہ) — (God is pleased with them and they are pleased with Him), ذٰلك لمن خشى ربه—This goes to him who feareth his Lord.

SECTION 5

27. **And recite thou to them the exact narrative of the two sons of Adam,[43] when they offered a sacrifice, and one of the two was accepted and the other's was not accepted. Said the one : "I will surely slay thee". Said the other : "God does accept of the God-fearing."**

۲۷ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ
لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ○

28. **'Yet if thou stretchest out thy hand against me to slay me, I will not stretch out my hand against thee to slay thee, I fear God—the Lord Cherisher of the World.'**

۲۸ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ
يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ○

43. The Holy Prophet is ordered to tell them the story of two real sons of Adam—Qabeel and Habeel (Cain and Abel)—because this story mentions the envy of one brother against the piety and acceptance of the other brother, resulting in the murder of the pious soul, and describes the fatal consequences of slaying without right. In the previous verses it was mentioned that the Bani Israeel had run away frightened when they were ordered to fight against the tyrants. Now the story of Habeel and Qabeel is stated as an introduction to this fact that the Bani Israeel have always been prone to the murder of pious and accepted souls, which is the most abominable and heinous of all known crimes and which they have been forbidden so emphatically and repeatedly by God and His Messengers. Afortime they killed many Messengers and today also they are seen steeped in vicious conspiracies and wicked plots against the greatest Prophet of God out of envy and malignance. In other words abstaning from encountering the wicked and tyrant persons and conspiring against the innocent souls (for the purpose of killing and harming them) has been the habitual indulgence of these wretched people. Notwithstanding these unholy activities and actions they have been crying that they are the sons of God and His beloved ones—(نحن ابناء الله واحباءه).

According to this deliberation the story of Habeel and Qabeel and the law of punishment of murder derived from this story will serve as a preface of the ensuing verses which describe the miracles, clear signs and commandments given to the Prophets and finally pronounce the punishment of those waging war against God and His Apostle—an Islamic State. (Verse 32 and 33)

29. I desire that thou shouldest be laden with my sin and thy sin and thus become the inhabitant of the Hell ; and that is the punishment of the tyrants.'44

٢٩- إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحٰبِ النَّارِ ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِينَ ۝

---

44. Hazrat Adam had assigned a girl for Habeel according to his custom. But Qabeel desired for her. Finally it was settled that both the brothers should offer sacrifice to God. The girl would be given to that whose sacrifice was accepted by God. They offered sacrifices at two different places. A fire from heaven came down and devoured one of the sacrifices. It was the symbol of acceptance. It was Habeel's which was burnt by the heavenly fire as a mark of Divine acceptance. Qabeel was enraged in his envy at the acceptance of his brother's sacrifice and gave him threats of murder, instead of seeking means of God's pleasure. Habeel in return kept peaceful and said if the sacrifice was accepted of him it was no fault of his. It was God's favour and God accepts the offering of a man of pure intention. In this way Qabeel was checked to commit any serious crime like murder. He was invited, in other words, to piety so that he might receive God's good pleasure. But alas ! a greedy and envious brother was not brought home, and his wicked self led him to the committing of the most abominable crime for the first time in the history of Adam's children. Habeel

was God-fearing, pious and peace-loving and was strong enough to retaliate but he did not want to plunge his hands into the blood of his brother, not because of the brother's terror but for fear of God. So his response was quite passive when he said to his blood-thirsty brother that if he stretched out his hands for his murder he, in return, would not stretch out his hands for his murder (under the principle of patience), and as such if he was murdered he would add the 'sin of his murder' to his brother's sins. Ibne Jarir has quoted the concensus (اجماع) of Commentators of the Holy Quran that the meaning of the prepositional word هاشمی (my sin) is that which is described. As for those who have written that the sins of the oppressed will be ladden on the oppressor, that meaning is also correct from a certain viewpoint or angle, but according to eminent scholars that is not the interpretation of the verse. This is why Hazrat Shah Sahib has adopted a very reasonable line of interpreting the verse. He says : "The sins of thy whole life may be intact and the sin of my blood may be laden on thee and due to my oppressedness my sins may whither away" (Mozehul Quran). Hazrat Shah Sahib says : "If some one advances to kill another without right, he is allowed to kill the oppressor, but if abstains and keeps patient he will attain the rank of martyrdom". This leave is granted when the oppressor is a Muslim brother, but where there is constitutional or Islamic necessity in defence or retaliation one should not become passive in resistence or vengeance, it is not allowed by Shariat, e.g. the Kafirs and Rebels--one should not bow down his head before them—tit for tat—hard blows in retaliation are required against such oppressors. (If he is killed in the combat or fight against the Kafirs or Rebels or Dacoits, he is a martyr. The Holy Prophet has said, "One who is killed in the protection of his possessions is a martyr, one who is killed in the protection of life (his life or the life of his relations) is a martyr, one who is killed in the protection of honour (his honour or the honour of his sister, mother etc. is a martyr. The Holy Quran says: والذين اذآاصابهم البغى هم ينتصرون (And those when they are assaulted, they take the vengeance). Those Muslims are praised by God who take the vengeance of aggression, oppression and tyrannical onslaught. Consequently the Religion of Islam does not teach Passive Violence of Gandhi against the Kafirs—the Real Tyrants of the world—and other oppressive forces of the world. Passive resistance is permissible and not imperative when the offender is a Muslim.) (Tr.)

Note : Ayyub Sakhtiani has said : 'The first man in this Ummat who acted upon this verse is Usman bin Affan (عثمان بن عفانؓ) (Ibne Kathir). Hazrat Usman Ghani got his throat cut down, but did not allow to knife the finger of a single Muslim. God is pleased with him and he is pleased with God.

30. **Then his self prompted him to slay his brother,[45] and he slew him, and became one of the losers.[46]**

٣٠. فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ
مِنَ الْخٰسِرِيْنَ ○

45. Perhaps in the beginning he hesitated to kill him. By and by his wicked self (نفس امارہ) led him to his murder ; and it is generally the state in the beginning before committing sins.

46. The worldly loss was that he lost his brother who might become his right hand, and he himself died in madness. It is said in the Tradition that two sins are such whose punishment is given in this world before Hereafter (i) Oppression (ii) Cutting of womb-relations. The punishment of the Hereafter is that he would share all the sins like tyranny, cutting of wombs, intentional murder and mischief committed by mankind on earth because he is the founder of such sins and opened the door of such sins as given in Tradition.

31. Then God sent down a raven who scratched into the earth to show him how it concealed the dead body of its brother. He said, 'Woe is me! Was I not able to be equal to this raven that I concealed the dead body of my brother?'[47] then he became one of the remorseful.[48]

٣١۔ فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِى الْاَرْضِ لِيُرِيَهٗ كَيْفَ
يُوَارِىْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰۤى اَعَجَزْتُ اَنْ
اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِىَ سَوْءَةَ اَخِىْ ۚ
فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ۛ ۚ

47. Qabeel could not understand due to sheer folly what to do with the naked corpse of his brother because up to that time no one had suffered death. At last he saw a raven who was simply scratching into the earth, or was scratching into the earth to conceal the dead body of his brother. When Qabeel saw the raven doing that, he got some sense and thought to do likewise, and felt remorseful at his condition that he was worse in commonsense, wisdom and in sympathy for a brother than that raven. Perhaps this is why God instructed him through an insignificant animal so that he might regret at his folly and barbarity. Among all animals the raven has a peculiar character that it makes much noise if the dead body of its brother is lying naked.

48. Qabeel was not repentent at his savage act of murdering his real brother. It was a remorseful anguish in his heart which was the effect of murder not tending to repentence at his grievous sin but tending to inner tormentation of psyche and heart. This inner state of Qabeel, as a matter of fact, cannot be described in words. Repentence produces humbility, meekness and sorrow in the heart for making amends and doing such actions in future which efface the effects of sins. He turns towards God, weeps at his sins and seeks forgiveness of God. Qabeel was remorseful not for the sin against God but at the misfortune and bad state which seized him and pervaded him after the act of murder.

32. For this reason We prescribed[49] for the Bani Israeel that whoso slays a soul without a retaliation for a soul or without a retaliation for spreading mischief in the country, he shall be as if he had slain mankind altogether, and whoso keeps a soul alive, he shall be as if he had given life to all mankind.[50] And Our Messengers have already brought to them clear injunctions (signs), even then many people of them in the land commit excesses.[51]

٣٢ مِنْ اَجْلِ ذٰلِكَ ۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ
مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا
قَتَلَ النَّاسَ جَمِيْعًا ؕ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا
النَّاسَ جَمِيْعًا ؕ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۫
ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِى الْاَرْضِ
لَمُسْرِفُوْنَ ○

49. For this reason—for the reason of loss in both the worlds and for the evil consequences which follow murder and for the intense pain which the murderer himself feels at the act of murder We gave this guidance as a prescription to the Bani Israeel that :

50. Whoso commits murder, except that to retaliate for a man slain or to remove mischief from the counrty, he slays the whole humanity because he opens the door of crime and corruption for the whole community. On the contrary whoso saves a soul from a tyrant-murderer, he saves the whole community by his intention and action.

Note : Corruption and mischief include :

(1) Uttering of impious words against he Prophet of Islam,

(2) Making propaganda against Islam or the Prophet of Islam or the Holy Quran or the Commandments and Orders of the Holy Quran.

(3) Profane words against any Prophet as Hazrat Eisa, Hazrat Musa, Hazrat Sulaiman, etc. (Be peace on them),

(4) Profane words against God and His Messengers,

(5) Propaganda against the Finality of the Holy Prophet and devising Prophethood for any person after the Holy Prophet as the modern Qadyanis (Ahmadis) do,

(6) Adopting apostasy and preaching apostasy,

(7) Barring Muslims from the path of Islam or barring the Non-Muslims from adopting Islam,

(8) Anti-Islamic propaganda,

(9) Spreading Atheism, Polytheisms, etc.

51. God had sent His Messengers with Divine Signs and Commandments for the guidance of the Bani Israeel and other mankind. But many people of the world did not refrain from arrogance, transgression and rebellion in spite of all possible clear signs and miracles shown and clear orders enunciated by the Prophets. The Jews especially committed great excesses in the world. They shed blood of their own people and even killed the Prophets without right. Today also they have been constantly making plots of the worst type against the Holy Prophet and the Muslims. They do not understand this simple logic that when the blood-shed of a single soul is construed to the bloodshed of the whole human race, then what a terrible and abominable crime it would be before God to pursue for the murder of the most perfect and the grandest Prophet of God and the party of his Followers that is the most pious and most accepted people in the history of mankind. To fight against the Messengers of God is to fight against God Himself. The Jews or other people who are fighing against the Holy Prophet or the Followers are really fighting against God and His hidden army of angels. God can punish these people in both the worlds by His angels and by His obedient servants. This is why in the ensuing verse the punishment of those people, in this world and in the other world, is described, who fight against God and His Messenger, or make mischief and spread corruption variously on the Earth, and thus become— مسرفين —those who commit all kinds of excess on the surface of the Earth.

33. This is verily the punishment of those who wage war against God and aginst His Messenger and hasten about the land to do corruption and mischief:[52] that they should be slain or crucified or their hands and feet should be cut off from opposite sides or should be banished from that place.[53] This is their disgrace in the world and for them in the Hereafter is a mighty chastisement.[54]

٣٣. إِنَّمَا جَزَٰٓؤُا الَّذِينَ يُحَارِبُونَ اللهَ وَرَسُولَهُ وَ
يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوٓا أَوْ يُصَلَّبُوٓا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ
يُنْفَوْا مِنَ الْأَرْضِ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ
فِي الْاٰخِرَةِ عَذَابٌ عَظِيمٌ ۝

52. By mischief-mongers or corruptors most of the Commentators have meant dacoits and highwaymen. But if the general sense of the word is taken the meaning becomes wider. The Traditions which are mentioned about the cause of revelation of this verse also demand a generalization. Waging war against God and against His Messenger or spreading corruption and mischief on the Earth include the aggressions and invasions of the Non-Muslims, the mischief of apostasy, highway robbery, murder, criminal plottings, subversive propaganda. Every crime is liable to punishment as follows :

53. (i) Execution (ii) Crucification (iii) Cutting of right hand and left foot (iv) Imprisonment somewhere else as held by the great Imam Abu Hanifa.

Note : (A) The dacoits or highwaymen may be involved in four cases :

(i) Committed murder but could not rob the wealth.

(ii) Committed murder as well as robbed the wealth.

(iii) Robbed the wealth but did not commit murder.

(iv) Neither committed murder nor robbed the wealth, arrested before committing murder and robbery.

The four punishments described above shall correspond with the four cases of robbery mentioned.

54. This is their disgrace in the worldly life and a mighty punishment awaits them Hereafter.

34. But those who repented before you have got power over them, so know you that Allah is All-Forgiving All-Kind.[55]

٣٤- إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ ع

55. These are two major crimes (A) War against God and Messenger (B) Mischief-mongering in the country. These two crimes involve both Divine Rights and Human Rights. If the Criminals repent before arrest, the Divine Rights are forgiven, but not Human Rights. Divine Rights include the punishments prescribed. The example of Human Rights is that the wealth of certain people is snatched—it shall be returned to the owner—or the life of a certain man is taken—then Qisas shall be taken—if the heirs do not forgive or the owner of wealth does not remit. Apart from this Had (penalty) other Hudood are not forgiven by repentence, viz., the Hadd-e-Sarqa, the Hadd-e-Zina, Hadd-e-Khumar, Hadd-e-Qazaf i. e. the theif, the fornicator, the drinker, the slanderer shall be punished according to Shariat whether they repent or not before arrest.

SECTION 6

35. **O Believers : Fear you God and seek unto Him Wasila (means) and do Jihad in His way so that you may get success.**[56]

٣٥ ـ يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْآ اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ○

56. According to Ibne Abbas, Mujahid, Abu Wa'el, Hasan, etc. Wasila means Nearness to God. So the verse means that Muslims should seek His Union and Nearness (وصل وقرب). According to Qatada it means to seek the nearness to God by means of obedience and good deeds which are liked by God. The Holy Prophet has said, "Wasila is a very high station in Paradise. It will be given to one of His servants in the world. So after Azan you should ask for it from God for me." This station is named Wasilah because it is nearest to the Throne of Rahman and the highest place among the stations of nearness to God. However, first it is said that you should be fearing God, not in a way man fears a ferocious animal, but with this thought in mind that God may be always pleased with you. So 'fear God' here means fear the Displeasure of God, fear the Wrath of God, avoid the satanic deeds and ideas which cause a man to be rejected by God like Satan. If you want His nearness and union you will have to struggle with might and main for its achievement, because God's union and nearness are not ordinary objects. (Attainment of Nearness to God requires laborious struggle. Jihad against Self and Jihad against Kufr is necessary for the achievement of Nearness to God. Without great spiritual exercises and worship Nearness cannot be attained to. So success is based on purification, purification is based on Jihad bin Nafs; Jihad bin Nafs cannot be rightly done without spiritual guidance as Jihad against infidels cannot be successsfully done without a good Commander. This is why the Mashaekh take the meaning of Wasila by Spiritual Guide. Shah Waliullah of Delhi, the father of the famous writer of Mozihul Quran Shah Abdul Qadir, has interpreted وسیلہ (Wasilah) as devotion to spiritual guide or Shaikh. Consequently the principal Wasilah is the Holy Prophet and the subsidiary Wasilah is the Shaikh. The Reyaz under his spiritual supervision and guidance is the struggle for the Nearness to God as mentioned in the verse. Reyaz means spiritual exercise or labour for the purification of self tending to the Nearness to and Union with God. Nearness to and Union with God are not materially scaled e.g. the son is in London and the grandson is in arms. But the son is nearer than the grandson. By this type of nearness the conception of Divine Nearness is possible). (Tr.)

36. Those who are Kafirs, if they have what is in the Earth all and equal to it in addition to ransom themselves from the chastisement of Hereafter thereby, it would not be accepted of them, and for them is a painful chastisement.

٣٦- اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ جَمِيْعًا
وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ
مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

37. They will desire to come forth from the Fire, but they will not come out of it, for them awaits a lasting chastisement.[57]

٣٧- يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ
مِنْهَا ۡ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ○

---

57. Formerly it was told that man can hope for the prosperity and success by fearing God and achieving His nearness and doing Jihad in His way. Then it is told that those who turn their face from His obedience they cannot save themselves from God's chastisement in the Hereafter even if they pay as ransom money all the treasures of the world and even more. In brief the salvation of the Hereafter depends upon Piety, seeking Wasilah and doing Jihad in the way of God. It cannot be obtained through bribery or flattery. If they will desire to come out of the Fire, they will not be given way (by the angels) and their chastisement will not end.

Note : According to many Traditions many sinful Believers shall be brought out of the Hell after living there for a term, and God by His mercy and grace shall admit them to Paradise. The present verse—No. 37 is not against those Traditions, because here the description of the Unbelievers is given from the beginning. There is not a single word concerning the Momins in the present verse.

38. And the male theif and the female thief: cut off their hands[58] in punishment of their earning an[59] admonition from God. And God is Omnipotent, All-Wise.

٣٨. وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

58. Formerly the punishment of Robbery was described. In this verse the punishment of theft is given. The details of the Punishment of Theft may be seen in Books of Fiqah.

The punishment inflicted on the thief is not the recompense of the stolen wealth. It is the punishment of the action of theft, so that the thief and others may receive a lesson. This exemplary punishment of the thief stands to reason because when the hand is used for a very heinous action it is better to cut it down, so that it may be working as a keepsake throughout the whole life of the thief, and it may be working as a warner to other men of criminal mentality. This punishment is short of life as against the punishment of fornication which carries the criminal to the verge of death when flogged in case of unmarried fornicator, and causes the criminal to die generally when stoned in case of married fornicator. In that case the punishment is prescribed according to the general character of the crime and its after-effects in a Muslim society which is characterized by a high standard of morality and propriety. The punishments of such crimes as theft, fornication and others are prescribed by God by His unlimited knowledge and wisdom. The main idea behind the promulgation of punishments is to exterminate or minimize the criminal cases. But if the results do not tally with the main object it means the laws of punishments are quite imperfect. In the Kingdom of Saudi Arabia, where the Quranic Law prevails and the punishments are given according to the Quran & Sunnah, the criminal cases are few according to world statistics and equal to zero if compared with the so-called civilized nations of the world. The so-called enlightened people of the world say that the Quranic punishments are barbaric and the reminiscences of the Primitive Age, but unfortunately the crimes, which are liable to such punishments, are never civilized and never remind of any golden period of Human History, nor do they represent any moralized decency of today. The crimes are generally the internal diseases of self (Nafs). And God knows how much punishment should be given for a certain crime. Man has got no exact scale of measurement of criminal mentality and criminal actions. This is why different punishments of the same crime are prevalent in different states of the world. Human brain cannot surpass Divine Wisdom. Human wisdom and human experience are quite imperfect before the perfect knowledge and wisdom of God. Hence the

Laws of God are more perfect and sound than the Laws made by men. Sometimes the cause is justified by the effect and sometimes the effect is justified by the cause. When the effect is good, the cause is good. We see that the effects of Divine Laws have been more satisfactory in the History of Mankind (the period of Khilafat-e-Rasheda is a testimony to this fact of History) than those of Human Laws. For that reason God's Laws are best for mankind.

It is also said by some Heretics & Pseudo-Islamists as Maudoodi etc. that the punishments of theft and fornification were prescribed in a society of ideal character, but in a society of filthy morals, impropriety and economic disparities, the punishments of hand-cutting or stoning or flogging is a cruelty and sometimes double cruelty. It is quite absurd. The Jew pair found guilty of fornication and the woman of the Makhzoomi tribe found guilty of theft were stoned and incised by the Prophet respectively and the excuse of sinful Jewish social order or the poverty of the tribe was not forwarded in defence. The Holy Prophet had said when he stoned the Jewish pair, "Praise to God : I am the first man to revive God's Law after the people had made it void." And the Holy Prophet had declared when he cut down the hand of the woman (Fatema by name) who had committed theft, "If Fatema, daughter of Muhammad, would have committed theft today, her hand would also have been cut down." In the presence of such evidence, it is sheer perversion to say that the Laws of Islam can be promulgated in that society which has been first reformed morally and economically. It is the blessing of God's Law that it reforms the society according to Islam, it reforms the individual committing the crime, and does not make the guilty person a certified criminal of the society like the modern culprits. So to say, Modern Laws are an uncivil and immoral possession of the Modern Civilization, and unless humanity turns to Divine Commands it is impossible to make man walk like human beings on the surface of the Earth. (Tr.)

Note 1: Some Heretic has said that if the hand of a certain person is cut down without right, the penalty is 500 dinars according to Islam, but Islam cuts down the hand for the theft of five or ten rupees. Some of our scholars answered that the value of an honest hand was 500 dinars but when it committed theft it turned dishonest and its value fell down and it bore humiliation.

Note 2: Some of the Heretics say that the cutting of hand is the last punishment of a thief. So for ordinary theft punishment short of hand-cutting should be given. Similarly they say that the punishment of hand-cutting should not be given for the theft committed for the first time. But all these ideas are mere perversions of Islamic Jurisprudence, unproved by any precedence in the days of the Prophet or the Followers.

59. God is All-Prevailing, so He can give whatever Law He will, no one has a right or power to raise objection, but He is Wise also so all His actions and Laws are full of wisdom and prudence. His Laws cannot be incomprehensive, inexpedient, infeasible, inordinate, injudicious, and iniqitous. He is powerful to give protection to the property and wealth of His feeble servants, and it is against His wisdom and administration to leave the thieves and highwaymen at large.

٣٩ - فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ
عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

39. Then whoso repents after his evil-doing and reforms, so Allah grants His repentence. No doubt, Allah is Forgiving, Kind.[60]

٤٠ - اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ
يُعَذِّبُ مَنْ يَّشَاۗءُ وَيَغْفِرُ لِمَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي
كُلِّ شَيْءٍ قَدِيْرٌ ○

40. Dost thou not know that to Him belongs the Kingdom of the Heavens and the Earth ? He chastises whom He will and forgives whom He will. And Allah is powerful over all things.[61]

60. Repentence from the depth of heart is granted by God provided the stolen wealth is returned to its owner, or is compensated if lost, or is pardoned by the owner if unable to compensate. Moreover, he should be remorseful, penitent for his fault and repentant on his sin with the determination of not doing in future. Such kind of repentence and turning can be expected to be granted by the merciful Lord and He may exonerate him from the chastisement of the Next World and from the humiliating effects of this crime in this world too, though the worldly punishments and miseries are very feeble as compared to the other-wordly punishments and humiliations.

61. When the Kingdom of the Universe exclusively belongs to Him, hence He is the Supreme Sovereign of the Universe. When He is the Supreme Sovereign of the Universe, He is the Law-giving Authority. So He is entitled to reward the law-abiding servants and to punish the law-breaking servants. He can punish whom He will, He can forgive whom He will and no one can hinder him to execute His authoritative powers, and His Will is always in unison with justice and equity—He can punish the Law-abiding and leave the Law-breaking, but He does not do so and will not do that, because it is against His attribute of justice.

Note : This verse clearly shows that God alone is Law-giver. (Tr.)

41. O Messenger ! Let them not grieve thee who hasten into infidelity (Kufr)[62]—those who say with their mouths : "We are Muslims" : but their hearts are not Muslim ; and those of the Jews[63] who spy to tell a lie, they are spies for another party who have never come to thee,[64] perverting word from its meaning saying : 'If you get this order, accept it, and if you do not get it then abstain'.[65] And whomsoever God determined to lead astray, thou canst not do anything for him with God. These are they whom God did not will to purify their hearts. For them is disgrace in the World and a mighty chastisement awaits them Hereafter.[66]

٤١. يَاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي
الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ
قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ
سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ لَمْ يَاْتُوْكَ ۭ يُحَرِّفُوْنَ
الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ
هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ۭ وَمَنْ
يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ
الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ۭ لَهُمْ فِي
الدُّنْيَا خِزْيٌ ښ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

62. Previously the Hudud of Robbery and Theft were described. Now the condition of some of those people is stated who perverted the Hudud of God and thus entitled themselves to Divine wrath and punishment. Baghwi has given a detailed account of the well-known case of fornication among the Jews which took place in the days of the Holy Prophet. The criminal man and woman were not unmarried and came of the Jewish Community. The Hadd (Punishment) in the Taurat for this crime was Pelting (رجم), but the pair had some status in the Jewish Society so their Ulema did not sentence the pair to Pelting (Stoning). They tried to avoid the original punishment mentioned in their Book. It shows the degree of Jews' adherence to their Book—the Taurat ! They thought of various plans and finally it was decided after long conversations and consultations among the demagogues that the Prophet of Arabia should be approached for this purpose. Some sages vere chosen from the tribe of Bani Quraiza, who were at peace with the Muslims, to go to the Prophet of Islam and discuss with him about the punishment for the sin of fornication. They were given a wicked instruction before going to the Holy Prophet : If the Prophet suggests the punishment of flogging it should be accepted as if it was a Prophetic order from God ; but if he suggests the punishment of stoning for the crime it

should not be accepted." When they asked the Holy Prophet, he said, "Will you agree to my decision ?" They answered in the affirmative. Hazrat Jibraeel brought down the Divine Order of Pelting for the sin. But they went back from their affirmation. Finally the Holy Prophet asked, "What do you think about Ibne Soreya of Fidak?" They said, "No one on earth is a greater scholar of the Mosaic Law today than Ibne Soreya." The Holy Prophet called him and after taking a very firm oath asked him, "What is the punishment for this sin in the Taurat ?" Despite the negative expostulations of the deputation, Ibne Soreya accepted, somehow or other, that the Taurat contained the punishment of Pelting for the crime. Afterwards he divulged how the Jews changed the Divine Law—inserted the punishment of flogging or making the criminal ride on the back of a donkey (with his face backward and coloured black) and go round the streets of the city etc. in place of Pelting (رجم) --and he possessed a very credible position among the Jews. The Holy Prophet eventually executed the punishment of Pelting and said, "O God : I am the first man to revive Thy Law in the world after they had made it dead (void)."

63. The Hypocrites and the Jews of Bani Quraiza.

64. سمّٰعون means 'great listeners'—sometimes this word is used for the spies and sometimes it is used for those who accept the words of others very much as سمع الله لمن حمده means God granted him who praised Him. Ibne Jarir and other Scholars have taken the latter meaning. So سمّٰعون للكذب means 'great acceptors of falsehood'. It means those Hypocrites and Jews who accept the words of those people who have not come to the Prophet.

65. They pervert the meaning of the Divine Commandments or transport the news from one place to the other and from one part to the other. They had instructed their Deputation to accept if the punishment of flogging was told, otherwise not. It means they wanted to subject the Divine Law to their own desires and wishes.

66. Those people who want to subject the Divine Law to their wishes are in utter aberration. God has left them to wander astray in their whims and fancies and they cannot come to guidance by any means because they have deprived themselves of God's kindness which is the source of all material and spiritual bounties. Divine determination does not will to give them guidance because of their inner treachery and infidelity. Even the Holy Prophet cannot guide such people. Their inner-self is plunged into falsehood, predilection for subversion, distaste for righteousness, helping the treacherous and wicked parties, spying against the truthful people, perversion of guiding lessons, rejecting what does not comply with their wishes. A people characterized by such obnoxious qualities is just like a patient

who does not abstain from harmful things nor takes medicine according to prescription. On the other hand he ridicules the doctors, abuses the instructors, tears the prescription into pieces or changes its medicines according to his own wish, and firmly declares to reject all medicines which are not palatable to his taste. In such conditions if a doctor, even though the doctor is his own father, gives up his treatment and leaves the patient to his uneven discrepancies and divagations, he cannot be called merciless or careless, on the contrary it will be said that the patient is himself proceeding to self-destruction and suicide. If the patient dies, the doctor cannot be blamed that he did not treat the patient and try to heal him. On the contrary, the patient shall be blamed that he destroyed himself by his own hands and did not give the doctor a chance to restore him to health. Now the analogy between the Jews and the stubbern patient is understandable, and the meaning of the clause in the verse ومن يرد الله فتنته فلن تملك له من الله شيئا (And whomsoever God determined to lead astray thou canst not do anything for him with God) is also clear. It means God withdrew His kindness and mercy from the Jews due to their inner treachery and vice and wicked activities and as such did not purify their hearts. They have reached the verge of disappointment, like that stubborn patient proceeding hastily to self-destruction, and there is no hope of guidance of such people as there is no hope of life of that foolish patient rebellious to his Doctor. So the Holy Prophet is consoled not to grieve at these fellows who are the enemy of their spiritual Doctor. The Holy Prophet was always restless for the guidance of humanity and he fell much grieved when people did not listen to him and come to guidance for their own salvation. The Prophetic heart is full of intense love for humanity, and its drooping state at their disobedience and resistence moved the heaven, and the Divine Consolation descended to remove the intense grief of the Prophet's heart. But unfortunately the stone-hearted Jews did not move at the grief of the Holy Prophet and their disease aggravated. They resorted to further treacherous activities and plotted to kill him. And God does not use compulsion, men are made free to choose between good and evil, right and wrong, poison and sweets. Man is not compelled to do virtue only or to do evil only. This is against the Scheme of the Universe. The main purpose behind the creation of the Universe is to manifest all the Divine Attributes of God. God is Clement, Merciful, Vengeful, Omnipotent, Severe in retribution, Forbearing, Just, Owner of the Day of Judgment, etc. If man would have been subjected to compulsion only many of His attributes had remained unmanifested ; and if man would have been made all-free then many of His attributes had remained unmanifested. So man is neither made compelled nor free. He is made independent and compelled both so that all His attributes may find opportunities of manifestation. No better explanation than this can be given by any Religion believing in the subjective divinity of God for the creation of the Universe.

42. Frivolously spying to fabricate lies and profusely devouring the forbidden and unlawful things, if they come to thee judge thou between them or turn away from them, if thou turn away from them they cannot do any harm to thee, and if thou judge, then judge between them with justice. No doubt, Allah loves the just.[67]

٤٢. سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ۭ فَاِنْ جَاۗءُوْكَ
فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ
عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَـيْـــًٔا ۭ وَاِنْ حَكَمْتَ فَاحْكُمْ
بَيْنَهُمْ بِالْقِسْطِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

43. And how they will make thee judge and they have the Taurat with them wherein is God's order, then thereafter they turn their backs. And they are never believers.[68]

٤٣. وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ
اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ۭ وَمَآ اُولٰۗىِٕكَ
ع بِالْمُؤْمِنِيْنَ ○

67. According to Ibne Abbas, Mujahid and Ikremah etc. the Holy Prophet was given the option of turning away from them if they came to the Holy Prophet for the settlement of their cases in the early period of Islamic renaissance. But when the coercive power of the Islamic State was firmly established, the Holy Prophet was directed to judge between them according to Divine Law : وان احكم بينهم بما انزل الله (And judge between them according to Divine Revelation). If thou judge, judge between them with justice and equity meaning thereby that there was no need to refuse their cases but should decide them according to Divine Law and Principles of Justice, whether the contending parties are foes or friends, wicked or virtuous, oppressed or oppressors, relatives or strangers, Kafir or Muslim, citizen or alien. Justice is that glorious virtue which has maintained the equilibrium of the Heavens and the Earth. And Allah loves those people who do justice in their mundane and religious duties and obligations.

68. It is strange that they make a judge of you in the presence of their own Book—the Taurat. It means they betray the Taurat on the one hand and the Prophet of Islam on the other. It means they neither believe in the Taurat, nor they believe in the Prophet of Islam. They only believe in their own desires and wishes. Their religion is to follow their lusts. They reject their own Book when they desire, they come to the Prophet of Islam when desire drives them to do so. They have gradually reached that point wherefrom reversion is difficult. The Taurat and the Gospel were glorious epitomes of Divine Light and Divine Guidance. But the slaves of lusts and mundane desires perverted and changed them to such an extent that it is impossible to discover the original contents of these Books. Eventually God sent His last message, the last Divine Revelation to rectify their errors and revive that Divine Law and Knowledge which they have intentionally neglected and changed. The Sender of this Book — the Holy Quran — has Himself taken the responsibility of its protection unlike the Taurat and the Gospel whose protection was a responsibility of their scholars. (فلله الحمد والمنة)

SECTION 7

44. We sent down the Taurat, wherein is guidance and light whereby the Prophets, who were the bearers of God's command, judged and executed for these of Jewry as well as the Dervish and the Scholars, for that they were held protectors of God's Book and were appointed as guardians over it;[69] so fear not men but fear you Me and take not for My verses a little price.[70] And those who judge not and execute not according to the Divine Revelation—they are the Infidels.[71]

٤٤- إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّنُورٌ ۚ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبّٰنِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتٰبِ اللهِ وَكَانُوا عَلَيْهِ
شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوا
بِاٰيٰتِي ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللهُ
فَأُولٰٓئِكَ هُمُ الْكٰفِرُونَ ○

69. The Taurat contained a magnificent constitution and a grand manifesto of guidance. The Prophets after Hazrat Musa executed and judged according to the Laws of this grand Book. The Mashaekh and Ulema also gave judgments according to this Book. They were made responsible for the protection of the Book from change and perversion. They were not given promise of— انا لہ لحفظون —We are the Protector of it (Quran). So as long as the Saints and Scholars felt their responsibility the Book kept secure from change and perversion, and its constitution remained in force. And at last tne Book was spoiled at the hands of the mundane Scholars by change and perversion.

70. Do not change or pervert the Divine Book for fear of men or for love of worldly wealth. Do not conceal its news and orders, and fear the chastisement and retaliation of God. After describing the glory and grandeur of the Taurat, this address is either made to the Chiefs and Scholars of the Jews who were present in the days of the Holy Prophet, when the Quran, was being revealed because they had denied the Commandment of Pelting and concealed the prophecies about the Holy Prophet and perverted their meanings, or this address is meant for the Muslims that they would not spoil their Divine Book for fear of men or for wordly wealth and honour. So praise to God that this Ummat did not change a single word of the Quran and have always been successful in guarding this Book against the foreign invasions and perversions, and by the grace of God shall always be successful in protecting its letters and meanings.

Note : If the orientalists and the enemies of Islam tried to change the words and meanings of the Quran God raised some devotees who met their challenge. The words are perfectly secure, thousands of Huffaz are living in the world even today to correct the slightest change in words. And there are Scholars of the Quran who have been rectifying the erroneous meanings envisaged by

the Heretics or Pseudo-Islamists or the Jews and Christians today or yesterday. The Quranic Guidance is never extinct. (Tr.)

71. "Those who do not adjudicate or execute according to Divine Revelation are Infidels" have two shades of meaning. In the first case if the executive or judicial authority denies the Revealed Order or Revealed Law and promulgates or judges according to his own wish or other Laws prevalent in the world, then that authority shall be Infidel without doubt, as the Jews had done with the Divine Commandment of Pelting (رجم). In the second case if the executive or judicial authority has faith in the Divine Order but promulgates or judges according to a Law other than Divine Law, then he shall be considered as an Infidel in action i.e. his active condition is that of the Kafirs.

Note : In a Muslim State the State Constitution must conform to Quran and Sunnah. The State Laws must be Islamic—those Laws which are given in the Holy Quran and the Traditions of the Holy Prophet and established by the jurisprudence of the most eminent scholars like Imam Abu Haneefa. It is said by some political leaders that no law repugnant to Quran & Sunnah shall be promulgated in a certain State dominated by a majority of Muslims—say for example Pakistan. But when they say so they are ignorant of their convictions. They mean by that e.g. that drinking shall not be legalized, fornication or prostitution shall not be legalized, sodomy shall not be legalized (as in England) etc., but they do not say at that time that all Laws other than those of Islam shall be abolished also. For example, the punishment of a thief is imprisonment for two or three years in modern law and the punishment of a thief according to Quran is the cutting of hand. In this case the punishment given by modern law does not comply with the Divine Commandment. So it is repugnant to Islam. Consequently in the presence of Islamic Laws, other Laws shall be abolished because they are not in conormity with the Islamic Laws. In other words what is beyond the Shariat of Islam should ought to perish. If the Muslim authorities execute or judge according to a Law other than Islam, disbelieving the Divine Law, they shall become Infidels without doubt, like those Jews who had rejected the Divine Punishment of Pelting mentioned in the Taurat. The great and real Infidels shall be those who have got the destiny of the Muslim Nation in their hands and they do not promulgate the Laws of Islam, but exult in the promulgation of British Law, American Law, Italian or Swiss Code, Chinese or Russian Law or Laws created by their own wills, wishes, whims and fancies. It is a tragedy of fate that most of the Muslim States abhor the Islamic Law (the Laws of Shariat) and love the Laws of the Infidels. Such men are abominable and God speaks the truth when He says that they are Infidels. A glaring exmple is the case of Zulfiqar Ali Bhutto who was convicted on the basis of British Law. The Military Ruler had announced the promulgation of Islamic Law during the period of appeal in the Supreme Court. But his case was not decided according to Islamic Law and he was condemned to death according to British Law. Notwithstanding the announcement of Islamic Order Mr. Bhuffo was hanged. This act of the Supreme Court and the Military Ruler does not tally with the Islamic Code and the punishment was seriously un-Islamic. According to this verse those who do not judge and execute according to shariah, though they can, are Infidels. What is not Islamic is not law. (Tr.)

45. And We wrote for them in this Book that soul for soul, eye for eye, nose for nose, ear for ear, tooth for tooth, and the retailation of wounds equal to them,[72] then whosoever, forgives he is expiated from Sin.[73] And those who do not judge according to Divine Revelation—they are the wrong-doers.[74]

٤٥. وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ
بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ
كَفَّارَةٌ لَّهُ وَمَنْ لَّمْ يَحْكُمْ بِمَآ أَنْزَلَ اللهُ فَأُولَٰٓئِكَ
هُمُ الظّٰلِمُونَ ○

72. This verse reveals the Mosaic Law. According to recognized scholars all those laws and injunctions of the past Prophets which are described by the Quran and Tradition shall be obligatory in Islam, provided they are not repealed or amended or abrogated by the Holy Prophet.

73. If the wounded person forgives the man who wounded him, then the sins of the wounded person will also be forgiven by God. In other words his forgiving shall work as an atonement of his minor sins. The major sins, however, are forgiven by repentence granted by God. This interpretation is supported by some Traditions. According to some scholars it means that if the aggressor is forgiven by the wounded man, the sin of the aggressor shall be forgiven. But the first meaning is preferable.

74. The Jews had also changed the Commandment of Qisas. Among them the Bani Nazeer, who were considered more powerful and honourable, took the full ransom money from the Bani Quraiza but themselves gave half of the ransom money. Bani Quraiza had entered into this compact due to their weak position. By chance a man from Bani Nazeer was killed by that of Bani Quraiza. The Bani Nazeer demanded full ransom money of the Bani Quraiza. They said, "Begone! The time is gone when we had born this tyranny and insult on account of your powerful position. Now Muhammad (صلی اللہ علیہ وسلم) has come to Madinah and his regime prevails over. It is not possible now to give you the double of that ransom money which we receive from you." It was meant to show that in the presence of the Holy Prophet it was impossible for the strong to exploit the weak, because everyone knew that he judged between the strong and the weak with equity, and helped the oppressed against the oppresssor. At last this case came to the Holy Prophet and the honest thought of Bani Quraiza, which they had expressed about that man, who was an epitome of justice and equity, proved perfectly true. In the clause—who judges not according to the Divine Revelation is a wrong-doer—the reference is to the event described. Because there was no denial of the Divine Commandment of Qisas as was in the case of Pelting the fornicator, but a wrong way of ransom was settled by mutual compromise against Divine Law, so it was an Error of Action and not of Faith in the Law of Justice, therefore the word wrong- doers (فاسقون) in place of Infidels (کافرون) is used—it was a clear wrong to get a lesser ransom from the strong and a greater ransom from the weak than what was established by Divine Law.

46. And We sent afterwards on their footsteps, Jesus, son of Mary confirming the Taurat before him, and We gave him Injeel, wherein was guidance and light and confirming the Taurat before him and a guidance and an admonition unto the fearers.[75]

٤٦. وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝

47. So the People of the Gospel should judge according to what God sent down, and those who do not judge according the Divine Revelation—they are the transgressors (miscreants).[76]

٤٧. وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن
لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

75. The Holy Christ confirmed the Taurat by his own words and the Gospel also confirmed the Taurat and it was also a compendium of Light and Guidance like the Taurat. There was a very little difference between them in Divine Commandments, as the quotation of Jesus : ولاحل لكم بعض الذى حرّم لكم (and so that I may make some of those things lawful which were forbidden unto you) proves. This change is not repugnant to the confirmation of the Taurat, as we believe in and act upon the Quran only, but at the same time we confirm all the past Books sent from God.

76. The Christians were ordered to judge according to what was revealed in the Gospel before the Prophet of Islam. At the same time the Christians of the Prophetic period were ordered to judge according to the Revelation in the Gospel. In other words they were ordered not to conceal those prophecies or pervert them, which were given in the Gospel about the Last Prophet and which were very often mentioned by the Holy Christ in his sermons and lectures. If they do not judge according to the Divine Revelation in the Gospel and according to the famous maxims of Jesus Christ about the Future Light of the World—Muhammad, the Last Prophet of God (صلى الله عليه وسلم)—then they cannot be called 'obedient servants of God'.

48. And on thee We have sent down the Book truthful confirming the past Books and a custodian of their main contents.[77] So judge thou between them according to what God has sent down and follow not their wishes leaving the straight way which has come to thee.[78] Everyone of you We have given a constitution and a way.[79] And if God had willed He would have turned you on one Religion, but He wills to try you in His given Commandments, so race you for the virtues, unto God you have to reach all, then He will tell you of that wherein you had difference.[80]

٤٨- وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم
بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ
الْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ
شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ
فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۝

77. The word مُهَيْمِنٌ (Muhaimin) has different meanings—trustees, guardian, predominant, surmounting, custodian, overcoming. Judged by these meanings the Holy Quran is over and above all the past Heavenly Books from all angles. The Divine trust which was put in the past Heavenly Books as the Taurat, the Gospel, etc. is procured and safeguarded in the Holy Quran honestly and trustfully with some additional knowledge. Of course, some of the non-fundamental things which did not possess universal character and were prescribed for a certain period and for a certain nation, are abrogated, by the Holy Quran. Some of those facts which were incomplete from the angle of Time and Space are protected by the Quran because it is the last message of God on Earth. In short, prominent facts and realities are safeguarded, timely orders are perfected and universal knowledge of the past Heavenly Book is safeguarded in the Holy Quran in its pure form. Some of the triflings, of course, are neglected.

78. The Jews had got some dispute among themselves. One of the powerful groups came to the Holy Prophet and requested him to settle the dispute in their favour. They said they were the chiefs among their community and the masses followed them, so if the Prophet decided the dispute in their favour they would accept Islam and a majority of the Jews would enter into Islam. The Holy Prophet did not grant their offer of a bribed Islam and totally refused to follow their wishes. At this these verses were revealed. (Ibne Kathir)

These verses were sent down when the Holy Prophet had flatly refused to grant the offer of bribery by the Jews. So the main idea behind this Revelation is the endorsement of the Prophetic stand in such matters with a hidden approbation and admiration, and an inculcation for future stability. Some of the Heretics say that prohibition against a certain character presupposes the existence of that character in the person who is given the order of prohibition. But this traducing criticism is not correct. Such Heretics are idiots. If someone is prohibited from certain character it does not mean that he was going to do that specific action of prohibition. Secondly the Prophetic Innocence means that the Prophets cannot commit sin — they cannot do a thing intentionally which they know that it is undesirable to God. And if by chance some mistake is done without intention, or some non-preferable thing is adopted in place of a preferable thing due to miscalculation, or miscomprehension, or misunderstanding (which is not impossible), or some undesireable action is done calculating it as desirable — which is technically known as (falling) — such events are not incompatible with INNOCENCE as in the events of Hazrat Adam and some other Prophets. After understanding this reality there is no margin of ambiguity or doubt about the meaning of: ولا تتبع اهواءهم عما جاءك من الحق واحذرهم (And follow not their wishes leaving the straight way which has come to thee) and يفتنوك عن بعض ما انزل الله اليك (and beware of them lest they tempt thee away from any such order which God has sent down to thee), because in these clauses the Prophet is simply warned to be watchful of the treacherous discourse of these cursed fellows and not to be ever impressed by their clever chattings and offerings that he might reach any such decision which reflected their caprices and lowly desires. For example, in this very event the Jews had presented a very cunning proposal and a very insidious plan that if the Prophet decided in their favour they would embrace Islam and those of other common Jewry would follow them. Those Chiefs of the Jewry knew that nothing in the world was more beloved to the Prophet than Islam, so they tried to enter through this door. But the Holy Prophet rejected their false offer. Consequently the Ummat of the Holy Prophet is instructed to be vigilant and cautious about the treacherous and clever schemes and proposals given by the Non-Muslims now and then in a loving and sympathetic fashion to the poor Muslims, under the false garb of humanity, to destroy the power of Islam and the Islamic World.

Note : Hazrat Dawood was advised not to follow his wish, otherwise it would mislead him from God's way. This instruction does not mean that David was bending on his wish or he had a powerful urge of following his wish as Maudoodi has put it. This is hereticism and shows lack of understanding the Divine Will and the Divine Book. It is a method of Divine training. The Real Teacher of the Prophets is God and He knows well how to teach them, how to address them. (Tr)

79. God has prescribed the constitution and mode of conduct for every nation according to its potential powers and natural capacities, conditions and circumstances, and despite the fundamental unity of their basic principles and purposes, imperative for the everlasting salvation, they have been different in details and minor problems and questions of life according to their specific environment and natural talents, and the charters of guidance differed from one another. This verse describes the same secondary difference among the Heavenly Constitutions (Sharae Samavi). The well-known Tradition quoted by Imam Bukhari in which the Prophets are described step brothers, whose father is one but mothers are different, also clarifies the present verse. According to this Tradition the basic principles of the Heavenly Constitutions are the same but the offshoots are different. And because in the production of child the father is subject and beneficent and the mother is object and beneficiary, so there is a light allusion to this fact that the difference of Heavenly Constitutions has its source in the variant capacities of the Receivers (Beneficiaries) ; orherwise there is no variation in the Source of beneficence. The source of all the Heavenly Constitutions is one and the same Being and His Eternal Knowledge.

80. If God had willed He would have created all human beings of the same character, and as such there would have been no difference in the 'prescription' for the whole humanity. But God created different nations with different characteristics, and as such with different constitutions in order to test the people in obedience i.e. whether the people obey the Divine Law believing in the absolute ownership, comprehensive knowledge and the perfect wisdom of God, or turn away from His Divine Law pretending about the differences in the Divine Constitutions given to different Prophets in different periods of History and in different environments of the world. The Muslims are advised not to waste their time in absurd remonstrances but become practical men and race for the moral virtues, exact thinking and righteous faiths which the Heavenly Revelation is presenting before them in the form of Quranic Knowledge. On the Day of Resurrection God will tell the whole humanity about the differences they were involved in the life of the world.

49. And He told, "Judge between them according to what God has sent down and follow not their pleasure and beware of them lest they tempt thee away from any such order which God has sent down to thee;[81] then if they do not accept so know that Allah has desired to afflict them some punishment for their sins ; and among people many men are non-obeying.[82]

٤٩- وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ
وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ
اللّٰهُ اِلَيْكَ ۚ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ
يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ۚ وَاِنَّ كَثِيْرًا مِّنَ
النَّاسِ لَفٰسِقُوْنَ ○

81. And the Holy Prophet is advised to execute and judge according to the Divine Laws revealed to him and pay no heed to the criticism and objection raised by differing people of the world. In other words the Muslims are advised to follow the Constitution of the Holy Quran and execute and judge according to the Quranic Law. There may be various Constitutions and Laws in the world — some secular and some ecclesiastical — but the Muslims should not pay heed to them, and should not waste their time in their study and in their promulgation to see their intrinsic values or their practical effects in their personal and political life. It is sheer heresy, open infidelity and open rebellion against God and the Messenger. The political leaders and Statesmen of the Modern Muslim States should know that the modern Constitutions and Laws cannot vie with the Quranic Constitution and Law. It is their ignorance and heresy to praise the Constitutions and Laws of the modern States of the Infidels, Atheists and Polytheists. It is a mighty sin to promulgate the Constitutions and Laws of the modern states in place of the Quranic Constitution and Laws. A Momin should please God and His Messenger, he should not please the Rebellious Infidels of God and His Messenger. (Tr)

82. If they turn away and do not execute and judge according to Quran and Sunnat and do not promulgate Quranic Constitution and Laws, it means they are plunged into sins and God wants to punish them for some of their heinous sins in the world and the Hereafter.

Note : It is a general experience that only those wicked souls whose private and public life is full of dirty sins and filthy crimes hinder the promulgation of Quranic Laws. They are generally seen indulgent in wine and women, infatuated with the Monster of Modernism and Materialism and inimical to the glorious Person of the Prophet, hateful of Islam and intimate with Kufr, obedient to lowly desires and disobedient to Divine Commands, always detracting from the open way and falling into dark pits of error and infidelity. The Islamic forces should unite against these Satans and overturn them. The sooner, the better ! (Tr)

50. Do they now want the Order of the Time of Kufr, and who is a better Law-giver than God for a people of the Believers.[83]

٥٠. أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ
ع اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ۝

83. Those who believe in the absolute sovereignty, boundless mercy and unlimited knowledge of God cannot pay heed to the order and law of any one except God. So do they want to go to the darkness of Paganism and Ignorance, whims and caprices, godlessness and infidelity.

Note : The Momin cannot give the status of Law-giving Authority or the status of Sovereignty to any Legislative Body, to any King or Queen, to any Emperor or Empress, to United Nations Organization or to any other International Congress or Body because it is a kind of Polytheism (Shirk) as mentioned in Surah Nisa : "Polytheism is not only to worship other than God, to think other than God as Ruler, Law-giver or Sovereign is also polytheism (Shirk)" Consequently, no one is Sovereign or Law-giver except God. The Prophet is law-giver and not Law-giver in this sense that he gives laws as God directs him. He does not make laws of his own self or of his own free-will. Islam is not the Religion of Mohammad as some Orientalists say. It is the Religion of God. The term Mohammadenism is not correct. Islam is not the System of Mustufa as some Pseudo-Islamists in Pakistan have sloganized; it is the System of God given through Mustufa (صلی اللہ علیہ وسلم) to mankind. (Tr)

SECTION 8

51. O Believers ! Do not make the Jews and Christians your friends.[84] They are friends of one another.[85] And whoso makes them his friends, he is verily one of them.[86] Allah does not guide the wrong-doers.[87]

٥١- يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰى
اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۚ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ
فَاِنَّهٗ مِنْهُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

84. The Muslims all over the world have detracted from the Divine Laws on account of contacts with the Jews and Christians of world. They have changed their system of education and established their national institutions on the Western pattern. They have replaced Islamic Terminology by the modern standards. They have copied the political administration of the Western people, they have adopted the political systems and constitutions of the Western people. They have adopted the Laws of the West in detail and given up the Laws of Islam somewhere in toto. Why ? The answer is quite simple and given by the present verse. They have made intimate relations with the Jews and Christians and other Kuffar, the enemies of God. One who makes intimate relations with the enemies of the Prophet will definitely go away from the Holy Quran and the Laws of the Quran. The Holy Quran does not consist of timely lessons, interim injunctions, expedient orders and transitory statutes. It consists of permanent Laws, everlasting instructions, unchangeable principles, ultimate Truth and ultramundane mysteries. They cannot be changed by any scientific research. So the Muslims should not be overawed by their imperfect researches and knowledge but stick to the Quran comprising absolute truth and perfect knowledge. The affection and reverance for the Jews and Christians and other unbelievers as Communists etc have made the Muslims stranger to Islam and the Holy Quran. They have begun to appreciate British and American Constitutions and have forgotten the value and importance of the Quranic Constitution. Some Muslims are gone away even further—they have begun to appreciate atheistic systems. This is nothing but the result of intimacy with Unbelievers—the enemies of Islam on earth. This is why fourteen hundred years back the Holy Quran had prohibited the Muslims from making intimate relations with the Jews and Christians. (Tr) وان جنحوا للسلم فاجنح لها وتوكل على الله

At this occasion it must be noted that intimate relations, tolerance and good behaviour, compromise, justice and fairplay are different things in their nature. The Muslims can make peace and enter into contract with the Non-Muslims if they deem it necessary and expedient according to the Quranic Law.

The order of justice is for all men whether Muslim or Kafir as it is known from the previous verses. But good behaviour and tolerance is for those Unbelievers who do not show enmity and malignance against the Muslim Community as it is given

in Surah Mumtahinah. As for the intimate relations, friendly confidence and brotherly co-operation—it is not lawful for any Muslim to maintain and uphold them with any Unbeliever (Kafir). Of course the formal relations under الا تتقوا منهم تقاة and general co-operation not detrimental to Islam and the position of the Muslims are permissible. The severe attitude of some Khulufae Rashidden in this connection can be construed to the precautionary measures (so that Islamic Society might not be affected in the least by the habits of the Unbelievers).

85. They can become the friends of one another, though they have mighty differences among them, against Islam and Muslims. Their common enemy is Islam and the Prophet of Islam, as the common enemy of Musalmans is Satan and his friends. The Holy Prophet has said : "(الكفر ملة واحدة)" (The Unbelievers are One Nation) which means the Jews, the Christians, the Hindoos and all other Kafirs of the world can unite against the Muslims. The events of the running century provide enough proof for the testimony of this fact.

86. After these express instructions and directions if a Muslim (or a Muslim nation of a certain Muslim Country) makes the Non-Muslims as his intimate friends, then he is also one of them, because the unity of hearts prevails over the unity of bodies. The Holy Prophet has said:— 'المرأ مع من احبّه' —A man is with him whom he loves. Abdullah bin Ubai, the Chief of the Hypocrites in the days of the Prophet, loved the Jews and had intimate relations with them. He thought if the Muslims were destroyed, their friendship would be advantageous to the Hypocrites. Some of these types had also said at the timely defeat in Uhud that they would change their religion if general calamity befell. As for those Muslims who have no such hypocritical designs but have close contacts with the Unbelievers, they will also be considered amongst them, because it is very possible that their ideas may change or their hatred for Kufr and the Signs of Kufr (شعائر كفر) or the Customs of Kufr may change into love of these things tending to gradual conversion. In short, the maintenanee and promotion of intimate relations with the Unbelievers is forbidden due to its dangerous and destructive consequences.

87. Those people, who are doing wrong to themselves, to the Muslim Nation and the World of Islam by entering into intimacy with the Enemies of Islam, are the real tyrants and wrong-doers. If the Enemies of Islam overcome the Muslims, they do not hesitate to devastate the Muslims and tyrannize them. In this way the Hypocrites equally join with the Enemies of Islam in tyranny and devastation. Such Hypocrites have an unholy heart and cannot be expected to receive any guidance from God or the Holy Quran. They are disloyal to the Muslim Community, they are faithless and treacherous, they are inimical to the Prophet of Islam, they are perfidious—God does not bestow such a great bounty as Guidance on such evil souls.

52. And now thou wilt see those in whose hearts there is disease, they race to join them saying : "We fear lest a misfortune of Time should smite us." It is likely that God may soon bring victory or some order from Him, then they will get remorseful for that thing which is hidden in their hearts.

٥٢۔ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا
أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ۞

53. And the Muslims say : "Are these those people who swore by God most earnest oaths that they were with you. Spoiled are their works and they fell into loss.[88]

٥٣۔ وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ
جَهْدَ أَيْمَانِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ۞

88. Disease means the disease of hypocricy. The Hypocrites are the sick men of Muslim Society. They are neither satisfied with Islam, nor satisfied with Kufr. They do not believe in the truth of God's promises, nor believe in the righteousness of the Muslims. This is why they run hither and thither among the Unbelievers showing intimacy with them to seek shelter if they overcome the Muslims in their fancy. They thought that one day the Muslims would doom to disaster and at that time they would require the help and support of the Unbelievers to save them from the miseries of Time. When they said these words : "نخشیٰ ان تصیبنا دائرۃ" to the Muslims or before the Prophet they meant to say outwardly that they kept good relations with the Jews, etc., so that in famine etc they might get grains etc. from them. But when they said these words to the Believers they actually meant that some heavenly disaster would certainly befall the Muslims because the Muslims had committed the folly of battling with the powerful men like them (Jews etc.) So God beforehand informs them that the cherished hopes and apprehensions of the Hypocrites will be shattered altogether. God will go on conferring victories upon the Muslims in near future. The Jews will not overcome but the Muslims will overcome by the grace of God, and Mecca, the recognized centre of Arabia, too will come into their possession. God will also show them some signs from Him which will shatter all fancies of the Hypocrities and they will experience within no time the disastrous results of developing intimate relations with the Enemies of Islam in the form of wordly humiliation and disgrace, and just after death they will see the other-wordly effects of their treacherous and perfidious activities. At that time nothing but painful remorse will be their fortune. This is what actually took place. The general domination and the victory of Mecca etc broke down the unholy ambitions of the Enemies of Islam. Many Jews were killed, many exiled and the feign hopes of the Hypocrites were shattered and were exposed before the Muslims—their maxims were falsified and the efforts of befriending the Jews were set at naught, and were finally driven to worldly loss and everlasting destruction. The next verse deals with this subject in a different way. The Quranic prediction about the victories of Muslims, the defeat of the Unbelievers and the frustration of the Hypocrites is a great proof of the Divine Origin of the Quran—it is the Word of God and not the Word of Muhammad as some Orientalists and Heretics have said in the West as well as in the East.

54. O Believers ! Whosoever of you turns from his Deen (Religion) God will assuredly bring a people that He loves them and they love Him, soft-hearted for the Believers and mighty against the Unbelievers, fight in the way of God and fear not the reproach of any reproacher. That is the grace of God. He will give whom He will. And God is All-Embracing, All-Knowing.[89]

٥٤۔ يا أيها الذين آمنوا من يرتد منكم عن دينه
فسوف يأتي الله بقوم يحبهم ويحبونه أذلة
على المؤمنين أعزة على الكافرين يجاهدون
في سبيل الله ولا يخافون لومة لائم ذلك فضل
الله يؤتيه من يشاء والله واسع عليم

89. This verse contains a mighty prediction for the immortal existence and protection of Islam. Previously the Muslims were forbidden to establish intimate relations with the Unbelievers. It was possible that some souls might turn away gradually from Islam on account of intimate associations with the Unbelievers as hinted in : ومن يتولهم منكم فانه منهم so God has forcefully and clearly informed through the Quran that such people who turn away from Islam will not do any harm to Islam but will harm themselves. God will bring a people against the apostates, or instead of apostates, who will love God and God will love them. They will be very kind to the Muslims and very hard against the Unbelievers and the Enemies of Islam. This prediction did prove correct in every period of Islamic History. The Fitna of Apostacy (فتنه ارتداد) first of all spread just after the Holy Prophet in the period of Hazrat Abu Bakr Siddiq (رضی الله عنه). Many types of the Apostates stood against Islam. But the dauntless courage and the statesmanship of Hazrat Siddiq and the valiant devotion of the sincere Muslims extinguished this Fire of Fitna (Dissension and Subversion) and united the whole Arabia again on the path of guidance and Islam. We also see today that when some ignorant and greedy souls leave Islam and become apostates, Islam in turn captivates by its natural force of gravitation a number of Non-Muslims better educated and devoted than the renegades. God raises such pious souls and sturdy devotees to crush down the apostates, who do not fear the reproaches and censures of any critic or traducer in the way of God and the service of Islam. These people are really chosen by God for His grace. They are fortunate because the greatest grace of God and the highest fortune of man is that in times of dissension and subversion he may stick to the straight path himself and save others from subversion. and dissension. God gives a good portion of this mighty grace and great bounty whomsoever He will. His grace is unlimited and He knows better who is more entitled to this reward. Hazrat Siddiq was the first man in this Ummat who was a prodigy of perseverance and wisdom and who was especially graced by God to put down the turbulent dissension and save the Caliphate of Islam from annihilation, which was the real aim of the apostates and the Roman Empire. His glorious statesmanship is recognized by the worst traducers of Islam.

55. Your friend (companion) is but God and as such His Messenger and those having Eman, who are steadfast in Salat and punctual in paying Zakat, and humbling they are.[90]

٥٥۔ اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ
يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ○

56. And whoso takes God his friend, and His Messenger and the Momins—then the party of God is all-dominating.[91]

٥٦۔ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ
حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ○ ع

---

90. Previously the Muslims were prohibited from maintaining intimacy and friendship with the Jews and Christians. The question naturally arises then with whom friendship and intimate relations should be maintained ? In this verse it is told that the real friend of the Muslims is God and His Messenger and the sincere Muslims and no one else.

91. Seeing the meagre number of the Muslims and the teeming odds of the Unbelievers it was possible that a Believer (Musalman) of weak heart and superficial observation would think that far from becoming victorious and dominant it was even difficult to protect the life and existencc from the onslaught and aggression of the Unbelievers; for such people a consolatory declaration is made by the Holy Quran that they should not look to the meagre number of the Musalmans and their scanty resources because the side of the Divine Al-mighty, His Holy Messenger and the sincere Muslims shall always be dominant.

Note : These verses were sent down in praise of Hazrat Ibada bin Samit who had severed all relations with the Jews when he came to know that they were Hypocrites and the real enemies of Islam; the modern Muslims should follow his footsteps.

SECTION 9

57. O Believers ! Take not your friends those who take your Religion as a mockery and as a sport, of those who were given the Book and nor other Kafirs ; and fear God if you are Momins.[92]

٥٧- يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَتَّخِذُوا الَّذِيۡنَ اتَّخَذُوۡا
دِيۡنَكُمۡ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيۡنَ اُوۡتُوا الۡكِتٰبَ مِنۡ
قَبۡلِكُمۡ وَالۡكُفَّارَ اَوۡلِيَآءَ‌ ۚ وَاتَّقُوا اللّٰهَ اِنۡ كُنۡتُمۡ
مُّؤۡمِنِيۡنَ ○

92. The Muslims are again forbidden to keep intimate relations with the enemies of Islam under another effective head. Nothing can be more venerable and respectable to a Momin than his Religion. The Jews and Christians, Atheists and Polytheists have no respect for the Divine Religion of Islam. These Unbelivers or Opponents laugh and clap when Azan for Prayers is given. They actually laugh at God and the Divine Signs. It means they have internal hatred for God. The silent spectators who do not forbid them to do so are also with them. They rejoice in their heart at their foolish actions of mockery. These infidels are inimical to Islam in heart, in words and in deeds. So how an honest soul with a light of Eman and Islam in his heart can be friend of the Enemies of God, Enemies of Muhammad, Enemies of Divine Signs, Enemies of Musalmans and in brief Enemies of virtue and goodness. The sooner the denunciation, the better !

58. And when you call for Salat they take it as mockery and sport for that these people are unwise.[93]

٥٨. وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا ؕ
ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ○

---

93. When the Call for prayers (Azan) is given, the Jews, the Christians, the Atheists, the Polytheists burn with anger and make mockery of Azan which is a proof of their superlative foolishness and stupidity. In the words of Azan the absolute greatness and glory of God is declared. Tauheed is announced again and again. The Prophethood of Mohammad (رسالة محمّد), who is the Confirmer of all past Prophets and Heavenly Books, is ascertained in Azan. It is an invitation to Salat, which is a practical demonstration of man's uttermost devotion and worship to God, it is an excellent manner of attraction towards material and spiritual prosperity and towards the sublime glory of man. Mockery of Azan is a derision of these noble virtues and magnificent standards. Only a fool can scoff at these purities, who has no capacity to differentiate between good and bad, vice and virtue, God and Satan.

It is said in some Traditions that there was a Nasrani in Madina who was envious of Islam. When the words of اشہد ان محمد رسول الله were said in Azan that Nasrani uttered قد حرق الكاذب —the liar burnt or may burn. By these words he meant that one who confirmed the Prophethood of Muhammad was a liar. But whatever he meant, these words recoiled on him. He was himself a liar and burnt in the fire of envy at the glory of Islam. One night a girl came to his house with fire in some pot. By chance a cinder fell down and set the whole house on fire. The sleeping mates including that Nasrani were burnt to ashes. Thus God showed how the liars burn in the fire of this world before the Fire of the Hell.

Another story of mockery at Azan is related in the Traditions. The Holy Prophet was returning from Hunain on the day of Meccan Victory. In the way Hazat Belal called the Azan. Some young boys including Hazrat Abu Mahzoora imitated the Muazzin Belal and mocked at the Azan. The Holy Prophet got them caught. After a brief instruction Abu Mahzoora embraced Islam. God felt mercy on him and cast Eman in his heart. Grace after grace, the Holy Prophet appointed him Muazzin of Mecca — thus imitation changed into reality by the grace of God.

59. Say thou : "O People of the Book ! Do you malign us for that we have believed in God and what has been sent down to us and what was sent down before, and that most of you are disobedient".[94]

٥٩۔ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا
بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ
أَكْثَرَكُمْ فَٰسِقُونَ ۝

60. Say thou : "Should I tell you of whom is the worse recompense with God ?—those who were cursed by God and were wrathed, and God made some of them apes and swine, and those who worshipped the Satan are worse in degree and they have gone far astray from the right path.[95]

٦٠۔ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ
مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ
ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ
شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ۝

---

94. Any work is mocked at due to two reasons, either the work itself is ridiculous or the worker is a joker. Previously it is told that Azan is not a thing of joke, and only an idiot can laugh at such serious and noble thing as Azan. In this verse the condition of the callers of Azan is described in an interrogative manner. The mockers, who are unfortunately claimant to Divine Religion & Divine Books, should tell with justice why they are so malignant against the Muslims and what evil they see in them which is liable to mockery, except that the Muslims believe in One God and in all the Books sent down by God and in all the Messengers sent down by God with faithfulness and sincerity of heart ; whereas the mockers neither truly believe in the ONENESS of God, nor confirm all the Prophets and Messengers of God. It would be a miscarriage of justice on the part of the so-called civilized people to mock at those people who are the true holders of Truth and Virtue and who bow down in obedience whenever they are ordered.

95. If the mockers are so adamant in their stand that they cannot stop criticising Islam and defaming Muslims and deriding Signs of Islam, tell them the fate of those Bani Israeel who were made monkeys and pigs for their mockery and disobedience, who were cursed and wrathed, the effects whereof are still existent among their posterities. As a matter of fact, not Muslims but the Mockers themselves are liable to contempt and derision because of their vicious character and contemptuous behaviour. They are the worst of all creations because they laugh at the Divine Standards of the Creator.

٦١۔ وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَد دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ
خَرَجُوا بِهِ ۚ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ○

61. And when they come to you they say : "We believe", and the fact is they had come Kafir and gone Kafir. And God knows well what they had concealed.[96]

٦٢۔ وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَ
أَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ○

62. And thou wilt see most of them racing for sin and transgression and devouring forbidden things. Evil are the works they are doing.[97]

96. Now some of the vices of those Mockers are described who made fun of Islam and the upholders of Islam in absentee, but when they met the Musalmans and the Holy Prophet they hypocritically posed to be Muslims, though they had never been Muslim for a moment throughout, nor they took any effective impression from the Prophetic Sermons. But they cannot deceive God by their oral Islam. If they think so it is their idiosyncrasy, or rather extreme idiocy, a thing to be mocked at by sane persons. Thus they are self-deceivers, because the Holy Prophet cannot be deceived as God informs him of their evil designs, and the Musalmans cannot be deceived because the Holy Prophet makes them informed of their treacherous activities and ideas through God's inspiration and revelation.

97. Their masses are engrossed in all kinds of sins which are harmful to themselves (عدوان) and which are harmful to others (اثم). Their religious leaders became deaf satans and silent spectators at their sins, because they surpassed the masses in greed and desire for the world. They gave up the duty of bidding virtue and forbidding vice for fear of wordly loss and opposition from the masses. The former nations were destroyed due to this lack of duty (امر بالمعروف ونہی عن المنکر). This is why the Ummat of the Holy Prophet is emphatically instructed to perfom this obligation (امر بالمعروف ونہی عن المنکر) without the fear of men and the lust of the world. When the Dervesh and Scholars of the Jews forsook this duty, the whole nation was demoralized and became Transgressors and Sinners.

63. Why do their dervesh and scholars not forbid them to utter sin and devour the unlawful. Very evil are the deeds they are working.[98]

٦٣- لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ○

98. The hearts of the People of the Book were so much distorted due to persistent sins and transgressions that they did not hesitate to utter blasphemy against God. The Divine Status to them was no more than human frailty yielding to deprivation, infirmity and weakness. They uttered such blasphemous words against God that man may tremble to hear them. Sometimes they said, "We are rich and God is poor"; sometimes they uttered, "The hand of God is fettered", which means God has become poor and He has nothing to expend, or God has become miser that He does not give anything to the Jews. However, the Jews had crossed all limits of impudence and heresy in Religion. The fact was that they had been cursed by God for their transgressions, sins and evil deeds together with serious infidelities. The result of the Divine Curse was destructive. They were subjected to abject poverty, and the spiritual bounties were withdrawn resulting in humiliation, narrowness, envy and hatred, miserliness and greed, miscomprehension of Divinity and misconception of Divine Laws. Despite all these treacheries they expected favours and bounties from the Heaven. But when they did not receive (according to Divine Law) the heavenly favours, they turned enemy of God in place of repenting and turning towards Him. This attitude increased them in insolence and further defiance. The abundant bounties given to the Bani Ismaeel through the most beloved Prophet and the Last Messenger of God added fuel to the fire of their anger against God. They thought themselves the beloved ones of God and His children. But when they saw the affairs topsyturvy they got more enraged and envious. They forgot the Divine Law of Reward and Punishment. They tried to change, in their fancy, Divine Law and subject it to their desires. They were enviously amazed at the resplendent victories and glories which the Musalmans were achieving rapidly, while they were bereft of all heavenly and earthly blessingings and bounties, although (as they thought) God was their's and they were God's. They thought that their traditional status of a chosen and beloved nation was untouched, but it seemed that God's treasures were gone empty or He had become miserly for them. These foolish fellows did not understand that God's treasures are unlimited and His perfect attributes are uuchangeable and infinite, if His treasures were empty or if He withdrew His favours from His Creatures, how could the administration of the Universe be possible and how could the Prophet of Islam and the upholders of Islam would have got such splendid glories and dazżling victories. So they should know that His wide hand is not tied up but far more outspread in favour of the Muslims, and they, of course, are subjected to wretched abjection, and the Earth despite its vast expansion is narrowed for them due to their arrogance, insolence, transgressions, sins, treacheries and blasphemy. They must await more adverse circumstances due to their growing animosity against Islam, the Prophet of Islam and the Torch-bearers of Islam. It was sheer nonsense of the Jews to construe their wretchedness to the narrowness of God's favour. It is a blasphemy of the worst type.

64. And the Jews say : "God's hand is closed (fettered)".[99] Let their hands be fettered, and curse to them at this uttering.[100] Nay! But His both hands are outspread, [101] He expends how He will.[102] And the Word which has been sent down on thee from thy Lord will increase many of them in insolence and denial. And We have had cast among them enmity and hatred till the Day of Qeyamat.[103] Whenever they light a fire for war, God extinguishes it. And they hasten about the Earth to do corruption and mischief. And Allah does not like the mischief-mongers and the corruptors.[104]

٦٤- وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ
وَلُعِنُوا بِمَا قَالُوا ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ
كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ○

99. God's hands are not fettered. On the contrary, the hands of the blasphemous Jews are tied up and they are subjected to wretched poverty and miserliness due to their criminal deeds and unholy ideas. It is a prediction in the form of prayer that the Jews will also be keeping in wretched condition in future. The whole world knows that the Jews have been subjected to miserable wretchedness in different parts of the world and their exemplary parsimony has been proverbial in the history of literature and politics.

100. Wherever the hand, foot, eye, etc. of God is described, it must never be imagined that God has physical organs like men. God has no body or physical organs or physical form. God is pure. and He is above physical character—He has no hands, foot, etc. as human beings have. As the Self Being, Knowledge, etc. of God is

matchless and has no equal, similarly the Divine Hand, Divine Foot, Divine Eye, etc. are unique and have no equal or like or parallel, and do not have any physical form. They figuratively represent the different attributes of God for easy understanding. Man cannot fully understand Divine Attabutes in purely abstract terms. Hence abstraction is sometimes reflected into objective reality to remove obscurity. Shaikh Sa'adi has excellently said:

اے برتر از خیال و قیاس و گمان و وہم — وز ہرچہ گفتہ اند و شنیدیم و خواندہ ایم
دفتر تمام گشت و بپایاں رسید عمر — ما ہمچناں در اول وصف تو ماندہ ایم

"O God ! Thou art above thought, conjecture, conception and fancy, and above what we have said, heard, and learnt. All registers are finished and the age reached its final stage, but we are still living in Thy first attribute."

Verily God is beyond idea, beyond conception and even perception. His attributes are also beyond perception and conception. What we conceive is the creation of mind, what we perceive is the action of senses, what we think is our own thought. God is unlimited and infinite. He cannot come within the bounds of mental creation. His attributes of Knowledge, Hearing, Seeing are befitting His glorious Self and are far above our reflection and description. The Holy Quran says : لیس کمثلہٖ شئ وھوالسمیع البصیر (No thing is like Him and He is Hearer, Seer.) (Surah Shura, Section 2).

Hazrat Shah Sahib says: "These words that 'God's Hand is tied up' were generally spoken among the Jews which meant that their provisions were narrowed. These are the words of Kufr. So He says that God's Hands are never closed. Both Hands are open—the Hand of Kindness and the Hand of Anger. On you the Hand of Anger is now open, the Hand of Kindness is widely outspread for others." (Mozihul Quran).

"It means the Hand of Kindness is outstretched for the Ummat of the Holy Prophet and the Hand of Anger is open for the Jews and other infidels, who have rejected to accept Islam. So far as the material prosperity is concerned, it is not the standard of Divine Kindness. The criterion of Divine Kindness is spiritual prosperity. Material prosperity without spiritual prosperity is a curse as hinted below." (Tr)

101. God knows better at what time, on whom and how much should be expended. Sometimes He keeps His loyal servants in poor condition for trial or reformation. Sometimes He opens the door of worldly blessings for His loyal servant before the prosperity of the Hereafter. On the contrary, He smites the disloyal and arrogant men with wordly miseries and afflictions, poverty and wretchedness, accidents and disasters before the commencement of the chastisement of the other world. But sometimes He give respite to the disobedient people by giving them more and more comforts and provisions of the world to test whether they repent and weep

at their sins and crimes and turn to God, or they become more and more adamant in their transgressions, and thus fill the cup of their misforune, ready for a terrible punishment from God.

In the presence of these different circumstances and reasons the acceptability of a certain individual can be known either by the information of God or by a study of his external conditions, as the hand of a theif is cut down in punishment and the hand of a diseased person is cut by the doctor for treatment and love for the patient. One is wrathed, the other is a beneficiary.

102. The answer to their blasphemy is given. But these wretched fellows cannot be satisfied by the wise answers of the Quran. On the contrary, the Quranic Instructions will make them grow in insolence and denial. If a healthy and wholesome diet increases the disease of a diseased man, it is not the fault of the diet, it is the fault of the unhealthy state of the diseased man. The infidels are spiritually diseased, so the spiritual food of the Quran can be little beneficial to them.

103. Perhaps القينا بينهم include both the Jews and Christians as mentioned in Verse 14 above, though the context is connected with the Jews. These two groups had belief in the Messengers and the Books of God. So their disbelief in the Prophet of Islam and in the excellent Quran was a very hard thing which must increase them in further infidelity. When they denied the Quran and the Prophet, they increased in further insolence and ignominy tending to major crimes and sins. The greater they increased in their infidelity, insolence and denial, the more they were plotting against Islam and the Musalmans and making dangerous preparations for war. But schism is cast among them which has become inveterate and inextricable. They are at daggers drawn with one another. This is why their military preparations do not succeed against the Muslims.

104. From here it is inferred that the efforts of the People of the Book and other Infidels of the world cannot succeed against the Muslims till they maintain strong ties of Islamic brotherhood and affection, and follow the way of guidance and reformation abstaining from the evil of disruption, corruption and subversion as the Prophet's Followers did.

Note : "The survival of the Ummat of the Holy Prophet amidst the opposing nations of the world is a great event of human history. God has always saved the Musalmans from the unholy plots of the teeming millions of the Non-Muslims. One of the external factors working for the security of the Muslims is the huge enmity of the Unbelievers among themselves. They cannot be united to exterminate the Muslims from the surface of the world." (Tr)

65. And if the People of the Book had believed and feared God, We would have removed their evils from them and admitted them to Gardens of Bliss.[105]

٦٥. وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَلَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ۝

105. Despite serious crimes and heinous treacheries, if the People of the Book believe in the Holy Prophet and the Noble Quran repenting at their present attitude and behaviour and adopt Taqwȧ (piety) God will still forgive them because the Door or Turning is open, it is not closed. If they obey and follow the Prophet of Islam God will confer upon them His mercy and purify them from their sins and impurities. The Mercy of God does not disappoint a sincere turner who comes and knocks at His door of Infinite Kindness.

66. And if they had established the Taurat and the Gospel and what was sent down to them from their Lord;[106] they would have eaten from the above and from from under their feet. Some of them are on the right path and many of them are doing bad deeds.

٦٦۔ وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ
اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ وَكَثِيْرٌ مِّنْهُمْ
ع سَآءَ مَا يَعْمَلُوْنَ ۝ ع

106. Belief in the Taurat and the Gospel is meaningless without belief in the Quran because these Books have come out of the same Divine Source. The Holy Quran is sent down for guidance and admonition. So the words 'What was sent down to them from their Lord' mean the Holy Quran. If the Jews and Christians establish the Taurat and the Gospel correctly, they will naturally come to believe in the Holy Quran and the Holy Prophet mentioned in those Books. Now the meaning is clear — if the Jews and Christians rightly establish the Taurat and the Gospel and also confirm the Quran and follow it sincerely they will definitely receive Divine bounties in the form of spiritual and material prosperity. Consequently they are told that if they do not confirm the Holy Quran as demanded of them by the given predictions in the Taurat and in the Gospel, their belief in the Taurat and in the Gospel will be of no benefit to them. They will be considered as the rejectors of their own Books because they turned their back towards their predictions about the Last Prophet of the World.

Note : "This verse is also an eye-opener for those Muslims who say due to ignorance that Islam does not guarantee worldly prosperity and only preaches self-mortification and the renunciation of the world. This verse repudiates their misconceptions about the teaching of Islam. The pious followers of the Prophet are the real examples to follow. They had not gone to the mountains and jungles like the Christians to attain to the Divine Union and Nearness. They had blended the mundane perfection with the ultra-mundane perfection in pursuance of Prophetic character and Divine blessings, and had established the political ascendency of Islam in a major portion of the civilized world. After a brief period of patience and purification the material prosperity was cast on their feet, but they did not submerge their souls in worldly lusts and lustres because they were purified by the company of the Holy Prophet. Worldly prosperity before purification is a fire in the hand of a child." (Tr).

SECTION 10

67. **O Messenger ! Deliver that which has been sent down upon thee from thy Lord, for if thou dost not, thou wilt not have delivered an aught of His Message. And God will protect thee from men. No doubt, God does not show the way to the people of the Unbelievers.**[107]

٦٧۔ يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۚ وَاِنْ
لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ۚ وَاللّٰهُ يَعْصِمُكَ
مِنَ النَّاسِ ۚ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ○

---

107. This verse is preparatory to the next verse. In the above verses the treacheries and evil habits of the People of the Book were described and they were persuaded differently to observe the Taurat, the Gospel, the Quran and all other Heavenly Books correctly. In the next verse it is declared that without believing in the Quran correctly and without performing the Taurat and the Gospel rightly, their Religious Life is entirely zero and absolutely barren. Without belief in the Quran, the belief in the Taurat and the Gospel is meaningless and useless. Verily this is a very significant declaration which is told to be made by the Holy Prophet against the wishes of the Jews and Christians already involved in grave plottings against Islam and the Prophet of Islam. In the present verse the Holy Prophet is being prepared to announce courageously this prominent declaration that the People of the Book are wrong, they are in aberration and are deviated from the Divine Religion, if they do not confirm the Quran correctly and do not observe the Taurat and the Gospel rightly. The Prophet is particularly addressed as a Messenger whose main function and duty is to deliver the Divine Message to mankind in toto. This is why the Holy Prophet had said in the midst of more than forty thousand devotees of Islam at the prominent occasion of Hajjat-ul-Wida (حجة الوداع) two and a half months before his passing away from this transitory world, "O God ! Be Witness that I have delivered thy trust (message)."

This is the main duty of the Messenger of Allah to deliver that which is sent down upon him from his Lord, especially such decisive declarations (as the declaration

of the aberration of the Jews and Christians) without any fear or hesitation. If this important Declaration that the Jews and Christians are wrong, is not made in unequivocal terms, then it would be considered as the Prophet has not discharged his duty of delivering the Divine Message even an aught. The Holy Prophet was deeply conscious of his duty as a Messenger of God, and nothing was more dear and important to him than the discharge of his duty as a Messenger of God. The Holy Prophet discharged his duty as a Messenger of God more than twenty years with a matchless determination, resolute courage, ceaseless struggle and extraordinary perseverance and brought about a mighty revolution which has no parallel in the annals of history. Generally a man falls short of his duty.in the mission of Tabligh (propagation) for these reasons :—(1) He is not fully conscious of his duty (2) He is fearful of strong opposition form the rowdy sardars of the masses (3) He is fearful of loss of life, property and honour (4) He is fearful of loss of some material gains (5) He is despondent of success in his mission being disappointed with the general reaction at least in his lifetime.

The present verse removes all such apprehensions. The Holy Prophet is advised to continue his mission peacefully without fear of any kind of loss. God will protect him from the harmful designs of the enemies. All the foes of the whole world cannot harm him if they gather together and pursue their wicked aim unitedly. God does not make the wicked men succeed in their wicked aim. He does not show the path of success to the Infidels and Unbelievers, Atheists and Polytheists. They want to kill you in order to exterminate the Message of God from the earth but they cannot kill you. You should not grieve at the refractory attitude of those infidels who have sworn to oppose you never to surrender. You continue your mission with greater zeal and devotion.

The Holy Prophet perfectly acted upon this Divine instruction and delivered the Divine Message in toto and thus established the argument of God on mankind, and two and-a-half months before his passing away from this transient world he said amidst more than forty thousand devotees of Islam and the lovers of Tabligh, "O God ! Be Witness I have delivered the trust (the Divine. Religion)."

Note : "The Ummat of the Holy Prophet is bound to follow the Holy Prophet and declare that the Jews and Christians are wrong and deviated from Divine Religion unless they come to believe in Islam and hold the Quran for action and guidance. Similarly they should declare in a godless society that the Atheists are wrong unless they believe in God and the Last Messenger of God on Earth. To say the word of Truth amidst strong opposition is a prophetic character." (Tr).

68. Say : "People of the Book ! You are not on any way until you establish the Taurat and the Gospel and what is sent down to you from your Lord,[108] and many of them will increase by the Word which is sent down upon thee from thy Lord in insolence and unbelief ; so grieve not for this people of the Unbelievers.[109]

٦٨. قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ
وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ
كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَ
كُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ○

---

108. It means all the Heavenly Books whose custodian is the Holy Quran.

109. You should not be much sorrowful if the Jews and Christians increase in their infidelity, treacheries and insolence, but go on performing your prophetic mission with a will.

Note : The Ummat of the Holy Prophet should also follow this advice and should not be sorrowful for the harmful activities of the atheists, polytheists, the Jews and Christians. Let them do their work and the Muslims should do their work of propagating Islam and declaring that the Jews, Christians, polytheists and atheists are in utter darkness if they do not believe in the Quran." (Tr).

69. Surely those who are Muslims and those who are Jews and the sect of the Sabaeans and the Christians — whosoever believed in God and the Last Day and did good deeds, no fear is upon them, neither shall they sorrow.[110]

٦٩. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

110. There are some well-known communities based on Religion as Muslim Community, Jewish Community, Sabean Sect, Christian Community. There are other Communities also but here some famous Religions are mentioned for example. The Holy Quran says that no individual can get salvation and success by virtue of these names or by virtue of race, colour, profession or land. These characteristics are not the criteria of success and prosperity. The only criterion of everlasting success is Belief in God and Good Deeds. Those who claim that they are acceptable to God and His beloved ones should test themselves on the said criterion. If they prove true to the test, they are certainly successful, otherwise they should consider themselves under God's wrath. Previously the people of the Book were brought home, here the world communities are addressed. The present verse puts before the communities of the whole world a just and righteous principle that only those men deserve salvation who believe in God and the Last Day and do virtuous deeds according to the Divine Revelation of the Prophet of the Day. This general principle vindicates the Universal Character of Islam. No wise man standing on human nature can deny this fact. Belief in God means belief in the Self of God, Being of God, Perfect Attributes of God, Signs of God, Verses of God, Viceroys and Ambassadors of God. If a man rejects a Prophet, it means he disgraces him and says that

the Prophet is not a prophet but a liar and his teachings are but a Compendium of Lies. This is the highest possible disgrace of a Prophet. But just imagine that no State of the world can tolerate the disgrace of its Ambassador, as it is but the disgrace to the State. Similarly, disgrace to the Messenger of Allah is disgrace to the Divine Commands and Divine Books. Disgrace to the Divine Laws is disgrace to God. God says: "They do not believe you, but these wrong-doers deny the verses of God." (Surah Anam, verse 33) When the Divine Revelation sent to any Prophet, is rejected, Belief in God is spoiled. If the Holy Quran is rejected, Beilef in God is destroyed. If the Taurat and the Bible are rejected, Faith in God is no more—here Taurat and Bible mean the original Books and not those Books which are changed by the world-lovers.

Note : A German says, "I am a German," but kicks the German Constitution. So he forfeits the constitutional rights. A Christian says, "I am a Christian", but he does not believe in God and the Last Day according to the Divine Revelation. So he forfeits the Divine Rights. A Jew says, "I am a Jew," but he does not believe in God and the Last Day according to Divine Revelation, so he shall forfeit the Divine Rights. A Muslim says, "I am a Muslim", but he does not believe in God and the Last Day according to the Divine Revelation, so he forfeits the Divine Rights — and so on, so forth. Consequently, the salvation does not depend upon the membership of a certain Religious Community, but Right Belief or Eman is required, and Right Belief is that which is in conformity with the Divine Revelation. Before the Holy Prophet that Eman was reliable which was in accordance with the Divine Revelation of those Prophets who were sent towards those people. At the advent of the Last Prophet that Eman is reliable which is in conformity with the Divine Revelation of the Last Prophet. As a principle there is no difference among the Prophets about Eman. The Last Prophet taught the same Eman as the past Prophets taught. So, that Eman shall be reliable now, which is taught by the Last Prophet. The Holy Quran says : فان امنوا بمثل ما امنتم به فقد اهتدوا (so if the Jews and Christians believe as you have believed in him or in the Quran and the Prophet, then they got guidance). Here the word "You" is especially addressed to the Prophet's Followers. Consequently, all the nations and communities of the world are invited to believe in Allah and the Last Day according to the Order of the Day—Muhammad (صلی اللہ علیہ وسلم). Then and then alone the different communities of the world can get salvation ; and their Eman can become peaceful without fear of error and they shall not be sorrowful in the Next World. (Tr).

70. And We had taken a firm compact with the Bani Israeel[111] and sent towards them Messengers. Whensoever, there came to them a Messenger with an Order not pleasant to their selves—they belied a number and slew many of them.[112]

٧٠- لَقَدْ أَخَذْنَا مِيثَاقَ بَنِيٓ إِسْرَآءِيلَ وَأَرْسَلْنَآ
إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ
أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ۝

111. Here it is shown how much the Jews proved true to the criterion of Divine acceptability mentioned in the previous verse.

112. The real test of the loyalty of a slave is whether he carries out the order of the master against his wish or not. A real servant is that who makes his wish subservient to the will of God. To accept those things which are pleasant to one's nafs (self) is no virtue. This is why the Holy Prophet has said that no one can become (real) Momin unless he subjects his wish to what he has brought from God. The Jews had gone away from purification (Tazkiyyah) and had spoiled their nafs (self). Their Self had plunged into wishes. By and by they became the slaves of their desires. Whenever any Prophet pronounced some commandments against their wishes they kicked them and never gave up their wish. By and by their hearts hardened and they killed many of the Prophets. Such persons cannot possess Faith in God because they are enemies of God. The enemy of the Divine Messengers is the enemy of God. Slaying is the demonstration of the greatest possible enmity to the man killed.

71. **And they thought there would be no harm or dissension, so they turned blind and deaf, afterwards God granted their turning, then again they went blind, many of them, and deaf.[113] And Allah sees what they do.[114]**

٧١۔ وَحَسِبُوٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَصَمُّوْا كَثِيْرٌ مِّنْهُمْ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ○

113. The Jews committed such mighty crimes and great sins, but they did not think that those crimes and sins would lead to horrible consequences. It means they totally rejected the Divine Law of Reward and Punishment so often described by the Divine Books and the Divine Messengers. This is the limit of criminal mind that it may become oblivious of the bad results of bad actions. The Jews had become deaf that they did not listen to good instructions, and they had become blind that they did not understand wise lessons and could not see the right path. At last Bukht Nassr destroyed them and subjected them to abject slavery. After a long time the Persian Kings liberated them from the abject slavery of Bakht Nassr and sent them back to Palestine from Babylon. Then they turned towards their reformation. God granted their repentence. But after some time they relapsed into their past treacherous activities and became completely blind to the results of their mischievous works and totally deaf to the repeated admonitions of the Prophets. The climax of their mischief was the plotting against Hazrat Zakariyya, Hazrat Yahya and Hazrat Eisa (peace be upon them).

114. Though they were blind to the wrath and seizure of God, yet God has been seeing all their mischievous activities, and now they are being punished through the Ummat of the Holy Prophet by God.

٧٢. لقد كفر الذين قالوا ان الله هو المسيح ابن
مريم وقال المسيح يبني اسرآءيل اعبدوا الله
ربي وربكم انه من يشرك بالله فقد حرم الله
عليه الجنة ومأوىه النار وما للظلمين من انصار ○

٧٣. لقد كفر الذين قالوا ان الله ثالث ثلثة وما
من اله الا اله واحد وان لم ينتهوا عما يقولون
ليمسن الذين كفروا منهم عذاب اليم ○

72. **Surely those who said 'God is the Messiah, son of Mary, became Kafir. And the Messiah has said, "O Bani Israeel : Worship God, who is my Lord and your Lord. No doubt, whoso associates with God anything God prohibited the Paradise for him and his refuge is the Hell ; and no one is the helper of the sinners".[115]**

73. **Surely those who said 'God is the ONE of the Three' became Kafir,[116] whereas there is no God but ONE God. And if they do not refrain from that which they say then there shall surely afflict those of them who stick to Kufr a painful chastisement.**

---

115. Now the state of the Christians' Eman (Faith in God) is described that how far they prove true to the standard and criterion of truth mentioned in verse 69. The state of their Eman is that they raised the Messiah, son of Mary, to the status of God against Reason, against Nature and against the teachings of the Messiah himself.

116. The Doctrine of Trinity — One is Three and Three is One — is simply a fraud. The reality is that the whole emphasis is laid on proving the Divinity of the Christ, whereas the Christ himself declared that God is the Lord of all creatures including himself. He categorically rejected the idea of polytheism (Shirk) into which the Ummat was going to plunge itself. Despite the clear sermons and warnings given by the Christ, the Christians do not refrain from their preposterous ideas and wrong faith.

74. Why do they not repent before God and pray for His forgiveness ? And God is All-Forgiving, All-Kind.117

٧٤- اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

117. The faith of the Christians is that the Messiah, the Holy Ghost and God, or the Messiah, Mary and God, all the three are Gods. (God forbid). In other words God is one partner among the Three, and this is clear polytheism. Then all the three are One, and that One is three. This is the general Faith of the Christians. They express this self-contradictory and irrational Faith in a very complicated way. It is against reason, against wisdom, against common sense and against mathemetical principle. When men do not understand this complex arithmetic and object to its reality they say that this Faith is above reason. It is true that a chemist cannot refresh a thing which has become vile by the lapse of time.

As a matter of principle, the fundamental basis of ideology can never be against Reason. If the basis is reasonless, the ideology standing on that base can never survive for long. Eman is the base of Divine Religion. If Emam is against reason the Edifice of Religion cannot survive for long. So Faith and Eman can never oppose Reason and Wisdom. If Eman is self-contradictory it is not Eman. Eman brings about psychic peace and heart satisfaction. A complex Eman will pinch the heart and the mind of men. In other words confusion, contradiction, dissipation, dissatisfaction, paradoxicality and discontentment are not the characteristics of Eman, they are the characteristics of Kufr and Nifaq (disbelief and hypocrisy). From this angle of vision the Christian Doctrine or Faith of Trinity is not an Eman or a Faith in itself, it is rather an Infidelity, a complex of irrationalities and paradoxes. If the Christians do not refrain from these absurd ideas, they are liable to painful chastisement. If they denounce Trinity and ameliorate their conditions, then Allah is Merciful and Forgiving. He will forgive them their infidelity and make the Paradise lawful for them. God is most Forgiving and He forgives even the most vicious criminal if he comes before God weeping and repenting for his Kufr and sins. The Christians should not waste their mind and time, salvation and heaven, by adhering to the wrong belief which papacy has envisaged for them to exploit common men's credibility and simplicity. They should believe in God according to the reasonable teaching of the Quran and the Holy Prophet.

٧٥- مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا
يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيٰتِ
ثُمَّ انْظُرْ أَنّٰى يُؤْفَكُونَ ○

75. The Messiah, son of Mary, is none but a Messenger, passed away before him many Messengers ; and his mother is a Wali.[118] They both eat food. Behold, how We tell them arguments, then see how they are turning away.[119]

118. Nabi is the greatest spiritual rank with God. Wali is the second greatest rank with God. All Nabis are Walis (Favourites). But Wali is not a Nabi. Hazrat Maryam, the pious, was Wali and not Nabi (Prophet or Messenger).

119. Both son and mother ate food. One who eats food is dependent on factors of production—the four elements, the sun, the moon, the animals, the fertilizer, etc. In brief man is dependent on the whole universe in his survival. The various stages of food from corn to refuse prove additional dependence. So man is not self-existent. But God is Self-Existent and is Independent of the whole universe, and He is pure of all needs and wants. Divinity is pure of wants and needs. But man has wants and needs. Hence Jesus and Mary cannot become Divine, because needs and wants are a negation of Divinity. Dependence is the quality of man and not of God. This argument against the Divinity of the Christ any Mary is very simple, and even the most ignorant fellow can understand it. This is an irrefutable argument against the Divinity of man, whoever he may be.

76. Say : "Do you worship a thing beside God, which is not the owner of your loss, nor of your gain. And God is that Who is All-Hearing, All-Knowing."[120]

٧٦. قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ
ضَرًّا وَّلَا نَفْعًا ۭ وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

77. Say : "O People of the Book : Commit not exaggeration in the matter of your Religion beyond truth, and follow not the ideas of those people who themselves went astray before and led astray many people and were more deviated from the straight path."[121]

٧٧. قُلْ يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوْٓا اَهْوَاۗءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَ
اَضَلُّوْا كَثِيْرًا وَّضَلُّوْا عَنْ سَوَاۗءِ السَّبِيْلِ ۝

120. When the Christians say that the Messiah is God, it means he is also entitled to worship. But a thing which is not the owner of his own loss or gain cannot be entitled to worship. It is God alone who is entitled to worship because He hears the voice and question of all, and He knows the circumstances of all and how to fulfil their needs and requirements.

121. The Jews were lost in under-estimation of Religion and the Religious Authorities that they slew them and uttered blasphemy. The Cristians suffered from over-estimation and exaggeration that they gave Divine Status to human beings. In action they adopted Ruhbaniat (Self-renunciation). Both Jews and Christians have gone astray in the footsteps of their Popes and Religious Leaders who misled the world and thus became more deviated from the straight path.

SECTION 11

78. Cursed were the Kafirs of the Bani Israeel at the tongue of David and Jesus, son of Mary. It is because they were disobedient and had crossed the bounds.[122]

٧٨. لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى
لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا
وَّكَانُوْا يَعْتَدُوْنَ ○

122. Generally all the Kafirs have been cursed in all Heavenly Books, but the Kafirs of the Bani Israeel were particularly cursed by the prominent Prophets like David and Jesus (Be peace on them). When the Kafirs of the Bani Israeel crossed the limits and committed excessive sins and crimes, when they became too much ferocious and arrogant, when they forbade not dishonour of any kind done by them usually when they became deaf and blind to the words of God and the words of the Prophets, when they turned excessively prone to lusts and wicked ambitions, when they hesitated not to kill the Prophets and the just men, then they were cursed by God at the tongue of David and Jesus. As their arrogance knew no bounds, this Curse also knew no bounds. This Curse proved destructive for them and most of them were distorted externally and internally into apes and pigs. The circle of internal distortion expanded so much that most of them even to-day take the polytheists of the days as their intimate friends against the Muslims, who believe and respect all the Divine Books and Messengers including Moses. They had developed intimacy with the Meccan Polytheists who were totally ignorant of Divine Lessons und Prophethood. If they had really believed in God and the Messengers of God, it was impossible that they would have promoted friendly relations with the Polytheists against a nation believing in God and His Messengers. They had also said to the Polytheists that they (Polytheists) were more guided than the Muslims. This apathy, senselessness and abhorrence to the God-fearing nation, and the love for the Polytheists is the result of the lasting effect of that Curse ; and if they do not refrain from their refractory infidelity today they will incur more horrible and total Curse at the tongue of the Chief of Divine Messengers—the Holy Prophet—Muhammad (Be peace upon him).

79. They forbade not one another any bad work which they did. What an evil deed they were doing.[123]

۷۹۔ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○

80. Thou seest many of them taking Kafirs as their friends. What an evil earning they forwarded for them! that God's wrath befell on them, and in the chastisement they are dwellers for ever.[124]

۸۰۔ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ○

81. Yet had they believed in God and in the Prophet and what is sent down on the Prophet, they would have not taken the Kafirs as their friends,[125] but many of them are disobedient.[126]

۸۱۔ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ○

---

123. When the people do not bid to good deeds and forbid bad deeds there is the danger of general Chastisement.

124. Kafirs here are the Polytheists, and the Jews here are the Jews of Madina who had made alliance with the Polytheists of Mecca against the Prophet.

125. According to some Commentators النبى here denotes Hazrat Musa and according to some Commentators it denotes the Holy Prophet, Muhammad (Be peace upon them). It means if the Jews had really believed in Moses they would not have made alliance with the Polytheists against the Holy Prophet, about whom Moses had given them good tidings ; Or if the Jews had believed in the Holy Prophet they would not have made friendship and alliance with the idolaters who were the enemies of Islam. According to the second interpretation the verse will be related to the Hypocrite-Jews.

126. Due to the persistent disobedience to God and their own recognized Prophet they have become so much wretched that they prefer the Idolaters to the Believers of One God. Unfortunately some of the so-called Muslims have also reached this condition that they support and advocate the Kafirs whenever there is a confrontation between the Kafirs and the Muslims. May God forbid us from our wilful evils and the dark shadows of our deeds !

82. Thou wilt find the most hositle of men to the Muslims, the Jews and the Polytheists, and thou wilt find the nearest of them in love to the Muslims those who say : "We are Nasara", and that because among Nasara there are Scholars and Dervesh and that because they do not wax proud.[127]

٨٢. لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ۚ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ○

127. In this verse it is told that Jews' friendship with the Polytheists and Idolaters is due to their intense enmity against the Muslims, the Prophet and the Religion of Islam. Amongst those nations, who met the Holy Prophet, the Jews and the Polytheists were the most hostile to Islam and the Muslims respectively. The enmities of the Meccan Idolaters are well-known, but the cursed Jews too left no stone unturned in working against Islam and plotting against the Prophet. They tried to kill the Holy Prophet by throwing a rock at the head of the Holy Prophet during a meeting in which the Holy Prophet was invited for talks. Once they mixed poison in the food served before the Prophet in a banquet treacherously called by them. They also resorted to magic and incantation to spoil the senses of the Prophet. In brief, they earned wrath after wrath, curse after curse. On the contrary, the Christians who were also envious of Islam and its progress, yet they had greater capacity for Truth than the Jews and the Polytheists. They were sooner inclined towards Islam and the Muslims. The cause of this affection was that Religious Knowledge among the Christians was more prevalent than other nations. Moreover, there were men who were not covetous of world and who subjected themselves to penances and world renunciation according to their own methods. Soft-heartedness and humbility were their special virtues. A nation having these virtues must possess more capacity for Truth than other nations, because three things hinder the acceptance of Truth (i) Ignorance (ii) Love of the world (iii) Envy and Pride. The existence of Scholars among the Christians banished ignorance of Divine Knowledge, the abundance of Recluses negated worldliness of the people, humbility and soft-heartedness minimized pride and arrogance. The good behaviour of the Roman Emperor, the Egyptian

King and the King Najjashi of Habasha with the Messengers of the Holy Prophet provide enough evidence for the better capability for Truth in comparison with other nations of the world. The following verses describe the treatment of King Najjashi with the Muslims (who had migrated to his country on account of the persecution by the Polytheists of Mecca, and delineate his internal state of liquidity at the recitation of the Quranic Verses by Hazrat Jaffar about the Christ and Mary. In short, the Christians proved more responsive to Islam than other nations of the world in the days of the Holy Prophet as well as afterwards.

Note : It is a fact of contemporary history of the world that the European Christians especially the English Christians showed enormous enmities against the Muslims of the Sub-continent (Bharat and Pakistan) and the Muslims of Arabia, Egypt, Turkey, Iraq and Palestine, etc. Hence a young reader doubts the truth of this verse. But it should be noted that the love of the Christians for the Muslims is not un- conditional, it is conditional on three main factors :

(i) Heavenly Knowledge among the Christians,

(ii) Renunciation of too much worldliness,

(iii) Humbility and tender heart.

If these qualities would be common among the Christians they would love the Muslims. If these virtues wither away they would not love the Muslims. If the opposite qualities develop in the Christian Society they would become enemies like the Polytheists and the Jews. The Western Christians by and by went far away from Heavenly Lessons and separated the Church from the state. They hankered after worldliness like the Polytheists and Jews. They became proud of their secular achievements and worldly possessions. Secular knowledge took the place of Divine knowledge. Renunciation of worldliness was tabooed and humbility was forbidden in the name of civilized nations of the world. When the given virtues are lost and their opposites are nurtured with a great zeal, the result must be exploitation, vandalism and treachery. This is why the British People created the State of the Jews in Palestine as a mark of animosity against the World of Islam. This is why they are supporting the Jews. This is why the American Christians are supporting the Jews.

The Atheists are also Polytheists because they have raised their heroes to the status of God, or taken Matter or Time as their gods except God. So the most hostile of mankind to the Muslims are Jews, Polytheists and Atheists or modern Communists. The fundamental Philosophy of Communism is 'Hostility to Religion, to God and Divine Revelation.' So Communists must be the worst enemy of the best friend of Religion, God and Divine Revelation, and they are Musalmans. (Tr)

83. And when they hear what has been sent down on the Messenger thou seest their eyes overflow with tears because they have recognized the Truth; they say : "Our Lord! We have believed, so do Thou write us down among the believers (acceptors).

٨٣- وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ
الجزء تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ○

84. And what has gone with us? that we may not believe in God and that which has come to us of Truth, and expect that Our Lord may admit us to the lucky people.

٨٤- وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۙ وَنَطْمَعُ
أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ○

85. Then God gave them in return for this saying such gardens beneath which rivers flow dewelling therein for ever, that is the recompense of the good-doers.

٨٥- فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ○

86. But those who denied and belied Our veres—they are the inhabitants of the Hell.[128]

٨٦- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
ع الْجَحِيمِ ○

128. A party of the Prophet's Followers migrated to Habasha (Abyssina) due to the persecution by the Meccan Idolaters. But even there the Idolaters did not allow them to live in peace. They made wrong propaganda against the Muslims in the Royal Court. They said to the King Najjashi that the Migrants were Heretic and had bad ideas about the Christ. The King Najjashi called them in his Court and asked them about the Christ. Hazrat Jaffer recited some verses of Surah Maryam describing about Jesus. The King Najjashi was deeply touched. He said that the Quran told truth about the Christ. The King Najjashi recognized Muhammad (صلی اللہ علیہ وسلم) as the Last Messenger of God. He said that the past Books predicted about the Last Messenger and according to those predictions Muhammad (صلی اللہ علیہ وسلم) was the promised Messenger. The details may be seen in the Books of Tradition. After some time the King sent a deputation of seventy new Christian-Muslims to the Holy Prophet in Madina. When they heard the Holy Quran recited by the Prophet they were moved to ecstasy, tears overflew and the words of belief (ربنا آمنا الخ) came out of their tongue in extreme rapture. The Holy Quran relates the story of those new Christian-Muslims, but does not give any information about the future Christians—whether their response to the Quran and their relations with the Muslims in future shall be the same or not!

SECTION 12

87. **O Believers ! Take not as forbidden (Haram) those excellent things which God has sanctioned lawful for you, and do not go beyond limits. God does not love the transgressors.**

٨٧. يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ
لَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ○

88. **And eat of what God has provided you lawful and pure. And fear God in Whom you believe.**[129]

٨٨. وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّاتَّقُوا اللّٰهَ
الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

---

129. The basic cause of the error of the Jews was their absorption in lusts, sensual pleasures and devouring Haram, which resulted in underestimation of Religion. The basic cause of the error of the Christians was their exaggeration in Religion which resulted in Ruhbaniyat, which can be called the Cholera of Religionism or Spiritualism, may be desirable so far as the purpose and intention is concerned, this is why : ذٰلك بان منهم قسّيسين ورهبانا is stated in a causative praise of the Christians in verse 82, but because this type of self-abnegation and self-mortification was a hinderance to the grand purpose and the Law of Nature which the Providence has put in the creation of the Universe, hence that Universal Religion which has come as a panacea for all human and social evils, and as a perfect solution of all world problems, and as a complete code of life for all mankind and as an amelioration of this World and the other World, must have criticized such renovated way of worship (رهبانيه). No heavenly Book has ever presented such a perfect, balanced and natural guidance for the development of different human departments as these two verses of the Holy Quran have presented. In these two verses God has totally forbidden the Muslims to make any Halal thing as Haram for them either in faith or in action. Not only this, God has persuaded to benefit from all pure and lawful things which are created by God but on two positive and negative conditions—(1) They should not go beyond limits (2) they should fear God and adopt piety.

Going beyond limits has two senses—(i) To deal with Halal things as Haram and resort to Ruhbaniyat as the Christians did (ii) To go beyond limits in benefitting from the Halal things to the extent of absorption in lusts and tastes like the Jews who had made the World as their sole goal. In brief, it is advised to refrain from the extremes and adopt the middle way—neither it is permitted to absorb in worldly lusts and tastes, nor to abstain from the Halal and pure things by way of Ruhbaniyat. Of course, by way of prevention the use of Halal things can be suspended till spiritual health is attained. In Ruhbaniyat the abstention is not temporary, it is permanent with this wrong idea that worldly engagements, economic activities, social relations, marriage etc. are pernicious to spiritual promotion ; while during spritiual treatment for purification (تزكيه) the abstention is quite temporary with no wrong idea about Halal things. Consequently Islam is not a Religion of Extremes—it does not check a man from Halal, nor it persuades absorption in luxuries and lustful tastes.

٨٩. لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ
يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ
اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ
اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا
حَلَفْتُمْ ۭ وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

89. Allah does not seize you at your absurd oaths, but seizes at such oaths which you have made as bond, whereof the expiation is to feed ten poor men with the average of the food you serve to your families, or to clothe ten poor men or to set free a neck, or if one does not have the means he should keep fast for three days. That is the expiation of your oaths when you have sworn, and guard your oaths. In this way God describes His Orders for you so that you may observe gratitude.[130]

---

130. "Feeding of the poor men" or "giving them grains or its price equal to Sadquefitr", equal to 1 3/4 seers of wheat or 3½ seers of barley. "Clothing" should be so much that a man may perform salat in the mosque with other men.
"Setting free a slave" either Muslim or non-Muslim. If a man has no means he should keep fast for three consecutive days.

"Means" here denotes the amount of Nisab—52½ Tolas of silver or 7½ Tolas of gold is the amount of Nisab or cash money equal to 52½ Tolas of silver.

"Guarding of Oath" means that oaths should not be taken on ordinary matters. It is not a good habit. If oath is taken it must be kept by all means. If is it not kept due to some unavoidable reason the expiation should be given as mentioned.

God is greatly bountiful on man that He has forbidden to abstain from Halal things. And if someone by mistake has made a Halal thing prohibited for him, God has told him the way to rectify this mistake by means of expiation. So the Muslims should be particularly thankful to God Who is so kind on them that He has opened the door of progress both mundane and spiritual.

90. O Believers ! Wine and gambling and idols and arrows are all abominable works of Satan, so avoid them So that you may get salvation.[131]

٩٠. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ
وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ
لَعَلَّكُمْ تُفْلِحُوْنَ ○

131. Wine was prohibited step by step. First of all this verse was sent down :

يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا

"They ask thee about the order of wine and of gambling. Say : there is a great sin in them both and there are some gains for the people too ; but their sin is far greater than their profit." (Verse 219, Surah Baqar). Though there was a clear hint of prohibition in this verse, yet the order required more clarity as Hazrat Umar رضی اللہ عنہ prayed for it. So this verse was sent down ;

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى الخ

"O Believers ! Draw not near to Salat when you are druken until you know what you are saying —." (Verse 43, Surah Nisa). This verse too did not provide a clear prohibition though Salat was forbidden during the period of intoxication. There was, however, a clear indication of its future prohibition in this verse. But wine was extremely in vogue in Arabia in those days and it was not wise to prohibit its use all of a sudden, so it was prohibited wisely and gradually. First of all hatred towards wine was created in their hearts and the people were gradually acquainted with the order of prohibition. This is why Hazrat Umar again prayed for more clarity at this second verse. Finally the present verse was sent down clearly ordering to abstain from wine, like idolatery. At these words : فهل انتم منتهون Hazrat Umar cried out انتهينا انتهينا (we desisted, we desisted). The people destroyed the jars and pots of wine and the bars altogther. The streets of Madina were overflowing with wine. The whole Arabia gave up the filthy wine and got intoxicated in the pure wine of God's love and Divine Recognition, the prophet's love and obedience. The Prophetic Jihad against this mother of evils (wine) got out successful, unparalleled in the History of Mankind. The modern world is also tired of wine and other intoxicants. Its injurious effects are destroying the young generation. If the world obey the Quran, humanity can be saved from destruction. Some countries are, however, trying to obliterate this evil.

91. Satan only desires to precipitate enmity and hatred between you by means of wine and gambling and bar you from God's remembrance and from Salat. Will you then desist?[132]

٩١ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ
الْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ
اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ○

132. The principal guiding force of man is his wisdom. If wisdom is lost everything is lost. Satan beguiles the unwise man very easily. Wine destroys the wisdom. When wisdom is destroyed Satan excites the drunken men to satanic actions as fighting, calumny, lying and other mean activities. These things create hatred and enmity among the people. The same condition is that of gambling. Gambling is a non-productive activity and the losers generally create a havoc and Satan excites them to rowdism. This is an external loss or evil. The internal loss is that a man becomes quite heedless of God's Remembrance (ذكر الله) and God's worship. When Wine and Gambling have these internal and external losses a Momin will definitely desist from them. Even chess games make the players quite heedless of eating, drinking and other affairs.

92. And obey God and obey the Messenger and beware ; then if you turn back, so know that our Messenger's responsibility is only delivering the message openly.[133]

٩٢. وَاَطِيعُوا اللّٰهَ وَاَطِيعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ
فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ○

133. If you do not or cannot encompass the losses and gains of a certain thing, even then you should obey the order of God and His Messenger, and abstain from disobedience to law as far as you can. If you do not avoid disobedience to law, then Our Messenger has discharged his duty of delivering the Divine Law to mankind, so the consequences of disobedience should be fully premeditated before drinking and gambling.

Note : Some of the perverted Muslims say that the word "Haram" is not used for wine so it is not a big sin. This is wrong. The Holy Prophet has called it ام الخبائث which means the Mother of Evils. The present verse calls it : رجسٌ (abomination) and عمل الشيطان (work of the Satan). Only those men who are the friends of Satan and the Fathers of Evils can dare say that wine is a good thing or a necessary drink in cold countries or a good drink in banquets. The injurious effects of wine are so clear that Western countries are thinking to eradicate this evil.

Some of the perverted thinkers say that wine is prohibited because of its intoxicating effect. "If a man is not intoxicated by a certain quantity, then there is no harm in its drinking." they say. But this approach is wrong because Law is made for the whole people and not for individuals. No Law could be made on this basis that such and such quantity which does not spoil the senses of man is lawful and more than that is unlawful. Moreover, small quantity tends to large quantity especially in the case of intoxicants. So the small quantity (even a drop) of wine is as unlawful and forbidden as big quantity. The Holy Prophet has said that near Qeyamat unlawful things will be used by giving them lawful names. For example, some unlawful liquors are used in the name of medicines. God Knows the intention of man. (Tr)

93. Those who believed and did good deeds—there is no sin upon them in that which they ate aforetime, when they feared and believed and did good deeds, then adopted still greater piety and believed more, then feared more and more and achieved Ehsan (virtue). And God loves the virtuous.[134]

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا
طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا
ع وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

134. Ehsan is a special term used in the Hadis-e-Ehsan or Hadis-e-Jihad in which the Holy Prophet was questioned about Islam, Eman and Ehsan by Hazrat Jibraeel in the person of a man. It is given in very strong and true Traditions that when the verses of Wine-Prohibition were sent down the Sahaba asked the Holy Prophet, "O Messenger of Allah ! What about those Musalmans who drank wine before the Prohibition Order and died in that very state as some Sahaba were killed in Uhud Battle while wine was in their stomach." At this question the current verse was sent down.

Now the question naturally arises why the Sahaba asked the said question when they knew this fact that sin is the name of intentional disobedience to Law and there was no express prohibition-order for wine. They also knew that Divine Laws were not promulgated with retrospective effect. Then why this question ?

The answer is that Sahaba had recognized this fact by the two previous verses and other signs that Wine was undesirable and sooner or later it was going to be forbidden. So they thought that though the drinking of wine before its express prohibition was not a sin against God but its use must have been harmful to the spiritual perfection and nearness to God. In other words they did not think that those who drank wine were to be punished with retrospective effect even if they desisted after the Prohibition-Order, the suspicion was about the degrees and stages of spiritual perfection of those who drank wine before its express prohibition, whether they were dead or alive. To remove this confusion they asked the Holy Prophet about the negative effect of such a recognized undesirable thing like wine in the struggle for God's nearness and union. So God gives them a very wise and satisfactory answer that though wine was injurious in its inherent character yet it could not be detrimental, before its express prohibition, to those who had Eman and did good deeds, whether dead or alive, particularly when they feared for the future and tried hard to rise in Eman and Piety, and then further struggled for more spiritual eminence and God's nearness till at last they reached the Degree of Ehsan, which is the highest rank with God, where God loves His servant specially. When the Holy Prophet was asked, "What is Ehsan ?" He replied, "Ehsan is that thou worship God as if thou art seeing Him, if not He is seeing thee" (Ehsan is the highest degree of spiritual progress). The Holy Prophet purified the Followers and raised them to the degree of Ehsan. The main subject of the Mashaekh (مشائخ) is also Ehsan. Suluk (سلوک) means the way. The Mashaekh are the spiritual guides of this way to God. The destination is Ehsan, where the servants receive the favouritism of God and such spirital bounties which are beyond description. In this verse there is a hint that wine could not hinder the way to Ehsan of those who drank it before prohibition, but

who made speedy progress in Eman and Piety and by degrees reached the last destination—Ehsan—according to their spiritual capacities. Ehsan has also got various degrees of spiritual perfection. The Ehsan of the Sahaba is definitely higher than the Ehsan of the other Muslims. The Ehsan of the Prophets is still higher than the the Ehsan of the non-Prophets. There is immense space in spiritual perfections. There is a lot of difference between a thing and its image. Consequently, a thing inherently pernicious to the spiritual development or purification, cannot spoil or injure the spiritual way of a Divine Lover before the clear prohibition. In other words those things which are inherently injurious in their nature cannot harm spiritually before the Order of God.Simple Order from God can make a useful thing injurious and make an injurious thing useful. For example, camel was made unlawful for the Bani Israeel in the Taurat. So it became injurious to their spiritual progress. But when it was made lawful for this Ummat its injurious effects were no more. In short it is the Divine Order which specifies the character of things. (Tr)

Those Sahaba, who drank wine before its express prohibition, when struggled for the glories of spiritual progress with strong faith and virtuous actions, by and by passed the different tests, they certainly got success and the love of God, and the wine could not do any harm to them because it was not made pernicious to spiritual progress by prohibition from Heaven.

The second occasion when the Sahaba asked the Prophet a similar question was that at the time of appointment of Ka'aba as Qibla. The Sahaba asked the Prophet, "O Messenger of Allah What about the Salats of those people who did not perform a single prayer with their face towards Ka'aba and passed away from this world." At this question, the verse ماكان الله ليضيع ايمانكم، ان الله بالناس لرؤف رحيم was sent down, which means that God was not going to spoil their Eman by rejecting their prayers performed towards Baitul Muqaddas by God's Order. Verily God is extremely kind and merciful to mankind. The Sahaba were conscious of this fact beforehand that one day Ka'aba was going to be appointed as Qibla because the Holy Prophet was ever waiting for the order of change of Qibla from Baitul Muqaddas to Ka'aba as the verse : قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضها (No doubt, we see your face often turning towards the heaven, so, of course, We will turn thee towards the Qibla thou art pleased with) proves it. This is why when a man announced the order of change of Qibla in some mosque, all the Salat-performers turned from Baitul Muqaddas to Ka'aba at hearing of single news, though the order of facing towards Biatul Muqaddas was definite and they knew it very well. The single news could not abrogate the preconceived notions about the change of Qibla, so this single news was considered as definite. This is the opinion of Scholars of Principles. So those marks and modes which were definitely presuming upon the change of Qiblah or the prohibition of wine in future were in a way informing the Sahaba about the will of God beforehand. This is why the Sahaba questioned about the state before the Revelation of the Order especially about wine which had very clear marks of prohibition in :— واثمهما اكبر من نفعهما (And God, the High and glorified knows better.

SECTION 13

94. O Believers ! God will of course try you with a thing of the game on which your hands and your lances reach that God may know who fears Him unseen ; then whoso commits transgression thereafter, for him waits the painful chastisement."[135]

٩٤. يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ
ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ
بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ○

135. Some things are forbidden permanently and some things are forbidden temporarily in order to try the Eman of the Believers whether they obey or do not obey. When clothed in Ehram, the Muslims are forbidden to hunt though the animal is within reach, and can be easily hunted. The Jews were forbidden to catch fish on Saturday but they treacherously caught them and disobeyed Divine Order. On the contrary, the Prophet's Followers prove that no people in the world could compete with them in obedience to Divine Law. At Hudaibeya where this Order was given the game was so near and abundant that the Sahaba could hunt by hands and lances but they abstained with a matchless law-abiding spirit. In the comity of world peoples the Sahaba got out successful with distinction, and this is one meaning of God's trial ; the whole human race recognised their absolute submission to Divine Command.

95. "O Believers! Do not slay the game while you are in Ehram, and whosoever of you slays it wilfully,[136] there shall be recompense—the like of it which he has slain, in flocks as shall be judged by two men of equity among you, an offering to reach the Ka'aba, or an expiation which is food for some poor men or the equivalent of that in fasting, so that he may taste the punishment for his action.[137] God has paradoned what is past, but whoever offends again God will take vengeance from him. God is All-Mighty, Vengeful.[138]

٩٥- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ
وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ
مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًاۢ بٰلِغَ
الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ
صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَمَنْ
عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ○

136. "Wilfully" means that the hunter knows that he is in Ehram and he is also conscious of the order that hunting is forbidden while in Ehram. Here it is told that the recompense of hunting wilfully is this, and the vengeance which God will take is separate as hinted in ومن عاد فينتقم الله منه، But if hunting is done forgetfully the recompense is the same—Hadya, Food or Fasting—but God will put off vengeance from him.

137. If the game is caught it is obligatory on the hunter to leave it according to Hanfites. But if it is slain the price of that animal should be fixed by two reliable men of equity and a goat or sheep or camel etc. should be bought by that price and sacrificed within the precincts of the Haram (حدود حرم), but himself should not eat of it, or grains of that price should be distributed among the poor men each getting the quantity of grains equal to Sadqa-e-Fitr, or keep fast for as many days as the number of poor men who would receive the grains—say for example, the grains of that price would have been distributed among ten poor men so ten fasts should be observed.

138. God has pardoned what is past, but now after the order is sent He will punish the offender. He is All-Mighty that no offender can get out of His powerful jurisdiction and He is Vengeful that He may punish for those crimes which are liable to punishment because of justice and fair play.

96. Permitted to you is the game of the river and the food of the river for your benefit and for all the journeyers, and forbidden to you is the game of the jungle so long as you remain in Ehram, and fear God unto Whom you shall be mustered.[139]

٩٦- أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ
وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ○

139. Hazrat Shah Sahib says : "During Ehram the game of the river i.e. fish is lawful (Halal) and the food of the river i. e. that fish which dies out of water and the Muhrim did not catch it is also lawful. This permission is given for your benefit, so that one may not think that it is made lawful due to the grace of Hajj. God said that for all the journeyers the fish though in tank is also the game of the river. This order is known in Ehram, and in Ehram the intention is towards Ka'aba, and in the Holy City of Mecca and its environs the slaying of game has always been unlawful, even frightening and hushing the game to run away is forbidden." (Mozehul Quran)

97. God has appointed the Ka'aba, the House of Holiness, the cause of survival and establishment for mankind, and the Holy Months and the Sacrifice which is an offering for the Ka'aba, and those cattle which are brought to the Ka'aba with necklaces, that you know that Allah is aware of what is in the heavens and in the earth, and Allah knows very well every thing.[140]

٩٧۔ جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ وَ
الشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ذٰلِكَ لِتَعْلَمُوْٓا
اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

140. The Holy Ka'ba is made by God as the cause of establishment for mankind both from the viewpoint of Religion and from the angle of mundane benefits. The Hajj and Umrah are directly connected with the Ka'aba and in the observance of Salat facing towards the Ka'aba is a necessary condition. From this viewpoint Ka'aba became the cause of Religious Worships. Then during the Hajj congregation, when the Muslims come from the remotest corner of the world to perform this important obligation of Islam; innumerable commercial, political, moral, religious and spiritual benefits are achieved. Different people from various countries of the world come in contact with each other and the spirit of unity is demonstrated which is the keystone of Islamic solidarity Political matters are discusssd, economic conditions of the Muslims living in different countries are known and steps are undertaken to ameliorate the conditions of the oppressed Muslims. The benefits of the Hajj congregation are beyond description, especially because devotees of Islam gather at this holy occasion. The lovers of God and the Prophet come to perform the Hajj expending a lot of money and bearing a lot of difficulties in the journey. The congregation of thousands of sincere devotees draws the Divine Mercy and the prayers of the holy souls are granted by God resulting in the betterment of the Muslims all over the world and thus bringing about the survival of the whole human race, the majority whereof is plunged into sins, transgressions and infidelity. In this way the Ka'aba is the cause of establishment for mankind. The different bounties in the form of food-grains, fruits, cattle etc., coming to the Holy Lands of Mekka and Madina from various parts of the world must create a reflexive effect, thus giving a kind of maintenance and productivity to those countries.

God has made the Harem of Ka'aba a place of peace and tranqulity, hence not only men but animals too get peace there. During the turmoils of Ignorance when bloodshed was a trifling matter, a man could not take the vengeance from his father's assassin or murderer within the borders of the Harem. On the material side one is wonder-struck to see the abundant provisions coming from different parts of the world in a barren valley without any agricultural product. All those things can be reckoned in the cause of establishment for the people especially of Arab Land. But the words— قیاما للناس i. e. cause of survival and establishment for mankind—demand a greater generalization. The Ka'aba is made the cause of maintenance, survival and establishment for mankind in general and for the Arabs or Muslims of the world in particular. The words of the Quran have deeper meaning than described above. In the first instance Ka'aba was appointed in the knowledge of God as the fountain of universal guidance and the birth-place of the most prominent Reformer and the Last Prophet of God—Muhammad (صلی اللہ علیہ وسلم)

In other words Ka'aba has been given the honour of the central stadium of moral reformation, spiritual perfection and the sciences of guidance for the whole human race ; and nothing can stand without its centre. In this way human race stands on the edifice of Ka'aba.

This is why the prominent scholars of the Quran are of the opinion that Ka'aba is the cause of survival of the Universe. The population of the world shall survive till the Ka'aba survives. When God will intend to finish this transient world, first of all this Holy House—the Ka'aba—shall be raised up. It was the first House which was built for mankind, it is the first House which will be first detroyed to destroy the entire firmament. According to a Tradition in Bukhari a black Negro from Habasha will destroy the Ka'ba.

Hazrat Abu Huraira is said to have said from the Holy Prophet, be peace upon him, "A man from Habasha with small shins will destroy the "Ka'aba". (Chapter-107, Tradition—1488). This tradition is described under the heading— جعل الله الكعبة البيت الحرام قياما للناس —by the great Imam Bukhari. The lower parts of the legs of this Negro will be very small, so he is called by the title of ذوالسويقتين (of small shins). This Habashi will dig out each and every stone of the building of Ka'aba. At the destruction of the Ka'aba the cause of establishment will be made away with the end of the purpose behind the creation of the Universe —the demonstration of Tauheed through the circumvention of the Ka'aba. The Ka'aba is the symbol of God's Oneness and His Divinity, and the Tawaf is the demonstration of the recognition of Divine Oneness.

No nation of the world, however, powerful it may be, can be successful in the unholy design of destroying this Holy House of Ka'aba till God wills to maintain the administration of this Universe. Everyone knows the story of Ashab-e-Feel (the People of the Elephants) who had come to destroy the K'aba under the command of King Abraha but were totally annihilated by the heavenly chastisement. Other wicked nations of the world after them also made treacherous designs to destroy Ka'aba but failed in their unholy intentions. It is the greatest sign of the Truth of Islam that no power on Earth could ever succeed in its unholy design of damaging the Ka'aba in any way. The worldy Emperors first of all establish their seat or camp in the field and millions of soldiers are sacrificed for the defence of the Royal Seat or Camp. But when they intend to march on they get their camps removed from that place by ordinary labourers. In the same way for the maintenance and defence of the Divine Seat millions of souls can be scarifieced if necessary, but when Providence will intend to finish this transient Universe, He will get it destroyed by an ordinary, black Negro, who will dig out each and every stone of the building of Ka'aba. When the centre is destoyed, the whole firmament will definitely turn to destruction. The Ka'aba is the centre of the Universe or Space. Its destruction is a prelude to the destruction of the Universe. This is why the great Imam Bukhari has inserted the Hadith of Zu-Sawiqatain (the black Negro of tiny legs) under the chapter headed by the present verse, which means the establishment and survival of mankind will end when the Ka'aba is no more. And God alone knows the secrets of the Universe.

Note : Allama Shabbir Ahmad Usmani has quoted these meanings from his Ustaz and Sheikh—Maulana Muhamood Hasan, the Prisoner of Malta, popularly known as Sheikhul Hind. This verse primarily describes the prominence and importance of the Ka'aba. Other things in the verse have relative importance. (Tr.)

98. Know that Allah is terrible in retribution without doubt, and surely God is All-Forgiving, All-Compassionate.[141]

٩٨. اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ؕ

99. The responsibility of the Messenger is but delivering. And God knows what you do openly and what you do in secret.[142].

٩٩. مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝

141. If the orders, which are given about Ehram and the reverence for Ka'aba etc., are disobeyed intentionally then God is terrible in retribution, but if transgression is committed by mistake or forgetfully and expiation is observed according to divine instructions (according to Shariat) then God is All-Forgiving and All-Compassionate.

Note : Man's knowledge is limited. Man has not known still the origin of the Earth, not to speak of the origin of the Universe. Man has not been able to make the full reseach of the material factors working in the Universe. The spiritual phenomena is beyond human reach and comprehension. Man does not know the spiritual characteristics of some prominent creations of God. So if human wisdom and knowledge may be unable to comprehend the absolute realities and the hidden secrets of the Universe, it is no wonder. But God has created the Universe and knows well the secrets of this huge machinary and firmament. So what He says about His creations must be accepted and believed and the scientific researches, which are incomplete, should not beguile man. (Tr.)

142. The Holy Messenger (be peace on him) has discharged his duty by delivering the law and Message of God and completed God's argument on mankind. Now whatever you do public or hidden it is before God. At the time of reckoning all the atoms of your deeds will be presented before you.

١٠٠. قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ كَثْرَةُ
ع الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

100. Say : 'The unholy and the holy are not equal, though the abundance of the unholy may please thee; so fear God, O wise men, that you may get salvation.'[143]

143. Hazrat Shah Sahib says, "What is earned or received according to the order of Shariat is holy and better though small in quantity, and what is got against Shariat is unholy. Do not look at its abundance. One seer of meat of goat is better than one maund of swine's flesh. (Mozihul Quran). The wise men should always struggle for the pure and holy, and should not see towards the unholy things though they may be achieved in abundance and without much labour.

Note : If there are two things — one holy and the other unholy. The holy thing requires some efforts for its achievement and the unholy thing is easily obtainable. One should think that he is put to test in this difficult situation. He should recall this verse to his heart and abstain from the unholy object. God will bless him in both the worlds if he avoids the unholy thing, fearing God and adopting piety. (Tr.)

SECTION 14

101. O Believers ! Do not ask such things which, if they are revealed to you, may vex you. And if you ask these things in such a time that the Quran is being sent down, they will be made open to you.[144] God has excused them.[145] God is All-Forgiving, All-Clement.

١٠١- يَآيُّهَا الَّذِينَ اٰمَنُوا لَا تَسْـَٔلُوا عَنْ اَشْيَآءَ اِنْ تُبْدَ
لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ
تُبْدَ لَكُمْ ۗ عَفَا اللّٰهُ عَنْهَا ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○

---

144. The substance of the above two sections was to check the exaggeration and indolence in Religion — not to make the lawful things as unlawful, and to abstain from those things which are unholy either permanently or provisionally. In these verses it is inculcated not to question about those things which are not clearly described by the Law-giver. As the description of the Law-giver about the Lawful and the Unlawful is a source of guidance and insight, similarly the silence of the Law-giver is a cause of mercy and easiness. What God made Lawful by His absolute knowledge and equity, became lawful and beneficial, and what God made Unlawful by His perfect knowledge and sound justice became unlawful and detrimental. But where the Law-giver kept silent, there is space and liberty. The Jurists got the chance of deduction

and induction, research and investigation, the Legislature got the chance of legislation, the Executive got the liberty of using discretion and the Judiciary got a wide Jurisdiction to use equity within the field of silence, the common men kept liberal in choice and denunciation. But if the door of questioning is opened concerning such things, especially during the period when the Quran is being sent down and the constitution of Shariat is in the making, it is very possible that such orders and injunctions are pronounced which may bar your liberty of action and Ijtihad. And it would be a great shame if you do not last upon a thing you have yourselves demanded. It appears that the Divine Sunnat is that when much investigation is made about a certain thing or matter and undue questions are presented before the Prophet, or unnecessary doubts are created, harshness increases from Heaven, because too much investigation and questioning represents the self-reliance of the Questioners and their ardent readiness for obedience to the new pronouncements by all means. Such a claim, which is not commensurate with the weakness and feebleness of man, entitles him to harsh commands from God. Moreover, this queer attitude demands a similar harshness in test as the story of the "Sacrifice of Cow" among the Bani Israeel shows. The Holy Prophet said, "O People ! Hajj is made obligatory on you." A man asked, "Every year ? O Messenger of Allah!" The Holy Prophet said, "If I would say : 'Yes', it would have become obligatory every year, and you would not have the power to perform the Hajj every year. Leave me at liberty in those things in which I leave you at liberty." In another Tradition the Holy Prophet has said, "That man is a great criminal whose questions have made a thing Unlawful which was not Unlawful." In short, this verse shuts the door of similar useless and wayward questions.

Hazrat Shah Sahib says : "Do not ask whether it is permisslble or not, whether we should do that or not. But do that what is said (ordered) and what is not said think it as excused. In this the Religion remains easy, if the answer of every question comes the Religion will become narrow (harsh), then action shall be difficult and you cannot obey as the people before you could not do. Further the customs of Kufr are told. There is no need to question ; what is not said by God is non-original. Similarly questioning about odd things (is not good). Some asked who was his father or in what condition was her wife in the house. If the Prophet answers, the answer perhaps may come vexing and the questioner may be ashamed." (Mozihul Quran).

145. It means God has excused those things — when God has not given any order for them, man is in liberty about them, God will not seize on them. Some of the Scholars of Principles have derived this Mas'ala that there is permissibility in things original. It may also mean that God has pardoned the absurd questions of the past. Precaution for the future, however, should be observed.

102. A nation before you has had asked such things, then they denied those things.[146]

١٠٢. قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كٰفِرِينَ ○

103. God has not appointed Bahira, nor Sa'iba, nor Wasila, nor Hami, but the Kafirs forge falsehood against God, and most of them have no wisdom.[147]

١٠٣. مَا جَعَلَ اللّٰهُ مِن بَحِيرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيلَةٍ وَّلَا
حَامٍ ۙ وَّلٰكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللّٰهِ
الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ○

146. According to a true Tradition the past nations were destroyed due to excessive questionings and differing from the Prophets.

147. Bahira, Sa'iba, Wasila and Hami were the customs and signs of the time of Ignorance. Different meanings are described by different Scholars, but according to Imam Bukhari, Said bin Almusaiyib is quoted to have said that Bahira was that animal whose milk was dedicated to the names of the idols and was forbidden for personal use, Sa'iba was that animal who was given up in the name of idols (like the ox which is left away by the Hindoos of Bharat in the name of idols), Wasila was that she-camel who gave birth to female offsprings consecutively without a male one and was given up in the name of idols, Hami was the male camel who had gone into a specified number of female camels and was left away in the name of Idols. These things contained double crime—firstly they were the signs of polytheism, secondly they were forbidden for the human use, an effort of the imagination against the authority of God who alone makes a thing Lawful or Unlawful. Moreover, the Ignorant men thought these absurdities as the means to God's pleasure and His nearness. God made it clear that He had never appointed these absurd customs on mankind. The Ignorant people had forged this lie against God and the unwise masses accepted it freely. In brief it is noted with great importance that as absurd questioning resulting in harsh commandments from God is a crime, it is a greater crime to make a thing Lawful or Unlawful without the direction of Shariat merely by one's own wilful thinking or desires.

1C4. And when it is said to them, "Come to what God has sent down and to the Messenger," they say, "Enough is for us what we found our forefathers were on." What, even if their forefathers had no knowledge and did not know the way.[148]

١٠٤ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ
قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ
لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ○

148. The greatest argument of the Ignorant people in favour of their absurd actions and functions is "the way of their forefathers." They are told if their ancestors fell down into the pit of destruction because of wrong way and stupidity, will they also follow their footsteps ?

Hazrat Shah Sahib says, "If the condition of the father is known that he was the follower of Truth and possessed divine knowledge, then his way is to be adopted, otherwise it is in vain (to follow him)."

105. O Believers ! It is incumbent on your part to look after your own souls, he who is astray cannot hurt you when you yourselves are on the right way. Unto God shall you return all together, then He will tell you what you were doing (in the world).[149]

۱۰۵. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

149. If the people do not refrain from wrong way in spite of repeated instructions and exortations then you should not be much anxious and sorrowful for them. The transgressions and aberrations of the people cannot hurt you provided you are yourselves on the right path. The right way is that a man should himself embrace Eman and Taqwa and abstain from evil things and also try to restrain the people from evil things by means of Tabligh and Jihad, if Tabligh fails. Tabligh and Jihad should not be given up in any circumstances. If a man himself observes his own duties to God but does not persuade others to virtue, he would not be considered on the right path. Right path or guidance includes the observance of Divine Obligations and Human Obligations as Salat, Zakat, Som, Hajj and the observance of rights to parents, kinsmen and other human beings together with Tabligh and Jihad. Amr bil Maroof and Nahi anil Munkar is a part and parcel of Islam and guidance. It is wrong to think of guidance without performing the duty of Tabligh and Jihad as circumstances demand. Consequently guidance includes all kinds of obligations including Amr bil Maroof and Nahi anil Munkar (امر بالمعروف ونهی عن المنکر).

Though this verse is apparently related with the Muslims, yet it contains an admonition to those Uubelievers who are adamant in the blind following of their forefathers. If their forefathers had gone astray, they should not follow their footsteps and spoil their own souls. It is against wisdom to spoil one's own self for the sake of others. It is against common sense to run behind those who were running towards the Fire. Camel is a very submissive animal and follows even a child holding his bridle. But if the bridle-holder goes into a pit or some dangerous spot he breaks loose and never follows the bridle-holder. Similarly man should not follow his forefathers who are going towards the Fire in aberration. It would be utter ignorance and sheer folly to adhere to the wrong path of the forefathers. A wise man should look after his own soul and meditate on the final destiny of his fate if he goes wrong in stupid prejudice. A day is coming near when the deeds and actions of all mankind shall be presented before God. At that time the wrong forefathers shall be of no help to their posterities who followed them. They would be themselves caught for their Kufr and wrong deeds. How they can help others. So if the people follow their forefathers with this idea that they would help them in time of distress and save them from God's wrath and chastisement on the Day of Resurrection, it is also wrong. Every soul is responsible for his own actions.

106. O Believers ! The testimony between you when any of you is visited by death, at the time of bequeathing, shall be two men of equity[150] among you,[151] or there should be two others beside you,[152] if you have journeyed in the land then the affliction of death befalls you, so detain them both after prayer[153] and they shall both swear by Allah, if you fall in doubt, that "we do not take wealth in compensation for oath even though it were a near kinsman, and we do not hide the testimony of God, for then we will surely be sinful."[154]

١٠٦- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ
بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى
بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ
إِذًا لَّمِنَ ٱلْءَاثِمِينَ ○

150. It is better to make two men of equity as witness, if two men are not available or two reliable men are not available even then a witness can be made for bequeathment.

151. Among you means among the Muslims.

152. Beside you means Non-Muslims.

153. After prayer means after Asr prayer, which is good time of acceptability and collection, perhaps they may not swear a false oath, or after any prayer, or after the prayer of the religion of the Non-Muslim witness of bequest.

154. When everyone has to return to God, so every matter should be made clear and correct before returning. One of those affairs is the bequeathing of important matters and their whereabouts. In these verses best way of bequeathing is taught. If a Muslim hands over his possession or wealth etc. it is better to appoint two reliable Muslims at the time of bequeathing as witness ; if Muslims are not available, as in journey etc. is possible, then two Non-Muslims should be made witnesses to the bequeathment, then if the heirs fall in doubt that they have concealed some thing of the bequeathed wealth and claim to it but have no witness, they should swear by God that "we have not concealed anything and we cannot lie for some benefit or some near relationship, if we tell a lie we will be sinful."

107. Then if it be discovered that both of them have covered the real fact, then two others shall stand in their place,[155] from those whose right is usurped, the nearest ones of the deceased, and they shall swear by Allah, "Our testimony is verier than their testimony and we have not transgressed, for then we would be assuredly among the wrongdoers."[156]

١٠٧۔ فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا
اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ○

---

155. Then two others shall stand in their place—if one is there it is also correct.

156. If it is discovered by some signs or modes that the men to whom bequeathement is made are false and they may fail to prove their truthfulness according to Shariat, then the heirs of the deceased person shall be made to swear by God that they knew nothing about the validity of the statement of the bequeathed persons and that their own testimony was truer and verier than the testimony of the baqueathed persons.

These verses were sent down at a dispute of this nature. A Muslim, Budail by name, went for a commercial business with two men, Tamim and Udi, the then Christians, to the country of Sham. There Budail got ill. He prepared a list of his possessions and put it into his goods without informing his two companions. When his illness aggravated, he said to his Christian companions to carry all his goods to his heirs. They brought all the goods and handed over to the heirs of Budail with the exception of one silver cup plated with gold. The heirs found the list in the goods. They asked them whether the dying man had sold some goods for his treatment etc. They replied in the negative. At last the dispute reached the just court of the Holy Prophet. Because the heirs had no witness, so those two Christians were made to swear that they had not committed any misappropriation in the bequeathed goods of the deceased person, nor they had hidden anything. Finally the Judgment was given in their favour. After sometime it was discovered that they had sold the cup to a goldsmith in Mecca. When they were asked they said that they had bought it from the deceased, and because they had no witness to the transaction, so they had not mentioned it before when the case was presented in the court, lest they should be proved wrong. The heirs of Budail again went to the court of the Holy Prophet. Now the bequeathed persons were claiming that they had bought the cup while the heirs rejected. Because they had no witness, so two nearest relatives of the deceased swore by God that the two Christians were false in their oaths. At last, the price of the cup, about one thousand dirhams, was given to the heirs by those Christians.

١٠٨. ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَآ اَوْ يَخَافُوْٓا
اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ؕ وَاتَّقُوا اللّٰهَ وَ
اسْمَعُوْا ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝ ع

108. It is likelier in this form that they will bear testimony in a correct way and fear that their oaths may be rebutted after their oaths.[157] And fear God and do listen ; and God does not lead the disobedient people to the right way.[158]

157. "If the heirs fall in doubt, the order of swearing is given for the persons to whom the bequeathement is made, so that they may fear and may not tell a lie. Then if it is discovered that they are false, the heirs should swear. It is because they may not commit fraud in oath, thinking that after all their oath might be rebutted." (Mozihul Quran).

158. One who disobeys God is eventually humiliated and disgraced. He never sees the face of real success and prosperity. Those who swear by false oaths should not think that they are gaining something. On the other hand they are losers in this world and in the next world.

SECTION 15

109. The Day when God shall gather all the Messengers and say : "What answer was given to you ? They will say : "We have no knowledge, Thou art the Knower of hidden things."159

١٠٩. يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ قَالُوْا لَا عِلْمَ لَنَا اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ○

159. The standard of veneration and courtesy to God held by the Prophets is sublime in character as compared to other mankind. This is why according to Hazrat Ibne Abbas (God pleased with him) the meaning of لاعلم لنا (we have no knowledge) is that, "O God ; Our information is nothing before Thy perfect and comprehensive knowledge." The response in the form of words does not fully reflect the inner sentiments and emotions. Moreover, 'answer' also contains the sense of actions with words—whether a man fully acted upon the words of answer in his life time or not cannot be fully known by the Prophets. In other words the word 'answer' contains the verbal and the active response both. When the Holy Prophet shall be sitting on the Hoz-e-Kausar in the Hereafter, a group of men shall be driven by the angels to other side. The Holy Prophet shall say, "هؤلاء اصحابی (These are my companions)." It means why the angels were driving them other side away from the Hoz-e-Kausar. He will receive this answer : " لاتدری ما احدثوا بعدك (Thou dost not know what new things they did after thee.)" Consequently the answer of the Prophets is quite right and conforms to the fact. The knowledge of man, however, immense it may be, is incomplete and meagre before the absolute and perfect knowledge of God. According to Ibn Jarih لاعلم لنا means, "We do not know what they did after us. We only could know those deeds and conditions which occured apparently before us. The secrets and hidden matters are known by the Knower of the Unseen." The answer given by Jesus in the coming section also supports this meaning.

١١٠۔ إِذْ قَالَ اللّٰهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
وَعَلٰى وَالِدَتِكَ ۘ إِذْ أَيَّدْتُّكَ بِرُوحِ الْقُدُسِ ۟ تُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَإِذْ عَلَّمْتُكَ الْكِتٰبَ وَ
الْحِكْمَةَ وَالتَّوْرٰىةَ وَالْإِنجِيلَ ۚ وَإِذْ تَخْلُقُ مِنَ
الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۚ
وَإِذْ تُخْرِجُ الْمَوْتٰى بِإِذْنِي ۚ وَإِذْ كَفَفْتُ بَنِي إِسْرَآءِيلَ
عَنكَ إِذْ جِئْتَهُم بِالْبَيِّنٰتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنْ هٰذَا إِلَّا سِحْرٌ مُّبِينٌ ○

110. When God will say : "Jesus, son of Maryam : Remember My benefaction on thee and on thy mother, when I helped thee with the Holy Spirit, thou spoke to the people in the cradle and of age and when I taught thee the Book and the wisdom and the Taurat and the Gospel, and when thou made out of clay the form of a bird by My leave and then breathed into it and it was a bird by My leave and thou healed the blind (by birth) and the leper by My leave, and when thou brought the dead forth by My leave and when I restrained the Bani Israeel from thee, when thou came to them with signs, said those who were Kafirs among them that it was nothing but a magic open.[160]

---

160. The Christ spoke in the cradle, "I am the servant of God and I am given the Book, and God made me Prophet, and made me blessed wherever I am, and He ordered me to perform Salat and pay Zakat till I am alive, and made me kindly courteous to my mother, and made me not unlucky and severe. Peace be upon me when I was born and when I die and when I am raised up alive." (Surah Maryam, Verses 30—33)

It is strange that the Christians do not mention the Christ speaking in the cradle. However, they mention him speaking before the Jews at the age of twelve with such wisdom and arguments that the audiance were wonderstruck and the scholars were dumbfounded.

Help is given to the Prophets through the Holy Spirit in accordance with their ranks and circumstances. Even the Momins are given support through the Holy Spirit. But the Christ, who had come into existence through the breath of the Holy Spirit, has a special natural relationship with and support from the Holy Spirit. (Surah Baqarah, Verse 253)

The Holy Spirit is a Power House of Heavenly or Spiritual Electricity as there is a treasure of material electricity in this material world. When the electricity is transmitted the machines begin to move and the bulbs begin to light. Even the dormant organs become sensitive by electric treatment etc. When the material electricity has demonstrated wonders, the heavenly or spiritual electricity must create miracles. The Holy Christ, having close and special connection with the source of the Spiritual Electricity, was given the title of روح الله (Soul of God). His speaking in childhood, young age and old age with extraordinary wisdom and prodigeous arguments, his preparation of a living bird out of dead clay, his power to give life to the dead persons, his healing of the lepers, the blind and other diseased persons of hopeless nature and finally his calestial ascension are but the demonstration of that Spiritual Electricity which remained with him in his support all times. If a part returns to the whole, it is no wonder. If the Christ is drawn by the Heavenly Power House, it is no wonder. But these exclusive qualities are enumerated as excellent virtues of an extraordinary man. They do not prove the Divinity of Christ. Divinity is far above these miraculous traits and characteristics. Divinity does not succumb to change or death or weakness. If the Christ would have been Divine, he would not have tried to run away from the aggression of the Jews, and there was no need of his ascension. Moreover, all his actions of miraculous nature are modified by God's leave everywhere. Without God's leave no miracle can be shown by any Prophet. Consequently, the miraculous characters of the Holy Christ prove his partial excellence but do not prove that he was Divine in nature.

١١١- وَاِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ وَبِرَسُوْلِيْ ج
قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ○

111. **And when I cast into the hearts of Havarees. "Believe in me and in my Messenger," they said, "We believed and be Thou witness that we are obedient and submissive to the command."**

١١٢- اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ
رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ ط قَالَ
اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

112. **When the Havarees said, "O Jesus, son of Marry : "May thy Lord send down on us a full Table from the Heaven."[161] He said, "Fear God, if you are believers."[162]**

١١٣- قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوْبُنَا وَنَعْلَمَ
اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ○

113. **They said, "We want that we should eat of it and our hearts be satisfied and we may know that thou hast spoken true to us, and we may be among its witnesses."[163]**

١١٤- قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً
مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً
مِّنْكَ ج وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ ○

114. **Said Jesus, son of Marry : "O God, our Lord : Send down upon us a Table full from heaven that the day may be festival for the first and the last of us,[164] and a sign from Thee, and provide for us,[165] Thou art the Best Provider.[166]**

161. "May send down"—They said these words because they were asking for it in a supernatural way through the prayer of Jesus, so they were not absolutely certain whether God would grant it or not.

162. The servant should not test God whether He listens to him or not, though the Lord may be very kind to him.

163. They said, "We beg for the sake of blessing, and that it may remain a miracle, and not for that we want to test our Lord whether He grants our wish or not."

164. It is said that the Table was sent down on Sunday which is a festival day among the Christians like the Friday among the Muslims.

165. "It may prove a Sign of Thy Power and my Prophethood and truthfulness."

166. "And provide for us without labour and difficulty. It is not difficult for Thee, nor there is any chance of scanty provisions in Thy unlimited treasures.

115. **Said Allah, "I will send down that Table on you surely, then whoso of you thereafter shows ingratitude I will give him chastisement which I will not give to any other in the world."[167]**

١١٥۔ قَالَ اللّٰهُ اِنِّیْ مُنَزِّلُهَا عَلَیْكُمْ ۚ فَمَنْ یَّكْفُرْ بَعْدُ مِنْكُمْ
فَاِنِّیْۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الْعٰلَمِیْنَ ۝ ع ۵

167. Hazrat Shah Sahib says, "It is said that the Table had been sent down for forty days. Then some showed ingratitude; it was ordered that only beggars and disabled men should eat of it, the opulent and the able-bodied began to eat. For this about eighty men were made swines and monkeys. This chastisement was given to the Jews before, afterwards it was given to none. And some say the Table was not sent down. Hearing this they feared and did not beg for it. But the prayer of the Prophet is not futile and its description here is not unwise. Perhaps the effect of this prayer is that the Ummat of Jesus Christ had always been affluent in wealth. And those who showed ingratitude i. e. did not worship with the peace and contentment of heart, perhaps will be given the greatest chastisement in the Here-after. For the Muslims there is an admonition and a lesson that one should not beg through supernatural way because then the gratitude is very difficult. He should rest on the apparent sources and causes for the achievement of his object or provisions. It is better for him. This story also tells us that support does not do with God." (Mozihul Quran)

SECTOIN 16

116. And when God will say : "O Jesus, son of Mary : Didst thou say unto men 'Take me and my mother as two gods apart from God?"168

Said he, 'Thou art pure and glorious, it does not behove me to say such thing which I have no right to. If I would have said it Thou would know it indeed. Thou knowest what is in my soul and I do not know what is in Thy Self. Surely Thou art the Knower of hidden things."169

١١٦- وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ
سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۗ بِحَقٍّ ؕ
اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ
اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ○

---

168. The previous section was indeed the preface to the present section. In the previous section it was told that the Messengers will be interrogated in the presence of their Ummahs on the Day of Resurrection. Then among them the special reference is made to the Christ whom millions of people have had given the rank of God. The Christ will be especially interrogated about this particular prepostrous faith. But first of all the bounties and miracles will be enumerated which were conferred upon him and his mother. Afterwards God will question him if he had told mankind to take him and his mother as gods beside God. Hearing this question Jesus will tremble with fear. He will submit a very humble answer as follows. Finally God will declare هذا يوم ينفع الصادقين صدقهم (This is the Day when the Truth of the Truthful will benefit them).

This narrative belongs to the Events of the Hereafter. The past tense is used in some such events in the Quran and the Tradition both because their occurrence is certain.

169. The Holy Christ will say : "How could I express such an unholy thing which is against Thy Glory, Thy Divinity and Thy Oneness. It is not the least worthwhile on the part of a man who is endowed with the eminence of Prophethood to utter a single word against Truth. So Thy Glory and my innocence demand that I may never say such unholy thing. Beyond all arguments the last thing is that nothing can be exterior to Thy comprehensive knowledge. If I would have said it, Thou had knowledge of it. Thou knows well that I have never said such word publicly or privately. Such an evil thought never struck me. Thou knows the hidden things and nothing can be concealed from Thee."

117. "I said to them nothing but that which Thou commanded that 'Serve God Who is my Lord and your Lord,'[170] and I was aware of them while I remained among them, but when Thou raised me, then Thou was Thyself the watcher over them. And Thou art aware of every thing."[171]

١١٧. مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ۚ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝

170. "The fact is that I have never budged an inch from my duty to deliver what Thou commanded me to deliver. How could I teach them the unreal phantasm of my divinity. On the contrary, I taught them that my Lord and their Lord is God alone, and Divinity is His exclusive attribute never to be shared by anyone in the Universe."

Note : In spite of immense changes the Bible of today describes the above fact in various forms at many places.

171. "I not only invited them to Thy Oneness and Thy Worship, but also kept watching them that they might not create and cherish any wrong faith about Thee and Thy Attributes. This I did till I remained among them, but when Thou raised me up in heaven I could not watch them. It is Thee Who is the Watcher over Thy servants in all ages and circumstances."

Note : The Qadyanees have distorted the meaning of such verses. But the commentary of the Ahmadees or Qadyanees is rejected on the basis of the Quran and the Tradition. The Qadyanees are declared apostates by the Muslims of the whole world. The Muslims should not be misled by their perversions. A right commentary is that which is supported by other verses of the Quran, by the Traditions of the Holy Prophet and his Sahaba, by the uniform opinion (concensus) of eminent scholars. (Tr.)

118. "If Thou chastisest them, they are Thy servants, and if Thou forgivest them, then Thou art the All-Mighty, All-Wise.' [172]

١١٨. إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۝

119. Said God : "This is the Day that the Truth of the Truthful will benefit them.[173] For them are gardens beneath which rivers flow, therein dwelling for ever, God being well-pleased with Him. This is the mighty success.[174]

١١٩. قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ
لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۚ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ
الْفَوْزُ الْعَظِيمُ ۝

120. For God alone is the Kingdom of the heavens and the earth and what is in between them. And He is powerfull over everything.[175]

١٢٠. لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

---

172. "Thou cannot do injustice to Thy servants. If Thou givest them punishment, it would be right according to the principles of justice and wisdom. And suppose Thou forgivest them, then Thy forgiveness will not be construed to helplessness or inability to exercise authority, because Thou art All-Powerful, Omnipotent, All-Mighty and All-Prevailing, and no criminal can run away from Thy powerful control. Thy judgment about those guilty souls will be absolute and commanding."

Note : Hazrat Ibraheem had said, "O Lord : These idols have misled most men, then whoso obeys me is my man, and whoso disobeyed me then Thou art Forgiving-Compassionate." Jesus used the attributes of All-Mighty, All-Wise in place of Forgiving-Compassionate as Hazrat Ibraheem had used. The reason is that Jesus will be using these words in the fields of Mashar (Resurrection) where there is no intercession for a Kafir ; while Hazrat Ibraheem used these words in the world where it was ample opportunity of repenting by the men and forgiving from God.

173. Those people, who remained truthful in Faith and Action as Hazrat Massiah himself (be peace on him), will get the fruit of their truthfulness today.

174. The 'mighty success' is the good pleasure of God, and the Paradize is the goal of achievement, because it is the place of God's good pleasure.

175. He will deal with the loyal and the criminal in a manner befitting the dignity and glory of an Absolute Emperor.

سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ اٰیَاتُہَا ۱۶۵ رُکُوْعَاتُہَا ۲۰

SURAH AN'AM[1]—MECCAN, VERSES=165, SECTIONS=20

In The Name of God—The Most Merciful, The Most Compassionate.

SECTION 1

1. All praises belong to God who created the heavens and the earth, and made the shadows and light, yet these Kafirs ascribe equals to their Lord.[2]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ
الظُّلُمٰتِ وَالنُّوْرَ ۬ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ○

---

1. According to some Scholars some of its verses are not Meccan. It was sent down within a grand procession of countless angels. Abu Ishaq Asfraeni says that this Surah comprises all the fundamental principles of Tauheed — Oneness of God.

2. It is a great tragedy that mankind did not stick to Tauheed in spite of repeated instructions by the Prophets. Different sects were formed holding different faiths about God and Divinity. The Majoosi believe in two gods — Ahraman, the god of vice, and Yazdan, the god of virtue. They say that Ahraman is the god of darkness and Yazdan is the god of light. The Hindoos of India believe in more than 330 million gods. The Arya Samaj believe that Matter and Soul are uncreated and God depends on them for creation and invention. The Christians invented the Doctrine of Trinity to balance between Son and Father. The Jews ascribed such undignified qualities to God which are even beneath the status of ordinary mortals. The Pagan Arabs have been so magnanimous in Polytheism that they gave divine status to each and every stone of rocks and mountains and associated them with God and worshipped them. In brief, in a major part of the globe the people departed from Tauheed and were plunged into the shadows of Polytheism. The Fire, the Water, the Sun the Moon, the Stars, the Trees ; the Stones, the Animals etc. were apportioned a share in the deity and the divinity of God. It is the greatest deviation of man that he may seek help from ordinary creatures and worship them. Only God is entitled to worship because He is the fountain of all virtues and He is characterized by all supreme attributes and sublime perfections. So all praises belong to Him. He created the Heavens and the Earth, the Superiors and Inferiors, the Highs and Lows, Days and Nights, Light and Darkness, Knowledge and Ignorance, Guidance and Error, Death and Life, and all conflicting tendencies and opposite circumstances. He does not need the help of any helper or partner, nor He requires a wife or son for any purpose. No one can share His Divinity because He has absolute perfection. Absolute perfection can be ascertained when there is no association or partnership. Mere idea of absolute Lordship, absolute Divinity, absolute Power rules out the atom of association and partnership. God is Divine, God is All-Mighty, All-Powerful, All-Prevailing, Omni-powerful, Omniscient and ONE. Hence all praises belong to God. If there is any good quality, power or knowledge anywhere in the Universe, it is the gift of God. So essentially praise is the possession of God. The praise of other objects is an indirect admiration of God. Hence adoration is His exclusive demand. In the presence of such clear realities' it is strange that some people still ascribe equals to God.

2. It is He Who created you of clay then determined a time, and a term is appointed in His knowledge, yet thereafter you doubt.[3]

۲۔ هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ○

3. And He is Allah in the Heavens and in the Earth, knows your ins and outs and knows what you do.[4]

۳۔ وَهُوَ اللّٰهُ فِی السَّمٰوٰتِ وَفِی الْاَرْضِ ؕ یَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَیَعْلَمُ مَا تَكْسِبُوْنَ ○

3. Formerly the creation of the Aalam-e-Kabir (the Big Universe) was stated, here the creation of the Aalam-e-Saghir (the Small Universe i.e. man) is described. Man was nothing before creation. It is a great power of God that He created man out of clay and gradually led him to the pinnacle of physical and spiritual perfection by His unseen inspiration and influence, and determined the period of life-time of every individual after the completion whereof he will again go to clay he was first made of. When the small Universe can die, the big Universe can also die. The moment of its death is appointed in the knowledge of God. Qeyamat-e-Sughra is the time of death of the individual souls, and Qayamat-e-Kubra is the time of death of the entire Universe. A wise man should not doubt the Qeyamat-e-Kubra when he often sees the Qayamat-e-Sughra in his life-time.

4. Only He alone is God. Deity, Owner, King, Planner in the Heavens and the Earth. And this blessed name Allah (اللّٰه) has also been exclusively confined to His honoured Self characterized with highly noble attributes. How can others be given the Divine Rank in His presence in the Heavens and the Earth. When the Kingdom of the whole Universe belongs to Him alone and He is fully aware of the open and hidden things of the Universe and knows well the ins and outs of man and all his big and small actions, then there is no need to associate anyone with God in worship or in seeking help. The Kafirs and Polytheists said that they worshipped idols in order to seek the nearness of God. Here it is said that no one in the Universe is entitled to worship. Help should be sought from Him because He controls the resources of the Universe and is All-Mighty. A humble creature cannot help himself and succumbs to death when his time is over. How can weak creature render help in need ? It is, therefore, unwise to call humble creatures for help in the presence of our Mighty Lord, Who has created us and loves more by virtue of creation than other creatures. Moreover, when God has created the men, it is not correct to think that we are given license to do whatever we desire. Nay : He has not given license to mankind to do whatever he wishes. He is not left unbridled, unchecked, uncaught, unbound, unaccountable, unavenged and unpunished.

۴۔ وَمَا تَأْتِيهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا
مُعْرِضِيْنَ ○

4. And not a sign of the signs of their Lord comes to them but they show inattention to it.[5]

۵۔ فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيْهِمْ
اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

5. So certainly they belied the Truth when it came upto them ; now coming upon them the reality of that which they laughed at.[6]

۶۔ اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ
مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَاَرْسَلْنَا
السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا وَّجَعَلْنَا الْاَنْهٰرَ تَجْرِيْ
مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْۢ
بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ○

6. Do they not see that how many a nation (Ummat) We destroyed before them whom We had established in the land so much that We did not establish you and We loosed the heaven upon them in torrents ceaseless and made We canals flowing beneath them, then destroyed We those nations for their sins and created We after them other nations.[7]

5. "Signs" means miracles or the verses.

6. "Truth" means here the "Quran" who describes the punishment of those who do not pay attention to the Divine Signs. The Kafirs laughed at the verses of the Quran and cried lies. They are warned that the reality, which is stated by the Quran and ridiculed by the infidels, will surely occur to them as a proven fact. In the following verses those nations are described who were destroyed for their bad deeds, for mocking at the Signs of God and for infidelity.

7. There were many nations like A'ad and Samud ete. who were given more strength and power on the Earth and who were given more proviosins than you are given, but when they rebelled and cried lies, and laughed at the Signs of Nature We seized them at their crimes and effaced their last vestige from the face of the Earth. After them We created other nations, and the infidels and rejectors were being metted out with the same treatment—the offenders were being destroyed, but the population of the world did not suffer.

7. And if We send down on thee written on paper, then they touch it with their hands, they will say, of course, who are Kafir :

"This is naught but manifest magic."[8]

٧. وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ
لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

8. And they say : "Why has an angel not been sent down on him?" And if We send down an angel the matter may be soon settled and they will get no respite.[9]

٨. وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَلَوْ اَنْزَلْنَا مَلَكًا
لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ○

---

8. Some of the Polytheists of Mecca had said to the Holy Prophet that if he brought a written Book from heaven with four angel-guards bearing witness to its Divine character, they would believe in him. It is said to those people that if God send down upon them a written Book from heaven that they may also touch it even then they will say that it is a clear sorcery. The doubt of the wretched fellow bereft of guidance is never removed.

9. The original shape of the angel is very awful. So if the angel come in his real form these people cannot tolerate and may die of fear. The Prophets are given extraordinary spiritual power and they can tolerate the sight of the original form of the angel. The Holy Prophet had seen two times throughout his lifetime the honourable angel Jibraeel, who brings the Divine Revelation to the Prophets. But there is no proof in the Tradition that any other Prophet had seen Hazrat Jibraeel once throughout his life. Moreover, the Divine Law is that if the miraculous demands and extraordinary requests of the Unbelievers are fulfilled (and they do not come to believe still) then the Divine Chastisement comes all of a sudden and they are totally destroyed. So if such demands are not fulfilled it is also a mercy of God. The Kafirs should not think that God is unable to show miracles at the hand of the Holy Prophet.

9. And had We sent an angel as Messenger, he would have also been in the shape of man and We would have thrown them into the same doubt in which they are lying now.[10]

٩. وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ○

10. And indeed the Messengers have been mocked at before thee too, then the thing they laughed at encompassed those who mocked at them."[11]

١٠. وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○ ع

10. The angel cannot be sent in his original form because of his horrible and awful appearance. The angel, however, can be sent in human form as Messenger to mankind, because in human form only mankind can feel sociable. If the Messenger is alien to mankind it is difficult for a common man to get inspiration and receive education from him freely. But if an angel is sent to them in the figure of man, the doubts of the Unbelievers will not be removed. They will create different types of doubts. For example, they can say that man cannot follow the example of an angel because man does not possess the powers of an angel. The human needs are material and mundane, while the angel does not have material needs. The angels do not require a marital life while a man has got earthly desires. They can also say that the angel-messenger is an illusion and they cannot be satisfied with an illusion. In brief, there is no way for the Unbelievers and Rejectors to be at peace with the Divine Providence. They are habituated to creating doubts and suspicions about Divine Messengers and Heavenly Guidance. Their spiritual disease of sophistication is incurable. They are suffering from mental agony of the worst type.

11. The Holy Prophet was grieved at the mockery of the Unbelievers. He is here consoled that he should not be disheartened, distracted and sorrowful at their mockery. The Prophets before him were also laughed at. The end of their opponents can be repeated here also.

SECTION 2

11. Say : "Journey in the Earth and see how was the end of those who cried lies."[12]

۱۱۔ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ ○

12. Ask : "To whom belongs what is in the heavens and the earth."

Say : "It is God's."

"He has written on His part Mercy. Of course, He will gather you on the Day of Resurrection, wherein there is no doubt. Those who have thrown their souls into loss, they do not believe."[13]

۱۲۔ قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۖ قُلْ لِلّٰهِ ۚ كَتَبَ
عَلٰى نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلٰى يَوْمِ الْقِيٰمَةِ
لَا رَيْبَ فِيهِ ۚ اَلَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ○

13. "And to Him belongs what rests in the night and in the day ; and He is All-Hearer, All-Knower."[14]

۱۳۔ وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

14. Say : "Should I make anyone else as my helper beyond God, Who is the Creator of the heavens and the earth, and He feeds all but no one feeds Him."[15]

Say: "I am commanded to obey and surrender first"; 'and be never thou of those committing association with God.'

۱۴۔ قُلْ أَغَيْرَ اللّٰهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ○

---

12. If you see the ruins of the bygone cultures and civilizations with the spirit of receiving lesson and not with the spirit of recreation you will easily behold the end of those nations who denied the Messengers of God. Just think of the end of those who mock at the Divine Truth !

13. God does not punish the criminals at once because He has written mercy on His part, though He can punish the miscreants at once because His authority is supreme in the Universe and no one can check Him from doing anything. On the Day of Resurrection too only those unlucky souls shall be punished who have by their own will thrown themselves in the pit of destrcution and never bent on Eman.

14. The previous verse denotes space, this verse denotes time. It is He who hears the calls of everyone in the noise of the day and in the silence of the night and knows the needs of all. Then tell how is it to leave such a Lord Cherisher and adopt others for help ?

15. It means everyone is His dependent, but He is independent of all. So it is sheer folly to take others beyond God as helpers.

15. Say : "I fear, if I disobey my Lord, the chastisement of a great Day."

١٥. قُلْ إِنِّيْٓ اَخَافُ إِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ○

16. From whom that chastisement is averted on that Day, on him God did mercy. And this is the great success.[16]

١٦. مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ○

17. And if God visits thee with some affliction none can remove it but He ; and if He visits thee with good, He is powerful over everything.

١٧. وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ إِلَّا هُوَ ؕ وَإِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

18. And He is Omnipotent over His servants, and He is the All-Wise, the All-Aware.[17]

١٨. وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

---

16. It is the duty of everyone to obey the Divine Law, and the Holy Prophet is to obey the Law first. It means no one is above Law. When the Prophet says that he fears the chastisement from God, if he does not obey Law, then no one can be above Law. (Some of the Religious Leaders and Kings are thought to break the Law. Tr.)

17. If God wills to bestow some kindness on any man or intends some injury for any person there is none in the Universe to check Him from doing so. He knows well the conditions and circumstances of every individual and He is the best Judge to reward or punish. Some people seek the help of saints and pious souls in times of misery. Here it is told that no one can remove the misery of mankind except God. So it is foolish to seek the help of others, apart from God, in misery. Similarly some people call the Saints to do them some good or give them children, provisions etc. Here it is told that profit and loss is in the hands of God. So the people should pray Him for good and should seek His shelter from evil. He is Powerful over everything and He is Omnipotent over His servants and all His actions are full of wisdom and He knows well how to do good and how to remove evil from the people.

19. Ask: "Who is the greatest witness."

Say: "Allah-Witness between me and you, and this Quran is sent down upon me that I may warn you thereby and whom it may reach. Do you indeed testify that there are other gods with God?"

Say : "I will never testify."

Say : "He is only ONE GOD, and I am extremely abhorrent to your polytheism (Shirk).[18]

١٩ قُلْ اَیُّ شَیْءٍ اَکْبَرُ شَهَادَةً ط قُلِ اللّٰهُ قف شَهِیْدٌ بَیْنِیْ
وَبَیْنَکُمْ قف وَاُوْحِیَ اِلَیَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَکُمْ بِهٖ
وَمَنْ بَلَغَ ط اَئِنَّکُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً
اُخْرٰی ط قُلْ لَّآ اَشْهَدُ ج قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ
اِنَّنِیْ بَرِیْٓءٌ مِّمَّا تُشْرِکُوْنَ ۘ

18. When God is fully aware of His servants, His testimony should be the most correct and righteous. So I also make Him Witness and Judge between me and you. He knows well whether I am a Prophet or not, and He knows well your answer to the Message which I have delivered to mankind from God. We are all before His eyes. He will Judge between me and you according to His comprehensive knowledge. I have given the Message of Tauheed in the form of His Holy Quran, which contains the principles of Divine Oneness and Divine Guidance in very clear language and with very strong arguments. Despite the clear arguments of Divine Oneness, if you still stick to your old polytheism it is your outlook. I will never say even a word supporting your faith from my tongue. I openly express my extreme aversion and detestation against all kinds and types of Shirk. This is my last Message to you and the whole mankind who will receive my Message in time and space.

Note : ومن بلغ comprises mankind and the Jinn both. It means the Prophethood of Muhammad (صلی اللہ علیہ وسلم) is for the men and the Jinn alike, for the East and the West, for all times and space. He is not only the Prophet of Arabia as the biased Orientalists have put it, but the Prophet of Europe, Africa, Americas, China, Russia, Australia, India and all other continents and countries. If there are seven earths like the seven Heavens (as Hazrat Ibne Abbas is said to have told) then the Prophethood of the Last Prophet is for those people also who are living in those Earths or Planets. In brief, Muhammad (Be peace on him) is the Prophet of the Solar Universe, as the Sun is the source of light for the Solar Universe. If an external Sun is required for the lighting of the Outer Universe, an internal Sun is required for the illumination of Inner Universe. The Sun of the Inner Universe is Muhammad (صلی اللہ علیہ وسلم). After sun-rise there is no need of moons and stars. Hence there is no need of further Prophets after the Prophet Muhammad (صلی اللہ علیہ وسلم). The finality of the Holy Prophet is based on sound argument. Consequently, Muhammad (صلی اللہ علیہ وسلم) is the Last Divine Messenger of God and the Quran is the Last Divine Message from God. The Holy Prophet has declared once for all (through the Holy Quran) that God is only ONE and he has also announced his extreme abhorrence to Polytheism and Association of any nature with God. This prophetic testimonial declaration stands upright even if the Polytheists give testimony against it, because God is the greatest testimony in Divine Realities and He has declared that there is no God but He.

٢٠۔ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ
اَبْنَآءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُوْنَ ۝

20. Those to whom We have given the Book, they recognize him as they recognize their sons. Those people who have thrown their souls into loss, they do not believe.[19]

19. The Jews and Christians recognize the Prophet and his Message, the Holy Quran, as they recognize their own sons without doubt among a huge multitude of children and boys. They knew from their Books and from the Traditions of their Prophets that the Last Messenger of Allah would come to the world to deliver the Last Word of God to mankind ; and his spiritual perfections and sciences would remove the curtain hanging over the most secret Divine Realities and would brighten the dark world with his brilliant light and open the treasures of knowledge and blessings for the entire world. Those who have done a great loss to their souls by committing dirty crimes in their individual and social life would be deprived of His dazzling light emanating from the resplendent personality of the Holy Prophet, because the inner eye is blinded by ceaseless committing of sins, kufr and shirk. Hence those persons who are plunged into the shadows of sins, shirk and kufr do not honour the Truth and never intend to embrace Eman. This is why the Jews particularly rejected the Prophet though they had recognized him externally. But malignance, pride, arrogance and the extreme love of wealth and power did not leave them to recognize the Prophet internally and save them from the everlasting loss and destruction by embracing Eman and Islam. They had damaged the glass of their souls by committing most heinous crimes. Similarly, Abu Jahl and Abu Lahab etc. had spoiled their souls by committing extreme sins, kufr and shirk, so they could not believe.

SECTION 3

21. And who is more unjust than he who forges lie against God or denies His verses. No doubt, the unjust do not get success.[20]

٢١. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللّٰهِ كَذِبًا أَوْ كَذَّبَ
بِآيٰتِهٖ ؕ إِنَّهُ لَا يُفْلِحُ الظّٰلِمُونَ ○

22. And the Day We shall gather them all, then say unto them who committed Shirk; "Where are your associates you were proud of ?"

٢٢. وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا
أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ○

23. Then there will be left no recourse with them to any sort of machination except that they will say : "By God we were never associators."[21]

٢٣. ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّآ أَنْ قَالُوا وَاللّٰهِ رَبِّنَا مَا
كُنَّا مُشْرِكِينَ ○

20. Hazrat Shah Sahib says ; "If I forged lie, I am the worst ; and if I delivered the Truth and you denied, then you are the greatest sinner, so be anxious about the future." It means the greatest sinner and unjust is that who claims to Prophethood without being a Prophet, or that who denies a Real Prophet who has ample signs and arguments for his truthfulness. And this is the Law or Sunnat of Allah that the unjust fellows never get success. So if Muhammad (صلی الله علیه وسلم) is a Liar, he will never succeed, and if the rejectors of Muhammad (صلی الله علیه وسلم) are wrong they will never succeed. And the History is a witness to this fact that Abu Jahl, Abu Lahab, and all other opponents of the Holy Prophet badly failed in this temporary world, and their misfortune of the Hereafter can be guessed by the clear principles and laws of punishment enunciated in the Holy Quran.

21. The Polytheists will be in a dilemma on that Day when all the children of Adam shall be mustered before God and asked where their heroes and idols were gone whom they called partners and associates with God. They will be said to seek help from their idols and heroes on that Day of Calamity as they sought their help in the world in times of misery. The Polytheists and Associators will be much embarassed and they will find no recourse to fraudulent devices like those in the world. In utter desperation they will say that they were never idolaters or hero-worshippers in the word and they did not associate anything with God and His Divinity. They will utter this Himalayan lie swearing by God. The love of the false heroes and gods will disappear because they will be sure that they will be thrown into the Hell for their lifelong sins, transgressions and faiths of shirk. They will deny their lifelong devotion to their false gods and heroes.

24. Behold ! How they lied against their souls and lost were those things from them which they used to invent.[22]

٢٤. اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ○

22. This clear denial and lie of the Hero-worshippers, Idolaters and the Associators will represent their reckless state of mind and utter hopelessness in the Hereafter, together with the helplessness and powerlessness of the idols and heroes. Had the polytheists understood this disgraceful end of the Hereafter in the present world !

Note : Modern times are generally characterized by the Hero-worship. Hero-worship is taking the place of idol-worship in many countries. Say for example Russia and China believe in Marx and Lenin as gods other than God. Though apparently they have denounced God, yet they have made Marx, Lenin and Mao as gods beside God. This is also polytheism. Atheism deeply observed is also polytheism because denial of God is more difficult than His recognition, if it is, so to say, difficult for the atheists. Otherwise, recognition of God is natural. If an atheist denies God, he will take other things as god—matter, man, power, time, etc.

٢٥- وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ
اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ يَّرَوْا كُلَّ
اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۭ حَتّٰٓى اِذَا جَاۗءُوْكَ يُجَادِلُوْنَكَ
يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

25. And some of them there are who pay ears to thee; and We have cast curtain on their hearts that they do not understand, and have put heaviness in their ears; and if they see all kinds of signs, they will not believe in them, so that when they come to thee to dispute with thee say those Kafirs: "This is naught but the tales of the ancient people."[23]

٢٦- وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْــَٔـوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

26. And they check from him and run away from him, and do not destroy but themselves and do not understand.[24]

٢٧- وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

27. If thou seest when they will be made to stand at the Hell and they will say: "Would that we might be returned and then we might not belie the verses of our Lord and become we among the Believers."[25]

---

23. This is the description of those people who heard the Prophet not for guidance but for the sake of criticizing and traducing. Due to this unholy intention their hearts became dry and impervious to Divine instructions. All natural signs and Divine verses were ignored and they became so much arrogant and insolent that they called the Narrative of the Quran and the Traditions of the Prophet as the fairy-tales of the ancient people. God cursed their hearts by casting veil on their hearts on account of their persistent denial and rejection, and thus the last hope of their guidance was also lost. The curtain is also a kind of seal often mentioned.

24. There is no vestige of guidance in their hearts and souls. They do not come to hear the Prophet to receive guidance or purification. They only come to quarrel and dispute with the Holy Prophet to ridicule afterwards. They restrain other people from the Quran and the Prophet. But their efforts shall fail. Islam will prosper and the Prophet of Islam will prosper. And these foolish men will be doomed to destruction, who are spurning the Truth. But they are so foolish that they do not understand their loss.

25. These boastful activities and proud words are there till the terrible chastisement is not in sight. But when the Hell will be seen, they will wish to be sent back so that they might become virtuous and entitled to the Paradize.

28. Nay ! but it was laid open upon them what they hid before. And if they are sent back, they will do again the same work they were prohibited, and they are assuredly liars.[26]

٢٨- بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا
لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ○

29. And they say : "There is no other life for us but this one of the world and we are not to be given life again."[27]

٢٩- وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ○

---

26. But God knows them well. Their wish of return is not sincere. It is because they will see the horrible Fire ; otherwise their internal self which is divulged now is impervious and they will do the same if returned to the world. They will wish to return to the world to save themselves from the Fire. They are great liars and God knows their inner self fully well. Sometimes in worldly miseries even the habitual criminals stop their criminal activities for the time being but when they are in comforts and the miseries are no more they again resort to criminal activities. They forget the miseries and their promises of a good life. Similarly the Unbelievers and Polytheists if returned will forget their words of covenant made at the sight of the Hell and would never refrain from their rebellious activities. Therefore, there is no use to send back such people to the world. Their words of exasperation are baseless and unreasonable before God's knowledge and judgment. Moreover, they were given a long age and ample chances of making amends. If they sincerely wanted to better their souls, they could do it very easily. But they did not desire a pure and pious life. They never believed in the coming world and in the consequences of their misdeeds and misbeliefs.

27. They said : "There is no other life except this life of the world ; man is like an arboreal primate, he comes into this world from non-existence and sojourns in this world, and then again enters into non-existence after death for ever. There is no other life after worldly death. When there is no other life, so these is no question of accountability, so why we should leave luxuries and comforts, why we should leave wine and woman, why we should obey the dry laws of Heaven ? Why we should denounce the Epecurean conception of life ? i.e. "Eat, drink and be merry for there is no other world, where we would be taken to task for license and luxuriant liberty." The present verse reflects the ideology of the modern man. (Tr.)

30. And would thou seest when they will be forced to stand before their Lord : He will say : "Is not this the Truth ?" They will say : "Yes indeed by our Lord." He will say : "Then taste the chastisement in recompense for your Kufr."[28]

٣٠- وَلَوْ تَرٰىٓ اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ قَالَ اَلَيْسَ هٰذَا
بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ
ع بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

28. But when Reality will come before them and the whole human race from Adam to the last man shall be mustered before God, then they will be asked, "What is your idea about this world ? Is it an idea or imagination or a fact ? Whether you were right in your thinking or the Prophets in their Message ?". They will have no other way except that they will say, "Why not, by our Lord it is a fact and we were wrong in our denial." This answer will be given with this intention or hope that perhaps their Lord might pardon them out of His intense love. This is why they will use the word "Lord" which is full of love for His servants. But the Lord is Just. Therefore, they will receive a just answer, "Then taste the chastisement of the Fire for the Kufr and the actions of Kufr you did in the worldly life."

Note : The modern world is characterized by a rapid development of science and many new things are being invented to satisfy man's wordly wants and make his life enjoyable. Material pleasures are growing, material wants are increasing. Man is so much absorbed in sensual pleasures and material luxuries that he has totally forgotten the Hereafter. Man does not fear when he commits sin, is not afraid of the bitter consequences of disobedience to God. Russia and China and other communist societies have denied the very existence of God and the need of Divine Religion. This is why there is no spiritual peace in the world. There are political turmoils, economic problems, miseries and calamities all over the world. But the world may face a still greater catastrophe of international magnitude before the final chastisement in the Hereafter. (Tr.)

SECTION 4

31. Ruined are those indeed who thought God's meeting as falsehood, so that when the Qeyamat will come upon them suddenly they will say : "Alas : what a failing did we about it," and they will bear their loads on their backs. Beware ! evil is the burden they will be bearing.[29]

٣١- قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ۭ حَتّٰٓى اِذَا
جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا
فَرَّطْنَا فِيْهَا ۙ وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ۭ
اَلَا سَآءَ مَا يَزِرُوْنَ ○

32. And the life of the world is naught but a sport and pastime and the abode of the Hereafter is better for the God-fearing and the pious. Do you not understand.[30]

٣٢- وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ۭ وَلَلدَّارُ الْاٰخِرَةُ
خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ اَفَلَا تَعْقِلُوْنَ ○

---

29. The greatest misfortune of man is that he may deny God's meeting and His sight and think this sublime purpose of life as false, so that when Death or Doom may seize him all of a sudden, he may be extremely disappointed and feel remorse and regret for his wretched life, empty of virtues and good deeds. But this desperate regret or remorse will do nothing at this time, and the burden of crimes and treacheries, breaking the back, will not be lighted by sorrows and lamentations at this untimely moment.

30. The Unbelievers and Atheists say that there is no other life except this life of the world, but the fact is that this restless and temporary life of the world is naught and insignificant before the pure and permanent life of the Next World. Only those moments of this worldly life can be called 'Life' which are spent for the betterment of the other world, otherwise for a foresighted man all other moments which are empty of other-wordly preparations are but sports and pastimes. The God-fearing and the pious men know that their Real Home is the Last Abode and their Real Life is the life of the Hereafter.

33. We know indeed that it grieves thee the things they say, and they do not cry lies to thee, but these unjust indeed deny the verses of God.

٣٣ - قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا
يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ○

34. And were belied many a Messenger before thee, but they endured with patience on their belying and on their hurting till at last Our help reached them ; and no one can change the words of God ; and there have already come to you some facts about the Messengers.[31]

٣٤ - وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا
وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ
وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ○

---

31. The greatest benevolence and sympathy for mankind was cast into the heart of the Holy Prophet (صلی اللہ علیہ وسلم). He was extremely grieved at the constant rejection, denial, future destruction, heterodoxical and heretic words of the Unbelievers and Polytheists. In these verses the Holy Prophet is consoled and the wretched ones are warned. The Holy Prophet is advised to keep peaceful and not to grieve so much at their spurning and denying. These men who are crying lies do not belie you as a matter of fact, because they have had declared you as Truthful and Honest unanimously several times before your Prophethood and also after your Prophethood. But these fellows knowingly and unjustly and enviously are denying the Divine Verses which are sent down to confirm your Prophethood and to warn them of the Hereafter. So you should also resign to God peacefully and hand over their matters to God Who will Himself give you the reward of patience and inflict on them the punishment

of their injustice and wrong behaviour. The past Messengers also received similar pains from their nations. But they endured with patience all their excesses and firmly discharged their duty .of delivering Divine Message to their peoples. Their determination and courage did not flinch a little at the strong but wicked opposition of the Infidels and Unbelievers. The miscreants did strive for corruption and subversion, while the Prophets struggled for correction and salvation. The Prophets tried hard to establish Religion and extirpate vice, while the unholy men tried vigorously to exterminate Religion and spread vice. This is the History of Mankind that the evil forces have always been at daggers drawn against the good forces. The History of Persecution has been a dreadful chapter of Human History. The Prophets and Saints were slain by the Enemies of God and the adverse moments required the Divine Help from Heaven to punish the evil-doers who had been so harshly threatening the pious souls. At last the help of God reached according to the Divine Promise and the Prophets were made victorious against the arrogant and proud. As God kept His promise of help to the past Prophets, similarly He will keep His promise in case of the Last Prophet and his followers. So the Holy Prophet, and as such the coming generations of Islam, should not be grieved at the painful words of the Hypocrites and the Unbelievers, the Atheists and the Polytheists; and the miseries which they are receiving at the hands of the Enemies of Islam should be endured with patience and perseverance; and the duty of establishing Islam all over the world should be discharged with accelerating devotion and courage. The mountains can move from their station, the atmospheric phenomena can change, the globe of the Universe can change but the Words of God cannot change. The promises which God has made to the Prophet and his followers cannot be violated in any circumstances whatsoever. The Forces of Kufr can never succeed against the Forces of Islam. Islam will emerge with victory and Kufr will be doomed to destruction and disappointment. This is what actually happened. The Meccan adversities were no longer changed into the victories of Madina and the whole world saw the downfall and humiliation of Abu Jahl, the principal Chief of the Enemies of Islam. By and by Islam was established in Arabia, the Holy Prophet got successful, the evil forces were defeated and the promise of God was fulfilled. Consequently, the war of the Heretics, the Heterodox, the Hypocrites, the Atheists, the Polytheists, the Jews and Christians was not pointed to the Self of Muhammad (صلی اللہ علیہ وسلم) but it was mainly directed against the Lord of Muhammad (صلی اللہ علیہ وسلم), Who had sent him as His Messenger and Ambassador to mankind with sublime credentials and miracles. When it was the case, the defeat of the opponets was natural because no one is more powerful than God, and the victory of the Prophet was certain because God helps His Innocent Prophets and pious souls against the unjust opponents of Truth.

35. And if their face-turning is heavy on thee, so if thou canst that thou seek out a hole in the Earth or a ladder in the Sky then bring them a miracle —and if God had willed, He would have gathered them on the straight path ; so be not thou of the ignorant.[32]

۳۵- وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ
أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَآءِ
فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى
الْهُدٰى فَلَا تَكُونَنَّ مِنَ الْجٰهِلِينَ ○

32. The Unbelievers said that if Muhammad (صلی اللہ علیہ وسلم) was really a True Prophet there should always accompany him some Sign so that everyone might be forced to believe in his Prophethood and the Message he claimed to be Divine. The Holy Prophet being excessively anxious over the guidance of Mankind might have desired for such a Sign to be shown to the Unbelievers so that they might become Momin and save from the chastisement of the Hereafter. So God instructed him to be subservient to the Divine will in the general affairs of the Universe. The secrets and reasons behind the Universe do not recommend a forced guidance. God was, nevertheless, powerful over it that He could gather the whole mankind on the straight path without the media of Prophets and Miracles or Signs. When the Wisdom of God does not demand the demonstration of such compelling miracles and the requested signs, then who is that who has such power that he can bring out such captivating signs of the Earth or bring down such fascinating miracles from the Heaven against the Determination and Will of God. To expect any thing against the Divine Law and Wisdom is tantamount to ignorance, a thing which can never be expected from the Holy Prophet.

36. Only they accept who hear, and God will bring the dead to life, then unto God they will be brought.[33]

٣٦. اِنَّمَا يَسْتَجِيبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ۝

33. Do not expect that all shall believe. Those people whose ears of heart have become deaf do not hear the Divine lessons, then how they can obey and what they can believe in. Of course, these Unbelievers who are spiritually dead today will be given life in the Hereafter and there they shall believe in those things which they denied in the worldly life.

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ۙ اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۙ اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۙ اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِى السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝ (بنی اسرائیل۔ رکوع ١٠)

And the Unbelievers said : "We will not believe in thee till thou causest a spring for us to gush forth from the earth, or till a garden of palms and vines comes into thy possession then thou makest canals flow in it abundantly, or till thou makest heaven fall upon us as thou assertest in pieces, or till thou bringest God and the angels as surety (in front of us), or till a golden house comes to thy ownership, or till thou ascends into heaven ; and we will not believe thy ascension till thou bringest down on us a Book that we may read." Thou say : Glory to God ! I am not but a mortal messenger. (Sura — Bani Israeel, Verses 91-93). These were some of the extraordinary demands of the Unbelievers. These demands show that the Kafirs had a very wrong conception about Prophethood. They did not pay heed to the enormous signs of knowledge and spirit which were showering over the Prophet and his Devotees like rains.

37. And they say : "Why has not been sent down upon him any Sign from his Lord?" Say : "God has power over it that He may send down Sign but most of them know not."[34]

۳۷. وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

34. God is powerful to show the miraculous signs demanded by the Unbelievers, but the demonstration of such extraordinary signs is against those Laws of Wisdom and Mercy whereon the administration of the Universe is based, and which are beyond your comprehension. These Laws verily prohibit the demands of miracles to be fulfilled. Man is a rational animal and the miracles primarily appeal to senses and not to reason. If the demonstration of miracles starts, the function of Reason and Wisdom stops. The orbit of Reason is over and above the orbit of Sense, and the orbit of Prophethood is over and above the orbit of Reason and Wisdom. Man is distinguished among living creatures in Reason and Wisdom. God has created different creatures with different capacities and talents. The agency of Reason and Wisdom has the greatest role in the activities of mankind in contradistinction to other creatures. The demonstration of miraculous signs, generally delimit the role of Reason and Wisdom. This fact is more elaborately reflected in the principle of Creation mentioned by the following verse.

38. And there is not a one walking on the Earth, and not a bird that flies with its two wings, but that everyone is an Ummat (nation or community) like you. We have not left anything in the writing, then all of them will be gathered before God.[35]

٣٨۔ وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ
اِلَّآ اُمَمٌ اَمْثَالُكُمْ ؕ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَىْءٍ
ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ○

35. This verse actually contains some of those reasons which are considered in the prohibition of miraculous signs demanded by the Unbelievers of the Prophet. All the animals crawling on the Earth or flying in the air are also communities like human beings. Every kind of the animals is created by God with a peculiar kind of nature and mode of conduct, which works within the frame-work of their specific functions and charactristics. No animal can step out of the limited circle of his actions and movements which God has specified for him with regard to his nature and mode of conduct. This is why no animal has had made any kind of progress beyond the circle of his limited power and action from the first day of creation. The fundamental principles and laws of creation for all species and genera are ordained in the knowledge of God and written on the guarded Table (Loh-e-Mahfooz). Nothing in this

wordly life or in the life after death can surpass the exact and fixed laws of creation and administration. Among the different species of animal, man is a progressive animal endowed with the power of discrimination. The powers of discrimination and progression have so much distinguished man from animals that the phrase of 'progressive animal' for man appears to be an improper appellative. Animals have limited sense and wisdom but man has greater sense and wisdom. He makes research and discovers new things and invents strange things and thus pushes the process of generation and regeneration. By dint of his creative and imaginative powers, he proceeds to a new life. He can differentiate the good from the vice, the beneficial from the detrimental, the guidance from error, the light from shadow, the scientific from the unscientific, and God from the Satan. He is at liberty to do an action or leave it. It is why man is shown those signs which may provide him the chance of speculation and meditation and may not spoil his natural liberty of thought and action. If he utilize his reason and wisdom given by God he will have no difficulty in differentiating Truth from Falsehood, Good from Bad. So demanding such miraculous signs, which may destroy the natural liberty of man, the firmament of his predilections and his power of discrimination, is tantamount to degrading man to the level of animals. The real spirit of creation is not a forced belief to be imposed upon man either by sword cr by miracle or by some extraordinary sign.

Note 1 : Those who do not want to believe also create doubts about the miracles or signs shown by the Prophets by the order of God. Man is a rational creature. The Divine Revelation appeals to his Reason and Wisdom over and over again.

Note 2 : This verse is a negation of the Dorwin's Theory of Evolution. God has specified the orbit of growth, development, progression and evolution of every creature separately. One creature cannot jump into the orbit of other creation by dint of evolution. His physical form may undergo a minor change in size, etc. but the internal charateristics cannot change as understood by the Theory of Evolution. A monkey cannot become a man. The characteristics and qualities of monkey are different from the talents and the virtues of man. Hazrat Adam was the first perfect man. According to the Theory of Evolution the first man is half monkey and half man—anthropoid. He is the most incomplete and imperfect man, if profusely he is called a man. The first man must be a perfect man under the principle of human nature, because in his practical life a man is much inspired by his origin. This is why Hazrat Adam was the perfect man and the source of human creation.

39. And those who cry lies to Our Verses are deaf and dumb in shadows, whomsoever God will He leaves him astray, and whomsoever He will He sets him on the straight path.

٣٩. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ
مَنْ يَشَإِ اللَّهُ يُضْلِلْهُ ۖ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ○

40. Say thou : "Just see if God's chastisement come upon you, or the Qeyamat come upon you, will you call upon any other than God ? Tell if you are true."

٤٠. قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ
أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ○

41. Nay, but Him alone you call upon, then He removes that misery for which you call upon Him if He will and you forget those whom you associated (with God).[36]

٤١. بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ
شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ○

---

36. Those people who do not listen to the Prophet or his Traditions become deaf and dumb. When they say that the Prophets are false their hearts become blind of internal sight and they fall down into dark pits of error. God does not lead such men to guidance because they have themselves spoiled their internal capacities by denying the Prophets. Of course, He guides those people who do not deny the Prophets but listen to them and think over their teachings with observation and insight. If they say that they are not given the internal capacity to receive Divine guidance, they are wrong, because when they are surrounded by calamities or some accidental affliction visits them they often call upon God to help them, and forget those whom they associated with God. When they turn towards God in abnormal circumstances, why should they not turn towards Him in normal conditions ? When they know by heart that except God no one can remove the misery, it would be silly on their part to forget the mighty omnipotence of God and cry lies to His verses and Messengers.

SECTION 5

42. And We had sent Messengers to many a nation before thee, then We seized them in misery and in pain so that they might entreat.

٤٢۔ وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ
بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ○

43. Then why did they not entreat when came upon them Our chastisement ? but their hearts hardened and the Satan decorated those works for them which they were doing.

٤٣۔ فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ
قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ○

44. Then when they forgot the advice which was given to them We opened upon them the doors of everything, until when they rejoiced in those things which were given to them We seized them all of a sudden, then at that time they were doomed to disappointment.[37]

٤٤۔ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ
كُلِّ شَيْءٍ ؕ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ
بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ○

37. Hazrat Shah Sahib says : "God first seizes the Sinner a little. If he entreated humbly and repented he saved. And if this much seizure is ignored and neglected, then he is thrown into oblivion, and the doors of comforts and luxuries are opened. When he is deeply plunged into sins, he is seized all of a sudden. There is an advice in this verse that when some affliction visits him due to sins he should soon repent and should not wait for a greater misery for repentence." (Mozihul Quran).

This verse describes the Law of Divine Chastisement for the nations and for the individuals alike. When the people are taught by the Prophets or their just Followers and warned in different moments and with different verses of God for a particular period and the people do not pay heed to them but cry lies to them, mock at them, pain them and oppose them, then God sends on them some miseries of light type as ordinary famine, epidemics, disasters of flood or draughts, etc. so that their hearts may become soft and humble and for them turning towards God may become easy, and they may ponder that these miseries are due to their sins, so they should ask forgiveness of their sins from God and ameliorate their conditions and denounce polytheism or infidelity or transgressions or sins etc. sincerely. Now there are two ways open for the people—way to Divine Mercy and Way to Divine Wrath. If the people turn towards God and rectify their error by embracing Eman in God and His Messengers and obeying God and His Messengers, then they are led to Divine Mercy. But if they do not surrender in those miseries and increase in their denial, rejection and disobedience, then they march on towards the Divine Wrath. This Divine Wrath does not come to them first in an ugly form, on the contrary, it comes in a pretty form just like a beautiful lady with a hidden dagger, who kills all of a sudden her lover in a state of drunkenness. All kinds of worldly wealth, luxuries and comforts etc. are given to them. The arrogant unbelievers rejoice in the worldly pleasures and provisions and the Satan decorates their wicked actions with fascinating ideals and inspires them with this insinuation that their glories and successes are due to their own philosophy of life, and if they had adopted the way of the conservative men like the Prophets who claim to Divine Revelation etc. they would not have made such wonderful strides in material and worldly progress, with the result that they go on increasing in Kufr. When they reach that point wherefrom resilence is unexpected that Divine Wrath assumes its original form of terrible destruction all of a sudden. They are horribly seized by God's wrath and completely destroyed. (Tr.)

45. So the root of those wrong-doers and unjust people was cut down ; and all praises belong to God alone Who is the Lord of the Universe.[38]

٤٥. فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ○

46. Say thou : "Just see if God snatch your ears and eyes and set a seal on your hearts, then who is a lord except God to bring you back these things ?" Behold ! how We describe the facts variously, yet they turn away thereafter :[39]

٤٦. قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ
وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ
انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ○

47. Say thou : "Just imagine if God's chastisement come upon you suddenly or openly, then who will perish except those who are unjust and transgressing."[40]

٤٧. قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ
جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ○

48. And We do not send the Messengers but to bear good tidings and warning, then whosoever believes and is purified, no fear shall be on them, neither shall they sorrow.

٤٨. وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۖ
فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ○

49. And whosoever cried lies to Our verses, then Our chastisement shall visit them for that they disobeyed.[41]

٤٩. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ ○

---

38. The extirpation of the unjust people and wrong-doers is also a mercy of God and the effective result of God's Lordship over mankind. If the tyrants and oppressors, hypocrites and unbelievers are left at large the life of the good souls may become miserable. This is why gratitude and praise is expressed in the end of this verse.

39. Hazrat Shah Sahib says : "One should not delay in repentence, perhaps the ears, the eyes and the heart of today may not remain tomorrow."

40. بَغْتَةً (suddenly) — that chastisement which does not cast its shadows before its visitation, جَهْرَةً (openly) — that chastisement which casts shadows and signs before its visitation. No delay should be made in repentence lest the chastisement come during the delaying period. If repentence is done then safety from Divine chastisement is sure ; otherwise destruction is certain.

41. This verse throws light on the real functions of the Prophets. The main duty of the Prophets is to bear good tidings to the Believers and warning to the Non-Believers. The Prophets are not sent to give demonstration to certain supernatural acts as demanded by the Unbelievers so often. Those who believe in the Divine Message of the Prophets and come in their company to get purified become successful and those who spurn their words and company get unsuccessful for ever. They will dwell under the shadows of Divine Wrath.

50. Say thou : "I do not say to you that I have got the treasures of God, nor I know the Unseen, nor I say to you that I am angel.[42] I only follow what is revealed to me."

Say thou : "How can the blind and the seeing be equal. So do you not reflect ?[43]

۵۰. قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ
الْغَيْبَ وَلَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا
يُوْحٰٓى اِلَيَّ ۗ قُلْ هَلْ يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ۗ
اَفَلَا تَتَفَكَّرُوْنَ ۝ ع

42. This verse throws light on the Reality of Prophethood. The Prophethood does not contain the sense of owning the treasures of the Universe or knowing the Unseen. The treasures of the Universe are specially God's possession and no one is His partner in their possession. The knowledge of the Unseen is an exclusive attribute of God. The Prophethood is also not purely angelic in character in this sense that the Prophets can do whatever the angels can do. The angels are given some super-human powers e.g. the angels can come down to the Earth in moments and can fly up to the Heaven in seconds. The Unbelievers in their conviction ascribed supernatural character to the Prophethood. They wanted that the Prophet should possess the treasures of God and give them at once whatever they demanded. They thought that the Prophet must know the Unseen. Whenever they questioned about the present, past or future events or things of the Universe the Prophet should answer them with exact knowledge. They also said that the Prophet must go up into the Heaven and bring them a Book from God. The Holy Quran negates their criterion of Prophethood. If these things, suppose, were given to the Prophets, the human beings could not be put to real test and the function of Reason and Wisdom would have ended. If the treasures were given, the people would have gathered around him for the sake of wealth and not for the sake of purification and guidance. If the Prophets were given the super-human powers of the angels, the people would not follow their example pretending that they were weak mortals and they could not do what the Prophets could do.

"The Prophets are the Messengers of God. The Divine Message is a part of the knowledge of the Unseen and the Prophets are given the knowledge of the Unseen befitting their rank and the potential powers of the people. Every branch of knowledge is not a pre-requisite of Prophethood. For example, the science of technology, agriculture, engineering, biology, etc. is not befitting the Prophethood. They are

spiritual doctors and the knowledge of spiritual medicine is a necessary requirement of Prophethood. They teach man the things which are liked by God and the things which are disliked by God in the form of Divine Laws and Lessons. If the knowledge of some other things is given, it is auxiliary for Prophethood and not essential for Prophethood — by that additional knowledge the performance of the function of Prophethood becomes easy. There are branches of knowledge which are beneath the rank of Prophethood, for example God says : وما علمنٰه الشعر وما ینبغی له (And We have not taught him poetry and this type of knowledge is not befitting his rank). It means there are branches of knowledge which are not befitting the glorious rank of the Prophet. The Tradition in which the Prophet had declared : وانتم اعلم بامور دنیاکم (and you better know the affairs of your world) when the palm-dates had not fructified according to the direction of the Holy Prophet, also throws light on this fact that the Prophets are not essentially sent to mankind to teach them agriculture, engineering etc. because these branches of knowledge can be achieved by constant research and practice, while the Divine Knowledge of Religion or the knowledge of Tauheed cannot be exactly attained by dint of experience, research or empiricism. Consequently Divine Revelation is the perfect most and the exact most knowledge which reveals the things of pleasure and the things of displeasure of God. This knowledge in its perfect and exact form cannot be attained by human efforts. If imperfect knowledge about Divine Pleasure and Displeasure is gained through constant spiritual exercises or wisdom it would not be beneficial for guidance, it would be rather dangerous. For spiritual guidance perfect and exact knowledge is imperative and necessary. Hence exact and perfect knowledge for the guidance of mankind is given to the Prophets through the Divine Revelation. Hence Divine Revelation is the noblest type of knowledge which is a special privilege of the Prophets and of no other human beings, because the Prophets have the purest and the noblest heart to receive the purest and the noblest type of knowledge — the Divine Revelation. All other branches of knowledge in comparison to the Divine Revelation are insignificant. So, in the presence of such a noble knowledge of their Prophet it is not worthwhile on the part of mankind to ask such questions which are exterior to the Divine Revelation. The central theme of Divine Revelation is the perfect guidance and cognition and the sublime purification of mankind. All those prophecies about the future events mentioned in the Traditions of the Holy Prophet and in some verses of the Holy Quran fundamentally aim at the guidance of mankind, and particularly the Muslims who will have to face some hard events in the history of the world. The events of the Hereafter are a part and parcel of the Divine Revelation. So the questions which are relevant to guidance must be asked : "And they ask thee about the phases of the Moon." Say : "It is for timings for mankind and the Hajj." The answer does not contain the mathemetical analysis. (Tr).

43. Hazrat Shah Sahib says : "The Prophets do not become something else beyond mankind that impossible things may be demanded of them, a difference of a blind and seeing is there." (Mozihul Quran). "It means though the Prophets belong to human species yet there is a tremendous difference between a Prophet and other human beings. From the view-point of knowledge the difference between a Prophet and a Non-prophet is that of a seeing and a blind man. In other words the Prophets are endowed with those inner eyes which can observe that Divine Light which is the main source of Revelation, while other men do not possess such powerful inner eyes which can directly observe that Divine Light which is the source of Revelation. This is why other men are blind and Prophets are seeing. The source of Real Knowledge is Divine Revelation. So the common man is Ignorant, while the Prophet is Knower. On the side of action the Prophet is an epitome of perfect obedience to the Divine Revelation. He is a paragon of morality and goodness. He is always subservient to the good pleasure of God. Their virtuous character presents a testimony to their righteousness for an honest seeker. Consequently their pure and holy life, clearly distinguished from the life of other men, completely rules out the necessity of miracles demanded now and then by the Unbelievers." (Tr).

SECTION 6

51. And warn by this Quran those people who fear that they shall be mustered to their Lord in this way that they apart from God will have neither any supporter, nor intercessor, so that they may ward off.[44]

٥١. وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ○

44. Turn away from those people who say that they will not believe unless miracles are shown to them and they are adamant in crying lies to the verses of God. You have fairly and fully fulfilled the duty of delivering the Message of God and they have, by their refractory attitude of non-obedience and non-acceptance, clearly proved that their case is quite hopless, so it is useless to waste your time on them. Now you should try to bring those people to guidance by means of the Holy Quran, who have the fear of Resurrection in their hearts and who are anxious about their final end, because such people can pay heed to the verses of God and accept the guidance which the Holy Quran is presenting so brilliantly before the varieous people of the world. When they will hear that on the Day of Accounts there is no supporter to support and there is no intercessor to intercede with God for the wrong doers, it is very possible that they may fear and ward off evil.

52. And do not drive away those people who call their Lord morning and evening desiring His countenance alone. There is nothing upon thee of their account, nor upon them anything of thy account, that thou shouldst drive them away, then thou shalt become of the unjust.[45]

٥٢- وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ
يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ
وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ
مِنَ الظّٰلِمِيْنَ ○

45. Hazrat Shah Sahib says : "Some of the chiefs of the Unbelievers said to the Holy Prophet that their heart wanted to listen to him but mean fellows sat with him and they could not sit with them (in the company of the Prophet ". At this the present verse was sent down, which means if the seekers of God are poor their sake (regard) must be foremost."

When they are seeking the pleasure of God by means of constant remembering and worshiping they should be dealt with accordingly. It would not be worthwlile on the part of a prophet to drive away the sincere poor men from the company for the sake of proud rich men excessively prone to egotism and self-elevation. A deeper analysis shows that it is clear injustice. The poor are responsible for their actions and the rich are responsible for their actions. When the rich men show such pride and arrogance that they shun the valuable company of the Prophet, while the poor men are sitting with him for the sake of God's good pleasure and purification, then the Prophet is not responsible if those rich men are deprived of guidance by the indifferent attitude of the Prophet towards those proud rich men who indeed do not want guidance and inspiration from the Prophet, otherwise they would not have placed such an unholy demand before the Prophet that first the poor men must be driven away then they will sit with the Prophet. Similarly, it is not the business or responsibility of the Prophet to investigate and know the final end of the poor men, or whether they would be useful to Islam or not in comparison with the rich and influential gentry. Consequently it is not the economic or otherwise status which counts in Islam, it is the sincerity or loyalty to Islam and God which counts. Why it is so, the next verse explains it.

53. And even so We have tried some people by others that they may say : "Are these people the ones on whom God has conferred His grace among us ?" Is God not fully aware of the thankful ?[46]

54. And when come to thee those who believe in Our verses, thou say : "Salamun Alaikum : Your Lord has written mercy upon His Self that whosoever of you does evil in ignorance, then he repents and becomes virtuous so the fact is that He is Forgiving, Kind."

55. And thus We describe Our verses exhaustively and that the way of the sinners may become open (exposed).[47]

٥٣. وَكَذٰلِكَ فَتَنَّا بَعۡضَهُمۡ بِبَعۡضٍ لِّيَقُوۡلُوۡۤا اَهٰٓؤُلَاۤءِ مَنَّ
اللّٰهُ عَلَيۡهِمۡ مِّنۡۢ بَيۡنِنَا ؕ اَلَيۡسَ اللّٰهُ بِاَعۡلَمَ بِالشّٰكِرِيۡنَ ○

٥٤. وَاِذَا جَآءَكَ الَّذِيۡنَ يُؤۡمِنُوۡنَ بِاٰيٰتِنَا فَقُلۡ سَلٰمٌ عَلَيۡكُمۡ
كَتَبَ رَبُّكُمۡ عَلٰى نَفۡسِهِ الرَّحۡمَةَ ۙ اَنَّهٗ مَنۡ عَمِلَ
مِنۡكُمۡ سُوۡۤءًۢا بِجَهَالَةٍ ثُمَّ تَابَ مِنۡۢ بَعۡدِهٖ وَاَصۡلَحَ فَاَنَّهٗ
غَفُوۡرٌ رَّحِيۡمٌ ○

٥٥. وَكَذٰلِكَ نُفَصِّلُ الۡاٰيٰتِ وَلِتَسۡتَبِيۡنَ سَبِيۡلُ
الۡمُجۡرِمِيۡنَ ○ ع

46. Hazrat Shah Sahib says : "God has tried the rich men by the poor men, that they see them humiliated and disgraced and wonder how these mean fellows can be entitled to God's grace, and God sees their heart that they are thankful to God." (Mozihul Quran).

47. Hazrat Shah Sahib Says, "Encourage the hearts of the poor Muslims and bear them good tidings." (Mozihul Quran).

Formerly it was said that the Messengers are sent down to bear good tidings and warning. In the beginning of this section there was an expression of warning. Now the expression of good tidings for the Believers is tendered in these verses. The Prophet is told to bear the good tidings of mercy, pardon and peace to the poor Muslims so that their hearts may grow and they may not become disheartened at the contemptuous taunts and derisive behaviour of the proud rich people. This is why We describe the verses clearly and expressly, and that the way of the Miscreants may be clearly distinguished from the way of the Believers.

Note : "Whosoever does evil in ignorance" — it is said because generally a Momin commits sin or evil (either knowingly or unknowingly) when he is not seriously conscious of the destructive results of that sin or evil."

SECTION 7

56. Say thou : "I am prohibited from that I serve those whom you call apart from God." Say thou : "I do not follow your desire, or else I will go astray and will not be of the guided."[48]

٥٦. قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا
وَمَا أَنَا مِنَ الْمُهْتَدِينَ ○

57. Say thou : "I received testimony from my Lord and you belied it. Not with me is the thing you are making haste for.[49] **The command is none but God's. He describes the truth, and He is the best of the deciders.**

٥٧. قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِنْدِي
مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ
وَهُوَ خَيْرُ الْفَصِلِينَ ○

---

48. In the previous verses those things were stated which are worth mentioning for the Believers. In this section those things are mentioned which are worth addressing to the Unbelievers. The Holy Prophet is ordered to declare to the Unbelievers that his conscience, his nature, his wisdom, his inner light and the Divine Revelation which comes to him—all these things restrain him to detract an inch from the path of Tauheed. The Prophet cannot follow the caprices, desires, wishes and the devices of the people. If a Prophet succumbs to the wishes of the common people, the seed of guidance may be rooted out of the Earth. If a Prophet departs from the right way there can be no guidance in the world.

49. One thing which you have denied is with me, and the other thing which you hastily demand of me is not in my possession. The thing which is with me is the clear testimony of God and the strong arguments which are more sound than the timely miracles you are so fond of. But unfortunately you have cried lies to those signs and arguments which my Lord has given me. The other thing — the hasty chastisement of God — which you are so earnestly asking repeatedly is not in my possession that I may bring down on you. It is in the possession of God, and the final judgment is in the hand of God.

Note : The Unbelievers said, "O Lord : If Muhammad is right then send the rain of stones on us from heaven or bring on us any other chastisement."

58. Say thou : "If it were with me the thing you are making haste for, the dispute between me and you would have been decided. And God knows well the unjust.[50]

۵۸ - قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ
بَیْنِیْ وَبَیْنَكُمْ ؕ وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ○

50. The Unbelievers also said to the Prophet to bring the rain of stones or any other chatisement from heaven upon them if he was right and they were wrong in denying his words. The Holy Prophet answered them that the final decision lies with God. He might send the chastisement of whatever nature He liked or on whomsoever or whenever He desired. He might postpone the chastisement or raise it up totally by giving them the grace of repentence. It is all in the possession of God and no one has got any power or command against His will. He relates the Truth with strong arguments and good reasons and He is the best judge to decide the case of the rejectors. If their decision or punishment was in his possession, the dispute would have been settled long ago. It is the reflection of the comprehensive knowledge of God and His mighty clemency, absolute wisdom and unlimited power, that the chastisement is not sent down hastily as they are demanding. In the ensuing verses the omnipotence and unlimiled knowledge of God is described so that the Unbelievers may know that delay in chastisement is not made due to ignorance or weakness.

59. And with Him alone are the keys of the Unseen that no one knows them but He, and He knows what is in land and sea, and not a leaf falls but He knows it, and not a grain falls in the shadows of the Earth and not a green thing nor a dry thing but it is in the Manifest Book.[51]

٥٩. وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ
مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا
وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِي كِتَابٍ مُبِينٍ ○

60. And it is He who draws you at night and knows what you have done in the day, then He raises you up therein so that the determined promise may be fulfilled, then unto Him shall you return, then He will tell you of what you are doing.[52]

٦٠. وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ۖ ثُمَّ
ع إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

---

51. Note : "The keys of the Unseen" means the keys of the hidden treasures and knowledge. They are in the exclusive possession of God. It is He alone Who can open whenever and whatever of those treasures on whomever He likes. No one has the power to reach the Unseen by dint of his wisdom, speculation, senses or other instruments whatsoever. No one has the power to add new knowledge by his own efforts to those Unseen facts which are revealed unto him, because the Keys are not given to him. Millions and millions of things of the Unseen may have been given to His servant (as the Holy Prophet Muhammad, be peace on him) but the keys of the Unseen are not given to anyone, they are the exclusive possession of God.

52. Now God explains some of His attributes. When man is asleep he is not conscious of his environments or even of himself. But God knows what he has done in the day and what is occuring to him during the hours of his sleeping in the night. Then He raises the sleeping man so that the promise or term of death may be accomplished at its appointed time. This busy life of the day, the sleeping in the night and then waking up from the peaceful sleep is a small model of wordly life and resurrection after death. In other words the sleeping and waking of this 'worldly life provide a sound proof of resurrection in the next world after sleeping in the graves.

SECTION 8

61. **And He is Omnipotent over His servants and sends on you guards till, when anyone of you is visited by death take him in possession Our messengers (angels) and they do not commit negligence.[53]**

٦١- وهو القاهر فوق عباده ويرسل عليكم حفظة
حتى إذا جاء أحدكم الموت توفته رسلنا و
هم لا يفرطون ○

62. **Then they will be brought unto God Who is their Owner, the True. Beware ! Command is only His and He is the Swiftest of reckoners.[54]**

٦٢- ثم ردوا إلى الله مولىهم الحق الا له الحكم و
هو أسرع الحسبين ○

63. **Say thou : "Who delivers you from the shadows of land and from the shadows of sea in that moment when you call Him humbly and secretly, 'If Thou deliverest us from this calamity, truly we will be thankful'?"**

٦٣- قل من ينجيكم من ظلمت البر والبحر تدعونه
تضرعا وخفية لئن أنجنا من هذه لنكونن
من الشكرين ○

64. **Say thou : "Allah saves you from it and from every distress, yet you commit Shirk thereafter."[55]**

٦٤- قل الله ينجيكم منها ومن كل كرب ثم أنتم
تشركون ○

---

53. Different angels perform different functions assigned to them by God. Some angels are appointed to guard man from miseries, accidents and disasters till the order of death comes. Some angels are appointed to take the souls of man at death. The angels are innocent and obedient creatures and they do whatever they are ordered to do and they do not commit negligence in the performance of their duties.

54. He can reckon without difficulty the earnings of the whole life of a man within a moment.

55. God despite His comprehensive knowledge and omnipotence does not seize you hastily on your preposterous beliefs and treacherous deeds but very often He delivers you from calamaties when you call Him humbly and promise to keep thankful throughout in life. Allah saves you from this distress and all other accidents and miseries, but you begin to rebel just after deliverance.

65. Say thou : ' He is alone powerful over it that He may send upon you chastisement from above or from under your feet or throw you into confronting factions and make you taste the fight of one with another.[56] Behold how variously We describe the verses so that they may understand.[57]

٦٥ قل هو القادر على ان يبعث عليكم عذابا من
فوقكم او من تحت ارجلكم او يلبسكم شيعا و
يذيق بعضكم بأس بعض انظر كيف نصرف
الايت لعلهم يفقهون ۝

---

56. Man should not become heedless of the chastisement to see the respite from heaven. That God who can deliver from calamities has also full power to send any type of chastisement upon you. He can send the chastisement upon you in the form of thunderstorm, hailstorm, tornado, violent cyclones etc. or earthquake and flood, etc. These two types of chastisements are external and exterior. The past nations before the order of Jihad in the period of Hazrat Musa were exterminated by the heavenly or earthly chastisement. The Ummat of the Holy Prophet is, however, made immune from such exterminating chastisements by the very grace of the Holy Prophet. The regional and partial types of these two chastisements are nevertheless possible in case of this Ummat too. The third type of chastisement which can be called the internal and interior chastisement does exist in the case of this Ummat and that is the chastisement of mutual dissensions, mutual fighting and bloodshed.

Hazrat Shah Sahib says : "The Holy Quran has very often mentioned the chastisement to the Unbelievers. Here it is made clear that it was also the chastisement which was given to the past nations (Ummats) from the heaven or from the earth, and this is also a chastisement that different sects and factions are made to fight one another killing men, women, children and making many as war captives or humiliating by defeat. The Holy Prophet understood that this Ummat shall be visited by such chastisement and the different phrases of chastisement as عذاب اليم (painful chastisement), عذاب مهين (disgraceful chastisement), عذاب شديد (severe chastisement) and عذاب عظيم (mighty chastisement) are used for this third type of chastisement, and the chastisement of the Hereafter is also for those who died Unbelievers." (Mozihul Quran).

Note : Here the Prophet's Ummat consists of both Believers and Non-Believers from the days of the Prophet to the last day of the world. (Tr.)

57. "So that they may understand" means so that they may understand the Quran or understand the coming of the chastisement, because they thought that they were all threats, there was nothing of the sort (chastisement).

66. And thy people has cried it lies whereas it is the Truth. Say thou : "I am not a guard over you."

٦٦. وكذب به قومك وهو الحق ؕ قل لست عليكم
بوكيل ؕ ○

67. Every tiding has its time appointed, and it is not far that you will know it.[58]

٦٧. لكل نبإ مستقر ز وسوف تعلمون ○

68. When thou seest those who wrangle about Our verses, turn away from them until they plunge into some other talk, or if Satan should cause thee to forget so do not sit after the reminding with the unjust people.[59]

٦٨. وإذا رأيت الذين يخوضون في آياتنا فأعرض
عنهم حتى يخوضوا في حديث غيره ؕ وإما
ينسينك الشيطن فلا تقعد بعد الذكرى مع
القوم الظلمين ○

58. This is not my position that I may bring the chastisement upon you by myself at your denial, or fix its nature and time. My duty is to warn you. The time of occurrence of every event is fixed in God's Knowledge. When the time will come, you will know yourself that how far it is correct — the thing of which I warned you.

59. These are very important instructions for the Muslims of today who are scattered in various countries of the Unbelievers. Among the modern Muslims too there are hypocrites who mock at the teachings of Islam and the Sunnahs of the Holy Prophet. The Muslims in general are forbidden to inter-mix with those people — Hypocrites or Unbelievers — who pass taunting remarks against the verses of the Holy Quran, mock at the Sunnahs of the Holy Prophet (because the Prophet is the living embodiment of the Quran) and criticize the Laws of Islam without right and reason against Islam in the Parliaments and Assemblies and in other general meetings. The Muslims are ordered to walk out of such meetings as a mark of condemnation. They are also ordered to give a mouth-breaking answer to such wretched traducers of Islam. If they do not get the chance to answer and advise, at least they should walk out. They are by duty bound to defend Islam, the Prophet of Islam and the Holy Quran in all strata of society. If they do not defend Islam and advise them. when they can do so, they will be sinful ; but if they cannot do so and do not also exhibit a walk-out they will be considered as Munafiq and receive the share of God's wrath appointed for the wretched critics of Islam and the Holy Quran. How can intermixation with such cursed people be permissible when they do injustice to the Holy Quran, the best teacher of mankind in all ages? However, if a Muslim is sitting in such a meeting where the Quranic teachings are criticized and he forgets the Quranic order of this verse and remains sitting by some influence of the Satan, he should at once stand up when an idea of this injunction strikes him and should not be over-powered by the social sanctions or the parliamentary conventions, otherwise he will be affected by God's wrath falling on the wretched critic. Whenever a man denies the verses of God or makes a fun of them, God's wrath attacks him the very moment he utters nonsense like the firing of a gun. So the Muslims should be always conscious of these important instructions of God. (Tr.)

69. And nothing on the pious from the account of the wranglers, but on them is advising, perhaps they may fear.[60]

70. And leave them who have made their Religion a sport and a show, and the present life of the world has deluded them ; and advise them by the Quran so that any soul may not get entangled into what he earned, that there may be no supporter and intercessor for him beside God, and if he give in turn all sorts of compensation they will not be accepted from him. They are those who got involved in their earning — they will have to drink hot water and a painful chastisement is there awaiting them in recompense to their disbelief (Kufr).[61]

٦٩. وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ
وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ○

٧٠. وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ
الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ
كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا أُولَٰئِكَ الَّذِينَ أُبْسِلُوا
بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ○ ع

---

60. The Muslims are not responsible for the unholy criticism of the Hypocrites or Unbelievers if they perform their duty of Amr bil Maroof and Nahi anil Munkar (امر بالمعروف ونهي عن المنكر).

61. Previously the Muslims were forbidden to sit in those meetings where the Quran is criticized impiously, here general intermixation and association with such wretched people is prohibited. But in all circumstances the Muslims are ordered to sermonize the society of Unbelievers, Critics and Hypocrites by the brilliant teachings of the Holy Quran, so that they may fear the Day of Accounts when no supporter, no intercessor and no recompense of any magnitude will deliver them from God's seizure and chastisement.

SECTION 9

71. Say thou : "Shall we call apart from God those who can neither profit us nor can hurt us, and shall we turn back on our heels after God has guided us like the one who is bewildered by the satans in the jungle, his friends call him to the way that 'Come to us'." Say thou: "The way which God has told is the only right way.[62] And we are commanded to surrender to the Lord of the Universe--

٧١ قُلْ أَنَدْعُوا مِنْ دُونِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَ
نُرَدُّ عَلٰٓى أَعْقَابِنَا بَعْدَ إِذْ هَدٰىنَا اللّٰهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِي الْأَرْضِ حَيْرَانَ لَهٗ
أَصْحٰبٌ يَّدْعُوْنَهٗٓ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى
اللّٰهِ هُوَ الْهُدٰى وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۝

62. Some of the Polytheists had said to the Muslims to denounce Islam and adopt their creed. At this the present verse was sent down. This verse is very important for those Muslims who are living in the countries of the Polytheists, Idolaters, Atheists and other Unbelievers. The Unbelievers always try to mislead the Muslims and invite them to their preposterous creed and ideology. This verse tells them that the Momin is endowed with the sublime virtue of Belief in Tauheed and he can never be expected to bow down before false gods or adopt false ideologies. The Momin himself tries to bring mankind out of the darkness of Polytheism to the light of Tauheed, how he can be expected to bow down before false gods or adopt false ideologies against Tauheed. The Momin bows down his head before One Powerful God and he tries that others too should leave the doors of false gods and heroes and adhere to the permanent door of God. The reason is that God owns the power of harming and profitting mankind, and the false gods before whom the Polytheists bow down or the false heroes whose ideologies are so dearly cherished by their devotees, do not possess the power of doing good or harm to mankind. So it is quite absurd and foolish to bow down before the idols or to listen to the monsters of unreal ideologies, because they do not possess the power of harming or benefitting mankind. The Momin cannot be expected to leave his Eman in the environs of Kufr and Shirk and turn back on his heels after God has shown him the light of Islam. A man who leaves the guided path is like the one who is bewildered by the satans in a jungle and he is separated from his guided friends by the satans that he does not listen to his sincere friends. It means a Muslim while travelling on the path of Islam towards his final goal of the Hereafter should not get away from his friends and masters — the Holy Prophet, the Followers and the Mashaekh and Imams — and should not be misled by the satans by moving in the company of Polytheists, Infidels, and other false thinkers and philosophers who are like false gods and idols for their followers. He is the most unfortunate fellow who leaves Islam for the company of satans. His friends are calling him to come back to Islam but he does not listen to them. So O' group of the evil souls ! "Do you want that we should become the like of that bewildered fellow entangled in the snare of satans becoming deaf and dumb to the Word of God ?" "Nay : Never ! by the grace of God—because the right way is that what God has told us." (Tr.)

72. And that to perform the Salat and fear Him, and it is unto Him you shall be all gathered".[63]

٧٢۔ وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ؕ وَهُوَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ○

73. And it is He, Who created the heavens and the earth rightly, and the day He will say : "Be", and it will be.

٧٣۔ وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ وَيَوْمَ
يَقُوْلُ كُنْ فَيَكُوْنُ ۬ؕ

74. Verily His word is true and His is the Kingdom the day when the Trumpet shall be blown—Knower of the hidden and the open things ; and He is the All-Wise, the All-Knowing.[64]

٧٤۔ قَوْلُهُ الْحَقُّ ؕ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ؕ
عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

---

63. "We are ordered to surrender to the Lord of the Universe and worship Him alone because it is He unto Whom we will have to go for our accounts in the next world."

64. God has created the Universe and the false gods or idols or heroes have not created them. God will order the Resurrection : "Be", and it will be. On the day of Resurrection there shall be no other Ruler or King or Sovereign beside God. The ONE Absolute God shall be the sole Emperor of the Resurrection. The Trumpet for Resurrection shall be blown by His order. When God is so much powerful and wise that the whole Universe is created by Him with a lofty aim and perfect exactness and it is God who will destroy the Universe for recreation and judgment, then it is not wise to bow down before lifeless idols and misguided heroes or their statues who are nothing before God — who knows the secret and open things of mankind and the Universe, and who is the All-Wise because He is administering the Universe with mighty wisdom and who is All-Knowing because administration of the Universe, its annihilation, its recreation and resurrection of mankind is not possible without a comprehensive knowledge.

75. And remember when Abraham said to his father Azar : "Dost thou take the idols as God ?" "I see that thou and thy people are in clear error."65

76. And thus We did show Abraham the wonders of the Heavens and Earth so that he might attain to the sure sublime faith.66

٧٥۔ وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا
اٰلِهَةً ۚ اِنِّيْٓ اَرٰىكَ وَقَوْمَكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

٧٦۔ وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ
وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ○

65. Formerly Unity of God was established with strong arguments, and the ideology against Tauheed was repudiated with irrefutable reasons, and it was declared that apostasy of the Muslims was not incidental to the aspirations of the Unbelievers and Polytheists. Now the same subject is further emphasised by the narrative of Hazrat Ibraheem, the greatest Unitarian (be peace upon him). It also contains an implicit instruction to the Muslims that how they should express their abhorrence to polytheism and unbelief, and how they should sever their relations with the Polytheists, Atheists and Unbelievers, and how they should trust in One God alone and fear Him and obey him in all adverse circumstances.

The father of Hazrat Ibraheem, popularly known as Azar, was an Idolater. Hazrat Ibraheem taught him Tauheed and forbade him to take the idols as God. He variously condemned polytheism and idolatry. He said to his father that he and his people were in blank error. And what a more blatant error would be there to worship those idols which are made of stone by the idolaters themselves, and seek help from those lifeless objects. This is a great humiliation of humanity because man is the most honourable creature of God.

66. As We had expressed openly the abomination of polytheism to Abraham with lofty arguments and reasons in order to make his people acknowledge the glory of Tauheed and the abomination of idolatry and polytheism, similarly We had informed him of the profundity of the laws working behind the strong but wonderful system and administration of the heavenly and terrestrial firmament of the Universe, so that he might argue with his people for the Existence and Unity of God and against the authority of idols and all other creatures of the Universe with insight and he himself might attain to sublime certainty of sure faith. No doubt, the most perfect, fortified and excellent system of the administration of the Universe is that thing whose observation compels to recognize obviously this fact that the maker and minister of this mighty machine, the master of this huge mechanism and the defender and

protector of this tremendous workshop for thousands of years on the one and the same pattern, is certainly mighty Wise and powerful Creator whose control and possessions is so strongly surrounding the firmament that not a single part of the machinery can go out of its orbit. This great Universe cannot be the outlay of a blind Matter or dumb Nature or simply the chance product as held by the Atheists and Marxists. Even great scientists like Newton came to the conclusion after long research that there must be some Divine Hand to control the planets within their respective orbits while revolving the Sun. The electron revolves round the nucleus with a great speed. Who is that power who gives such a fast movement to the electron ? It is God — the Powerful Creator of the Solar and Atomic System, He has created the matter and potential powers of the matter. He has distributed different degrees of potential powers among the different creations. He has created the Sun, the Stars, the Moon, the Planets and all what is found in the Universe. All these creations are like mean servants performing their various functions and duties appointed by God, their absolute Owner and Master. No creation can disobey His command and cannot deviate from the path appointed for it. They are entirely subservient to God's command. Of course, Man is that creation which is given the option of choosing wrong or straight way because Man is put to trial, and the fact is that the whole Universe is created for the benefit of Man and he is created for the worship of God. All other creations are strictly bound by the set laws of the Universe, so that this workshop may not be shattered by the free wills of its units. No one has got the power to control the Sun, the Moon, the Solar System as a whole if God may create any disturbance by His order. No one can make the Sun rise before its appointed hour and no one can make it set before its fixed time. No one can bring about the Lunar or the Solar eclipses by his own free will and no one can end the eclipse before its appointed duration. The dead matter cannot do all this by itself. The dead matter has got no wisdom, no power, no sense whatsoever. The Atheists cannot prove by any argument that there is no Supernatural Power controlling the material changes of the Universe. The Marxist cannot prove that there is no external power to move the material objects. The Marxists are wrong when they say following Karl Marx, that there is no God of this great Universe. To disbelieve God is rather impossible. This is why all the Prophets have been laying stress on the Faith of Tauheed and among them Hazrat Abraham was the greatest Torch-bearer of Tauheed and he was shown the wonders of creation so that he might declare with the greatest power of conviction before his polytheistic people in particular and the humanity in general that there is no god but God, and they were wrong in holding the idols, stars and other objects equals to God or His associates. By the observation of the wonders of the Heavens and Earth his belief (Yaqin) increased and reached the pinnacle of sublime perfection, which is known as Haqqul Yaqin (حق الیقین) (Tr)

77. Then when the night outspread the shadow over him, saw he a star, said : "It is my Lord", then when it disappeared so he said: "I like not the disappearing ones."

٧٧۔ فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ
فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ○

78. Then when he saw the Moon lighting said : "It is my Lord", then when it disappeared he said : "If God will not guide me I will remain among those who are astray."

٧٨۔ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ
قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ
الضَّآلِّيْنَ ○

79. Then when he saw the Sun illumining said : "It is my Lord, this is the greatest." Then when it disappeared he said : "O my people: I am quit of that you associate."

٧٩۔ فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ
فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ○

80. "I have turned my face to Him alone Who originated the Heavens and the Earth, cutting from all, and I am not associator."[67]

٨٠۔ اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ
حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ○

---

67. When the journey of the wonders of the Heaven and Earth ended, another journey started during which the Plain of Non-existence came in the form of Night that precedes the Existence (وجود). The image of Divine Self became visible first in the form of Star then in the form of Moon, then in the form of Sun, and Hazrat Abraham passed over all these images negating them by لا (No) and completed the journey inspired by weighty arguments in favour of Tauheed. No one should doubt that Hazrat Abraham did commit 'Shirk' (شرك) as Maudoodi has put it because Hazrat Abraham was not associating any thing with God and the Holy Quran has always declared : وما كان من المشركين (and he was never of the associators) to remove the doubt generated by such Heretics as Maudoodi etc. He went on proceeding towards the destination of the Divine Self, severing and cutting from all beside the Divine Self. The journeys of the Prophets to the Divine Self are different from the journeys of the Non-prophets. (Tr)

Note : هٰذا ربّی figuratively represents an interrogative denial, or it is simply a repugnatorial sarcasm to the polytheists serving as a means of defence of the Divine Unity.

81. And his people disputed with him. He said : "Do you dispute with me about the ONENESS of God and He has brought me home ? And I fear not what you associate with Him, but that my Lord wills some affliction. The knowledge of my Lord has encompassed all things. Do you not think ?[68]

٨٠- وَحَاۤجَّهٗ قَوْمُهٗ ۭ قَالَ اَتُحَاۤجُّوْنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۭ
وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَاۤءَ رَبِّيْ شَيْـًٔا ۭ
وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۭ اَفَلَا تَتَذَكَّرُوْنَ ۝

82. And why should I fear your associates, and you do not fear this thing that you associate with Allah those objects whereof God has not sent down any authority upon you ? Now which of the two parties is entitled to the peace of heart ? Just tell if you have understanding.[69]

٨١- وَكَيْفَ اَخَافُ مَاۤ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ
اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۭ فَاَيُّ
الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

68. The people of Hazrat Ibraheem hotly disputed with him about the Unity of God. Hazrat Ibraheem said to them that they could not misguide a man whom God had shown the secrets and wonders of the Universe as a strong proof of the Unity of God, because their reasons about the authority of their idols and gods were baseless and his arguments which he achieved in his spiritual journey were unchallenged. The idolaters also said to him that he disgraced and dishonoured their idols and gods, so they thought that he would be caught by the wrath of their gods and destroyed by their curse or made mad by their supernatural powers or some afflictions might visit him for the dishonour to their lords and gods. Hazrat Ibraheem said to them that how he could fear those lifeless objects who did not possess the loss and gain of anyone, they could neither do any harm nor give any comfort to their worshippers. Hence it was sheer nonsense to fear those who do not possess their own fortunes. Of course, everyone should fear God who can send any type of misery on the people for their evil deeds and He knows best in what conditions should the servants be placed and in what circumstances calamities should be sent on them.

69. The man of unitarian faith has no reason to fear any heavenly disaster because Tauheed draws the mercy of God and provides shelter against the heavenly chastisement. The Shirk (polytheism), of course, is the cause of worldly punishment and disaster, and is the cause of everlasting chastisement in the Hereafter. So it is not I who should fear the earthly or heavenly disasters, on the contrary, it is you who should fear on account of your abominable ideas of Shirk (polytheism) that the powerful God may seize you at your polytheistic or atheistic ideologies. Naturally those people who have diverse loyalties must be scattered in mind and heart also. But a man who has perfect belief in the powerful God must be spiritually peaceful and the distracted ideas must not enter into his mind and heart. Consequently, peace of heart springs from the Faith in Tauheed, and distraction shoots out of polytheism and atheism.

83. Those who have believed and have not mixed any defectiveness (wrong) in their belief—for them is the peace of heart and they are on the straight path.[70]

٨٣- اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ
ع ١٢ ١٥ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ○ ع

70. Here Zulm (ظلم) is interpreted as Shirk (شرك) by the Holy prophet. Those men who have got pure faith of Tauheed without an atom of association (Shirk) are really peaceful and guided. They are peaceful in the world and they shall be guided to Paradize hereafter.

Note : 'Shirk' is the greatest injustice (ان الشرك لظلم عظيم).
There are different shades of 'Shirk' :

1.. Shirk fiz Zat شرك فى الذات :—Association of anything with the Self of God—to say that there are two Gods, or three Gods or more than that. This is the extreme type of 'Shirk'.

2. Shirk fis Siffat شرك فى الصفات :—Association with the attributes of God—to say that someone shares His knowledge, His Power, His Sovereignty, His Kingdom or Divinity etc. is 'Shirk' fis Sifaat or 'Shirk' in His attributes. One point should be clear in mind that God's creatures have also knowledge, power, hearing and seeing etc., God is Merciful and clement or kind. The Holy Quran says that Muhammad (صلى الله عليه وسلم) is رؤف رحيم (clement and merciful) and God is also رؤف رحيم . Man is سميع وبصير (hearer, seer) and God is Hearer and Seer. But God is Merciful, Clement, Hearer, Seer, etc., in the absolute and capital sense, while man or any other creation is merciful, clement, hearer, seer etc. in the nominal sense. It means essentially

all excellent attributes are possessed and owned by God alone and there is no partner to them. But God has cast shadows of His attributes in His creatures according to the capacities of each creature. Among all the creatures the Holy Prophet has received the greatest degree. This is why Shah Waliullah Sahib of Delhi has explained the meaning of the qualities of God which are distributed among mankind or other creatures as follows :

He says that there is no partner in the perfection of Divine knowledge. There is no partner in the perfection of Divine Mercy, Divine Kindness, Divine Hearing, Divine Seeing, Divine Sovereignty or Divine Power etc. But there is no nominal possession of Divinity (الوهيت) by any creature whatsoever. No one is الٰه (Divine)—entitled to worship. Divinity is His exclusive and special attribute. Similarly God is the Knower of the Unseen (عالم الغيب), and no one can be called or can become عالم الغيب (Knower of the Unseen). Knowledge of the Unseen is an exclusive attribute of God. Moreover, God is Omnipotent and no one can become Omnipotent. God is Omnipresent and Omniscient (حاضر و ناظر) and no one can be or can become Omnipresent and Omniscient (حاضر و ناظر). In brief, the Creatures of God are given certain qualities from the attributes of God. God is Alive, so the living quality is given to creatures. God is Knower, so the quality of knowing is given to man, etc. God is Seer, so the quality of seeing is given to man, ete. Similarly some Divine Morals as Mercifulness, Pitifulness, Clemency, Kindness, etc., are scattered among mankind, etc., through inspiration and reflection. As the Sun has scattered and distributed his light and heat, similarly the morals and virtues of God are scattered among mankind, etc. But there is a difference of real and unreal, original and non-original, absolute and nominal between God and His Creations. So a Man or Angel, etc. can be called hearer, knower, clement, kind, seer, ruler, king, powerful, wise, etc. only in the limited and nominal sense, but he cannot be called knower of the Unseen (عالم الغيب), Divine (إلٰه). Omnipresent and Omniscient (حاضر و ناظر) in the nominal sense even. Some of our misguided Muslims believe that the Holy Prophet is knower of the Unseen (عالم الغيب), or he is Omnipresent and Omniscient (حاضر و ناظر). It is wrong. It is Shrik.

3. Shirk fil Afa'l شرك فى الافعال :— Association in actions. Some of the misguided Muslims believe that the Holy Prophet or Sheikh Abdul Qadir Jeelani give them children or provisions, etc. It is wrong. It is Shirk. Some believe that they can change the fortune or bring miseries. It is wrong. It is Shirk. No one can change the luck, no one can give children or provision, no one can bring miseries, etc.. except God. The Muslims should abstain from such preposterous and polytheistic beliefs and ideas. No one is a partner to His Self, no one is a partner to His Divine Attributes, no one is a partner to His Divine Actions. (Tr.)

SECTION 10

84. And this is Our argument that We had given to Abraham against his people. We raise up the degrees of whom We will. Thy Lord is All-Wise, All-Knowing.[71]

٨٠ وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۭ نَرْفَعُ
دَرَجٰتٍ مَّنْ نَّشَاۗءُ ۭ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ○

85. And We bestowed on Abraham Isaac and Jacob[72]—We gave guidance to all—and gave guidance to Noah before them,[73] and of his children to David and Solomon and to Ayyub and Joseph and to Moses and Aaron[74]—and thus We recompense the virtuous—

٨٠ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۭ كُلًّا هَدَيْنَا ۚ وَنُوْحًا
هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ وَاَيُّوْبَ
وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○ ٧

71. God gave forceful arguments to Hazrat Ibraheem and made him prevail over his people and raised up his degrees in this world and the Hereafter by His Wisdom and Knowledge, because He knows best the potential powers of every individual and He places every thing in its proper place and person.

72. Another grace which was bestowed on Ibraheem was his great son Isaac and his great grandson Jacob. Jacob is the very Israeel who is the Father of a great Nation popularly known as Bani Israeel among which thousands of Prophets were raised up. The fact is that Prophethood was finally confined to the Children of Hazrat Ibraheem as the Holy Quran has described elsewhere.

73. Hazrat Noah is the great grand-father of Hazrat Ibraheem. As Hazrat Ibraheem is the Father of Prophets after him, similarly Hazrat Noah is the Father of human race after Adam. In other words Hazrat Noah is Adam II after the Deluge.

74. In kingdom Hazrat Daud and Hazrat Sulaiman are similar, in miseries Hazrat Ayyub and Hazrat Yusuf have special likeness, Hazrat Moosa and Hazrat Haroon are co-workers, Hazrat Moosa had prayed that his brother be made his Vazier and co-partner in his work. Similarly other pairs or groups may be considered.

86. And to Zakariyah and John and Jesus and Elias—all are righteous.

٨٦- وَزَكَرِيَّا وَيَحْيٰى وَعِيسٰى وَإِلْيَاسَ ۚ كُلٌّ مِّنَ الصّٰلِحِينَ ۝

87. And to Ismaeel and Elisha and to Jonah and to Lot—and to all of them We gave excellence upon all the beings of the worlds.[75]

٨٧- وَإِسْمٰعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِينَ ۝

88. And We gave guidance to some of their fathers and of their children and of their brothern, and We elected them and guided them to the straight path.

٨٨- وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَإِخْوَانِهِمْ ۚ وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۝

89. This is the guidance of God, on it guides whom He will of His servants.[76] And had they committed Shirk then, of course, all what they did would have been void.[77]

٨٩- ذٰلِكَ هُدَى اللّٰهِ يَهْدِي بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ۝

90. Those were the men whom We gave the Book, the Shariat and the Prophethood, then if these people (of Mecca) deny these facts, so We have entrusted these facts to a people who do not disbelieve in them.[78]

٩٠- أُولٰٓئِكَ الَّذِينَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكٰفِرِينَ ۝

75. They were given excellence over the mankind of their ages.

76. Pure Tauheed and Divine Recognition and Submission to God is that way on which He guides His elected servants and then raises up their degrees according to the capacity of each in recompense to their submission.

77. It is rehearsed unto mankind that 'Shirk' is such a heinous crime that it spoils all the deeds of a man who commits it. Not to speak of common men, if the Prophets and Chosen ONES, suppose, had committed 'Shirk' even their deeds would become void.

78. If the Idolaters of Mecca or other Unbelievers deny the Holy Quran, the Divine Shariah, the Prophethood of Muhammad (صلى الله عليه وسلم) and other Messengers, do not bother about them much, the religion of God does not depend upon them. We have appointed other nation—the Muhajireen and Ansars and their followers—to accept these things and defend and propagate them and they are the people who will not disbelieve in them and will not turn their face from the command of God and the order of the Holy Prophet.

91. Those were the men whom God had guided, so thou follow their way.[79] Thou say : "I do not ask of you any wage for on it. It is but a reminder unto the people of the world."[80]

٩١ أُولَٰٓئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ قُلْ لَّآ
ع أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ۝

79. All the Prophets are unanimous in the doctrines of Faith, Religion and the Final Aim. The basic constitution of each is one and the same. Every Prophet is bound to follow it. The Holy Prophet too is commanded to follow it. In other words it is made clear in this verse that the Way of the Holy Prophet is not fundamentally different from the Way of the past Prophets. So far as the difference in minor issues is concerned it has been usual in the past also, and if this type of difference occurs today also then there is no harm in it.

Note : The Scholars of Principles have derived this 'mas'alah' from this verse that if the Holy Prophet mention the past Shariahs about a certain matter, then it shall be obligatory on this Ummat also as an authority or pronouncement, provided the Law-giver has not partially or totally rejected it or abrogated it.

80. If you do not accept there is no loss of mine because I do not seek any type of wage or compensation from you. My compensation is with my God. However, you will be at a loss if you deny the instruction or reminding. If one does not accept, the other shall accept in this great world. The Rejector should, of course, lament for his deprivation and misfortune.

SECTION 11

92. And they recognized not God with full recognition when they said : "God has not sent down upon any man any thing."[81]

Ask : "Then who sent down the Book which Moses had brought as a Light and a Guidance for mankind, which you showed to the people putting it into parchments and many things you kept concealed, and you were taught what you knew not, you and your fathers ?"[82]

Say : "God had sent down ; then leave them plunge into their frivolities playing."[83]

۹۱۔ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ اَنْزَلَ اللّٰهُ عَلٰى
بَشَرٍ مِّنْ شَيْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ
مُوْسٰى نُوْرًا وَّهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسَ
تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا ۚ وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْٓا
اَنْتُمْ وَلَآ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ
يَلْعَبُوْنَ ○

81. This verse declares the ignorance of those who deny the Divine Revelation and Divine Message to mankind through the Prophets. The second part of the verse shows that the Jews might have uttered this folly because Hazrat Moosa is being mentioned in the question. When the Jews could say that the Idolaters were more guided than the Muslims it is no wonder if they would have totally denied the system of Divine Revelation and Prophethood in order to root out the position of Muhammad as a Prophet. God says that such persons are deprived of Divine Recognition (معرفت الٰہی). They know not that God is Sovereign and as such He sends down orders and commands through the angels upon the Prophets for mankind. They know not that God speaks to His chosen servants who are known as Prophets. In brief such people are ignorant and are deprived of God's real recognition when they say that God does not send down His Divine Revelation on any man. To deny Messengership (رسالة) and Prophethood (نبوة) is tantamount to denial of many attributes of God which is tantamount to the denial of God Himself.

82. If God does not send down anything upon man, then whereof the Holy Taurat had come with great light and knowledge which you and your fathers and the whole mankind could not get through wisdom and research. You concealed most of the facts of the Taurat and showed it to the people in papers to feel proud of your gracious position before God. Still the remnants of this grand Book show that it is not a piece of human efforts but has come from the treasuries of Divine Knowledge. No literature of the Atheists can vie with the Divine Literature. So the Atheists are also wrong when they say that there is nothing of the sort of Divine Revelation.

83. Such a grand literature and light cannot come but from the boundless Knowledge of God. If the Atheists keep silent or deny its Divine Origin, then they are unjust fellows, leave them plunging into their absurdities and frivolus researches and playing with their efforts of the imagination and cosmic games. When the time comes God will Himself tell them.

93. And this Quran is the Book which We have sent down full of blessings confirming those before it, and so that thou warn the people of Mecca and those around it.[84] And those who have faith in the Hereafter believe in it and they of their Salat are watchful.[85]

٩٢. وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِىْ
بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ؕ وَ
الَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ
عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ○

---

84. If God has not sent down anything then wherefrom this most resplendent Book — the Holy Quran — has come which is the custodian of the past Divine Literature in principle and confirms them with an unchallenged authority ? Wherefrom those historical facts have come which the Holy Quran has declared and announced so authoritatively and no human research has been able to refute them ? Whether a man, who can neither read nor write, can create such stories by his own mind ? No mortal, man or jinn, can create such a literature as the Holy Quran. So it must be accepted that there is God Who sends his Divine Message to his chosen and elected servants known as Prophets and Messengers. The Holy Quran is a Warner first to the people of Mecca, which is the root and mother of all inhabitations and is situated in the middle of East and West, and according to the Traditions of the Holy Prophet when the Earth was originated from water, the spot where the Holy Ka'aba stands, first bubbled up and the Earth outspread therefrom. The surroundings of this mother city first include the main land of Arabia, because the Arabs were the first audience, and then the whole earth or the worlds as said elsewhere : لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا

85. Those who are anxious about the life after death and believe in the Hereafter will be seeking guidance and the way to salvation. Only such persons will believe in the Divine Revelation and Prophethood and will guard their celebrations of worship as Salat etc.

94. And who is more unjust than that who forges lie against God or says: "Divine Revelation is sent down upon me," and Divine Revelation is not ever sent down upon him and that who says: "I also send down the like of that which God has sent down."[86]

And if thou seest when the wrong ones are in the agonies of death and the angels are stretching out their hands: "Give up your souls, today you will get the chastisement of disgrace, because you said on God false things and waxed proud against His verses.[87]

۹۳. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا أَوْ قَالَ
أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللّٰهُ ۗ وَلَوْ تَرٰى إِذِ الظّٰلِمُونَ فِي غَمَرٰتِ
الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوٓا أَيْدِيهِمْ ۚ أَخْرِجُوٓا
أَنْفُسَكُمُ ۗ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا
كُنْتُمْ تَقُولُونَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ
اٰيٰتِهٖ تَسْتَكْبِرُونَ ۝

86. Forged lies against God perhaps contain those things which are beneath His sublime glory e.g. ascribing partners or partner or wife or son, or denying some of His Divine Attributes, or saying that God has not sent down anything on His chosen servants — the prophets — for the guidance of mankind. Such a man is a great "Zalim"—unjust and wrong-doer. Similarly a man who makes a false claim to Prophethood or Messengership (نبوۃ ورسالۃ) is a great "Zalim" — unjust and wrong-doer. Similarly those men who boast of their proficiency in sciences and say that they can also create such literature as the Quran, are stupid and unjust of the superlative degree. Some polytheists had said : لو نشآء لقلنا مثل ھٰذا [If we had willed we would have also said like it (Quran)]. But they never said. A little sample of chastisement of such wilful and bold nonsense of the unjust and wrong-doers is given below.

87. When these unjust people will reach death they will enter into extreme pangs and severe agonies. Their souls will suffer such spiritual pains which cannot be described in words. The angels bearing Divine Wrath will come to take their souls which would be unwilling to come out of the bodies. So the wrathful angels will flog them and say very harshly, "Give up your souls which you cherished and defended so cleverly throughout your treacherous life. Today you will suffer a disgraceful chastisement for your lies which you used to forge against God and for the arrogant pride which you showed against the Divine Verses."

95. And, of course, you have come to Us one by one as We had created you upon the first time, and you have left away what goods We had given you behind your backs, and We do not see with you intercessors whom you asserted as your partners. Of course, the bond between you is broken, and begone are your claims which you made.[88]

٩٥. وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَ
تَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ
شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ
لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ○

SECTION 12

96. Allah (it is) Who splits the grain and date-stone, brings forth the living from the dead and bringer-forth the dead from the living. This is Allah, then where are you gone astray.[89]

٩٦. إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذَٰلِكُمُ اللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ○

88. "You are coming alone without any dress, without any provision, without those goods of comforts and luxuries you were so proud of; you have left all of them willy-nilly. And where are your comrades whom you thought your lovely friends in need ? We do not see them for your intercession and support. All the bonds of friendship and support in times of need and misery are perhaps broken and the bombastic claims which you made so proudly and profusely are all gone away ! "

89. Allah develops the seed into plant and the plant into tree, and Allah has absolute control over life and death of every thing in the Universe. Then it is a great folly to leave Allah and turn towards ordinary creatures of God. There is none in the Universe to perform the said functions except the great God.

97. The Cleaver of the day-light, and He has made the night for a repose and the Sun and Moon for a reckoning. That is the measure determined by the All-Mighty, All-Knowing.

٩٧- فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَ
الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ○

98. And it is He Who has made for you the stars that you may find the ways by them in the shadows of land and sea. Of course, We have explicitly mentioned the clues for a people who know.[90]

٩٨- وَهُوَ الَّذِىْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِىْ
ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُوْنَ ○

99. And it is He Who has created you all from one person,[91] then one is abode for you and the other repository. Or course, We have rehearsed explicitly the clues unto the people who think.[92]

٩٩- وَهُوَ الَّذِىْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ
مُسْتَوْدَعٌ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ○

---

90. It is God who breaks the day and brings light to mankind. It is God who has created the Sun and the Moon with exact measuring for the purpose of reckoning and thousands of years have passed but there is no mistake or variation in their movements. He has created the Stars to know the direction and find the ways in the darkness of land and sea either directly or through magnetic compass, etc. These are ample signs of Tauheed in these facts for those people who have got the light of knowledge.

91. From one person — from Hazrat Adam (be peace on him).

92. Hazrat Shah Sahib says : "First he is reposed within the stomach of the mother that he may absorb the effects of the world gradually, then comes to stay in the world, afterwards he will be reposed to the grave that he may absorb the effects of the Hereafter gradually, then he will go to the Paradize or the Hell to dwell therein." (Mozihul Quran)

100. And it is He who sent down from the sky water, then brought forth We thereby every thing growing, then brought forth out of it greens from which We bring forth the grains, one climbing upon the other, and of the date-plam spathe buches of fruit bent down, and the gardens of grapes and olives and pomegranates like and unlike. Look upon the fruit of each tree when it fructifies and on its ripening! There are signs in these things for the believing people.[93]

وَهُوَ الَّذِیْ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ج فَاَخْرَجْنَا بِهٖ
نَبَاتَ كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا
مُّتَرَاكِبًا ج وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّ
جَنّٰتٍ مِّنْ اَعْنَابٍ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا وَّ
غَيْرَ مُتَشَابِهٍ ط اُنْظُرُوْآ اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ط
اِنَّ فِیْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

93. The Atmosphere, the Hydrosphere, the Lithosphere, the whole Cosmos is in the powerful control of God. He sends down the rains, and no one else, for the growth of all kinds of vegetation in the Earth. The botanical phenomena reveal that God is very wise and merciful for mankind that He has created different types of vegetation for the benefit of man. The whole process of creation and growth from the seed to the full bloom is wonderful. Even the great scientists are compelled to

believe in Divine Beauty and Divine Wisdom whose manifestations in this particular world of botany are so marvellous and wide-spread that only a small fraction of this field could be researched so far. If some rational being like man come to this Earth from some other place in the space where the botanical process from seed to full tree is not at work and he is told that this great mango tree is the result of this small mangostone he will not believe. The process from seed to the harvest has become so common for an earthly man that it does not look strange and wonderful, otherwise the whole process of the botanical phenomena is really wonderfully amazing and shows the marvellous wisdom of the Creator. If a small seed-stone can become a huge tree in this material world, a small sincere action can also grow into a huge tree in the Hereafter. If a dead seed-stone can be revived by God and made to grow into a full tree bearing hundreds of fruits, why not a dead man can be revived from the grave by means of some heavenly rains bearing the fruits of their actions which are embedded in their souls. Verily in the botanical creation and growth are signs for those who believe in their Creator and the Next Life. When God has created so many sweet fruits for mankind, and all sorts of provisions for the sustenance and maintenance of our material life, He must have created provisions for the sustenance and perfection of our spiritual life. The material rains from the Sky has been the source of our material provisions. Surely the spiritual rains from the heaven is the source of our spiritual provisions. When He has created so many stars to know the way in the darkness of land and sea, He must have also created so many stars in the darkness of Kufr and Shirk and in the darkness of sins and crimes, errors and transgressions. When God grows the seed into a full tree, He must have managed to grow the seed of God's recognition scattered in the hearts of mankind by means of the spiritual rains from heaven. When God can revive the dead earth by means of the material rsins from the sky He can also revive a dead nation by meanes of the spiritual rains from the heaven. When God has provided for our Repository and for our Abode concerning this life, He must have also provided for our Repository and for our Abode concerning that life and in a greater degree. As we recognize God by His actions which others are unable to do, similarly we can test the Word of God on this criterion i.e. as no one can create the sun, the moon and the stars, similarly no one can produce the Quran.

As the Pagan Arabs were wrong when they said they could also say such literature as the Quran, similarly the modern critics are wrong when they say that the Quran is the Word of Muhammad (صلی اللہ علیہ وسلم). As the actions of God are beyond the power of man, similarly the Word of God is beyond the capacity of man. In brief this section has made clear all those points, which were raised in the previous section, by describing the Divine Attributes and Divine Actions of God.

101. And they ascribe unto God as associates, the Jinn, although He has created them, and they model for him sons and daughters out of ignorance. He is Pure and very far away from those things which these people describe.[94]

١٠١. وَجَعَلُوا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ
وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ۝ ع

SECTION 13

102. The Maker on a new manner of the Heavens and Earth.[95] How can be a son to Him, although He has no woman. And He has made everything, and He is Aware of all things.[96]

١٠٢. بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّلَمْ تَكُنْ
لَّهٗ صَاحِبَةٌ ؕ وَخَلَقَ كُلَّ شَیْءٍ ۚ وَهُوَ بِكُلِّ شَیْءٍ عَلِيْمٌ ۝

94. In spite of all these clear Attributes and Actions of God, which are described in the previous verse and which clearly prove that no one should be called for help beside God, these people still ascribe partners unto God. They think that the Jinn can help them in different matters and can protect them from miseries and can foretell about their luck. Most of them worship the Jinn although God has created them. Most of the people have devised sons and daughters of God like the pagan Arabs or the Jews and Christians and Hindoos. But they are ignorant and say all such absurd things in ignorance or out of ignorance. They know not that His Self is highly exalted and is absolutely pure from all these rubbish imputations of the ignorant people.

95. When God made the Heavens and Earth without a model and without the help of instruments and without the help of any body on a wondrous pattern, then He has no need to seek the help of associates or the support of sons and grandsons today.

96. It is strange that the people devise sons for God without a consort. Even the Christians cannot dare say that Mary is the wife of God, though they believe that Jesus is the son of God. When this is not the case then how that child, who is born of Mary's body, became the son of God ? Other children of the world are also created by God from the bodies of their mothers and those children are not called the progeny of God. The difference between the methods of creation — that Jesus was created only by the breath of Gabraeel without the habitual means and other children come into this world under natural laws does not involve the problem of fatherhood or sonship. Whether causes and effects or miracles — all are created by God, and He knows best how and when and where a certain thing should be created.

103. This very Allah is your Lord, there is no god but He, Creator of every thing, so worship Him alone, and He is Guardian over everything.[97]

104. When eyes cannot find Him and He can find the eyes, and He is Extremely Subtle and All-Aware.[98]

105. Unto you have come sights from your Lord, then whoso sees it is for him, and whoso is sightless it is to his own loss. And I am not a watcher over you.[99]

١٠٢- ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ○

١٠٣- لَا تُدْرِكُهُ الْاَبْصَارُ ۡ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ○

١٠٤- قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۭ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ○

---

97. God should be worshipped because due to the aforementioned attributes, He is by Himself entitled to worship and adoration, and because He is the guardian over all creatures and creations.

98. Hazrat Shah Sahib says : "There is not such power in the eye that it can see Him, but if He Himself shows Himself, because He is extremely subtle." (Mozihul Quran)

Note : There is difference between vision (رویت) and comprehension (ادراک واحاطہ). In the Hereafter there will be sight and not comprehension. God is Unlimited and the eyes cannot encircle or circumvent or comprehend the Unlimited Being because the eyes are themselves limited and have limited field of vision. Consequently vision is possible and comprehension is not possible even Hereafter. The Holy Prophet in Mairaj had enjoyed 'Vision' and had not experienced 'Comprehension'. But God has had encircled all visions and the objects of vision. Thus لطیف shall be connected with لاتدرکہ and خبیر shall be connected with وھویدرک .

99. Though God is not seen by our naked eyes yet there are ample sight proofs around us to observe the Divine sightliness. One who sees with his eyes open will find God, and who kept blind to the sightly signs he will surely be at a loss. I cannot forcibly open the eyes for observation.

106. And thus variously We bring home Our verses, and that they may say: "Thou has learnt from some body" and that We may explain it for men of understanding.[100]

١٠٥. وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَ
لِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ۝

107. Thou follow that which is revealed unto thee from thy Lord, there is no god but He, and turn thy face from the associators.

١٠٦. اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَ
اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ۝

108. And if God had willed they would have not committed Shirk, and We have not appointed thee keeper over them, and neither art thee their warder.[101]

١٠٧. وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ؕ وَمَا جَعَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۚ
وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝

100. We have described Our verses in the Holy Quran in a very impressive style and versatile manner so that you may communicate them to mankind and they may divide into two groups according to their capacities—one group may say that how an Ummi, who can neither read nor write, can produce such profound knowledge and extraordinary literature ? Certainly he has learnt these things from some one in secret and then rendered it into this language. But the other group, wise and honest, will not be misled by the satans and will recognize the fact that God has sent this knowledge through the Prophet. In other words men of understanding believe in the Quran as the word of God. The ignorant say it is the word of Muhammad (صلی اللہ علیہ وسلم).

101. The Holy Prophet is advised to turn away from the associators and the rejectors if they do not give up their refractory attitude. If they do not believe, others will believe, so he should continue to deliver what is revealed from God and adhere to the Divine Revelation with perseverance. He is not held responsible for their actions.

109. And ye people do not abuse those whom they worship beside God that they will begin to revile Allah discourteously without knowing.

And thus We have decorated in the sight of every sect their deeds, then they all will have to reach their Lord, then He will tell them what they did.[102]

١٠٩. وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۝

102. Man is generally enraged when he is rejected, or when the audience say that he is a liar. The Muslims are advised to be conscious of their great mission of propagating Tauheed amongst the Polytheists and Atheists. They are also advised to be balanced while negating the gods beside God. They should not abuse the gods and heroes of the polytheists and atheists, but use a fine language in nullifying their authority and power before God. This verse does not mean that the Muslims should not attack the authority of gods and idols and heroes to whom their devotees have given the position of God. The abusing language is forbidden, the refuting expressions are not forbidden, lest the reciprocal abuses may start and the Unbelievers may further increase in their kufr by reviling God in retaliation and ignorance. So why should the Muslims become the cause of their further error and unbelief ? Here it is told that negation of a certain wrong ideology, creed or religion on the basis of rational arguments and wise reasons is one thing and the abusing of their gods, leaders and heroes is another. The former is allowed, the latter is not permitted. Islam preaches a very high standard of propagation and Tabligh and debating. The Holy Quran has never permitted to be immoral and discourteous. This world is a world of examination. Here every sect and group prides in his ideology and manners. This is the scheme of God to test the wisdom of man. When the whole mankind will be present before God Hereafter and the facts will become crystal clear then the people will know the reality of their ideologies and deeds, which they cherished so dearly in the world.

110. And they swear by God with stress that if some Sign comes to them they will definitely believe in it. Thou say : "The Signs are alone with God, and ye Muslims : how do you realize that when those Signs come to them they will surely believe? "[103]

111. And We will turn about their hearts and their eyes as they did not believe in those signs the first time, and We will leave them in their haughtiness wandering astray.[104]

١٠٨۔ وَأَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ
لَّيُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا
يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ○

١١١۔ وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ
ع ١٣ ١٠ ١٩ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○ ع

---

103. Some of the Unbelievers said that if the Mount Safa were transmuted into gold they would embrace Islam. The Muslims who had a great passion for the guidance of mankind also thought that perhaps those Unbelivers would become Muslims if their demand was fulfilled. God said, "Ye Muslims ! You do not know them. I know them. They are so hard in their hearts that they will not believe if the Mount Safa is instantly transformed into gold. Then according to Divine Sunnah they will be destroyed soon. So how do you realize it?"

104. Hazrat Shah Sahib says: "Whom God gives guidance they accept the Truth the first time as soon as they hear with justice, and whoso becomes refractory in the beginning if he sees some sign, he at once makes a fraud. The Pharoah saw so many signs but he did not embrace Eman on Hazrat Moosa." The modern thinkers and scientists also resort to fraudulent interpretation to the natural signs in the form of earthquakes, storms etc. which occur as a chastisement from heaven for the unbelief and heinous crimes of men. Thus the hearts and eyes of the Rejectors are turned about and they become impervious to Truth.

SECTION 14

112. And if We send down angels on them and the dead may talk with them and We bring evereything to life before them, even then these people will not believe but that God will, but most of them are ignorant.[105]

۱۱۲- وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى
الجزء ۸ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا
اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ○

113. And thus We appointed for every Prophet enemy, the wicked men and jinn, who teach one another gilded talks to delude. And if thy Lord willed, they would not do this work, so thou leave them to their falsehood.[106]

۱۱۳- وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ
وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا
وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ○

105. Even if they are shown such great signs as given in the verse they will not believe but make some fraudulent explanation and humbug for self-satisfaction. Most of them are ignorant. They do not differentiate between the will and pleasure of God. God is pleased with Eman and is displeased with Kufr. And the will of God demands a test which tends to the success of some and the failure of others. Some believe and others disbelieve. Some become the friends of the prophet and others become their avowed enemies. This is the scheme of the Divine will.

106. The Divine Scheme of the Universe demands that the forces of evil and the forces of goodness should both exist and none of the two should be completely exterminated till the system of the Universe is to be maintained, hence the Vice and Virtue, Error and Guidance have always been at daggers drawn with each other. As these idolaters, polytheists and unbelievers are teasing you by their absurd demand and are betraying the people with their treacherous plans, similarly the Satanic forces had always been working against the Divine Messengers in the past in order to deviate them from the path of Turth and break down their lofty movement and fail them in their noble mission. For this purpose alone the devils of humankind and the devils of jinn co-operate with each other and teach one another talks of deceit and delusion in a treacherous way. They gild the pills so that the people may be ea slly deceived and snared. This freedom is given to them to test the people whether they incline to falsehood or accept the truth in order to fulfil the scheme of the Universe. As such the prophet is advised not to feel much sorrowful at their disruptive activities and the mischievous propaganda of the Enemies of Allah. Resign yourself to God and leave their matter to Him. He will Himself see their forgery they are making against the Religion of Islam and the Divine Revelation.

۱۱۳ وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ○

114. And that the hearts of those who do not believe in the Hereafter may incline to those gilded talks and they may also be pleased with it and go on doing the bad deeds which they are doing.[107]

107. The satans teach each other gilded talks of delusion so that those people who are drowned into the lusts of this transitory world and do not believe in the permanent other world may heed to those delusive speeches and accept them from the acceptance of heart, and merge into the wordly lusts more and more, and fall in the ranks of the satans, and fall into the deep pit of error, and fall under the displeasure of God never to revert to the guided course of God's good pleasure.

115. So should I make now any other as judge beside God though He sent down to you the Book distinctly clear, and those whom We have given the Book know that it is sent down from thy Lord truly, so be not thou of the doubters.

116. And the word of thy Lord is perfect in truth and justice. No one is the changer of His Word, and He is the Hearer, Knower.[108]

۱۱۵- أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ
الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ
مِنَ الْمُمْتَرِينَ ○
۱۱۶- وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ
لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

---

108. Only the ignorant and misbelievers can pay heed to the specious and plausible speeches of the men-devils and the jinn-devils. Is it possible for the prophet and his followers, who have accepted God as the Supreme Sovereign and the Sole Judge in all their affairs, to listen to the greasy talks of anyone leaving God aside ? Or is it conceivable that they will bow down before the decree of a Non-God (غير الله)? God forbid ! It is never possible, because they have received from God a perfect and miraculous Book which contains the necessary details and explanation of all fundamental principles and important souvenirs; and the Jews and Chirtians also know well on the basis of tidings in their Books that the Holy Quran is indeed sent down from God. Its tidings are all true, its laws are moderare and just and no one has the power to change them. In the presence of such a grand Book and the perfect and guarded Laws, how a Muslim can fall prey to the satanic insinuations, diabolical inspirations, fallacies of mind and reason and the betraying conjectures, particularly when he knows that God, whom the Muslims have recognized as the Supreme Sovereign and whose Book has been accepted as the final constitution and authority, knows the talents of all human beings and hears their demands made by their internal talents and knows well those conditons and circumstances which will take place in time and space and knows well what Laws should be given to mankind best suited to those conditions and circumstances in time and space. When the Laws of God possess a universal character and application then the Muslims of today also need not listen to the conflicting ideas of the modern thinkers in the presence of the perfectly just and truthful teachings of the Holy Quran. This fact is more clarified in the next verse.

117. If thou obeyest most of those people who are in the world, they will diverge thee from the path of God. They all follow but their own idea and they all only but conjecture.[109]

118. Thy Lord very well knows who goes astray from His path and He very well knows those who are on His path.

١١٧- وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ○

١١٨- إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

109. "During the days of the Holy Prophet the ideas of the Greek Philosophers and the preposterous beliefs of the Jews and Christians were largely prevalent in a greater part of the Roman Empire, the Persian Empire and the Arabian Peninsula. The people were possessed of various types of polytheism and idolatery. Similarly other parts of the world were governed by ideas of ignorance. Today also the majority of the world population is away from Divine Ideology and Divine Thoughts. The Divine Religions are distorted and perverted and many new ideologies have been propounded by the philosophers and thinkers who are far away from Divine Wisdom and Divine Knowledge. Machiavellism, Hegalian and Kantian Idealism, Marxism — Leninism, Socialism, Communism. Anarchism, Gandhian Philosophy,

Hitlerism or Nazism, Totalitarianism, Transcendantalism, Metaphysics, and other philosophies and ideologies of today are away from the Divine Knowledge and Divine Revelation. Millions and millions of men are blindly following these ideologies and they are heedless of God's brilliant instructions and directions. So not only during the days of the Holy Prophet but also during these days of science and philosophy, constitution and research, the majority of mankind are away from the path of God. If these ideologies are adopted the path of God shall be missed. These ideologies figuratively represent the conflicting tendencies of misguided minds. They appear as the compendium of conjectures, complications, incomplete truths, imperfect researches, decorated contradictions and paradoxes. Aristotle and Plato, the famous Greek Philosophers, who are admired and adored by all European thinkers (and the fact is that a major portion of European philosophy is made of their debris) could not reach the perfect truth. They could reach a portion of Truth in some branches and were entirely devious in many branches of knowledge especially those having some relation with the Divine Realities. Imperfect truth is not enough for human guidance and some times very dangerous. Every creed, every philosophy, every ideology has some truth, otherwise it cannot survive long, but some truth cannot guide man, and this is the main reason of sending Prophets to humanity, because the Prophets are inspired by Divine Revelation and the Divine Revelation is possessed of absolute truth. Beyond Divine Revelation there is no perfect truth and full justice. This is why the European Philosophers have been evolving new theories and new systems and denouncing totally or partially what is past. Karl Marx, the father of modern atheists, denounced everything of the knowledge and has been following the mixture of wrong and right or simply what is wrong. So the Muslims of the whole world are advised indirectly through an address to the Holy Prophet that they should never listen to the so-called thinkers and philosophers who are closed in the dark hut of their conjectures and confusions and they do not find any recourse to come out of it." (Tr) Hazrat Shah Sahib says : "These several verses were sent down at the objection of the Unbelievers who said that the Muslims ate the animal which they slaughtered by their own hands and did not eat that was killed by God. So God says that such things of deception and decoration are taught by the Satans. Command does not lie with Wisdom. Command is God's alone. In the coming verses it is clarified that the killer in both cases is God alone (whether the animal is slaughtered by man according to the command of God or the animal dies a natural death), but God's name has a blessing, the animal that is slaughtered in God's name is Halal and which died without it (a natural death) is Haram". (Mozihul Quran).

119. Eat then of that animal over which the Name of Allah is pronounced if you have belief in His commands.[110]

۱۱۹- فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِآيَاتِهِ
مُؤْمِنِينَ ○

120. And why would you not eat of the animal over which Allah's Name has been pronounced and He has explained clearly what He has forbidden you but that you are compelled to its eating. And many men lead astray by deception at their ideas without knowledge. Verily thy Lord knows very well the transgressors.[111]

۱۲۰- وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ
فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ
وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ○

---

110. When you have recognized the Prophethood of Muhammad (صلی اللہ علیہ وسلم) and accepted the truth of the Holy Quran and entirely surrendered to His commands, so the acceptance of all the off-shoots and details is inevitable. If the acceptance of every principle and offshoot may depend upon our rational speculations, there will be no need of Divine Revelation and Prophethood.

111. With the exception of the state of compulsion and constraint the unlawful things have been explained in detail. The detail of those forbidden things does not consist of that animal which is sacrificed in the name of Allah. Then there is no reason to avoid it. The opponents wanted to mislead the common Muslims by making this false assertion that the Muslims were strange fellows to abstain from those animals which were killed by God and freely ate the animals which were killed by themselves. According to the idea of those critics the Muslims were doing some thing wrong to God and to themselves by eating of the sacrificed animal and abstaining from the one which died a natural death. They do not know that the fundamental idea of the Muslims is that God is the Creator and the Killer of every creature directly or indirectly. So as there are two kinds of His created things — some we like and some we dislike — similarly there are two kinds of His killed things — some we like and some we dislike. For example an animal which dies a natural death and its blood is absorbed in the flesh, becomes injurious to the health of mankind, and good nature detests it. But an animal which is sacrificed in the name of Allah, though it is also killed by God, Who laid death on it through the agency of the cutter, yet the operation of sacrifice in the name of God purified the flesh of the animal. So the man who says that both are the same is a transgressor, who misleads the people by fallacious arguments.

121. And leave the open sin and the hidden. Those men who do sin will be punished nearby for what they had been doing of perpetual guilt.[112]

١٢١. وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ ۭ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ
الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ۝

122. And eat not of that over which Allah's Name is not taken and this eating is sin, and the satans whisper into the hearts of their comrades so that they should dispute with you, and if you obey them you will too become associators.[113]

١٢٢. وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ
لَفِسْقٌ ۭ وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰۗـِٕــهِمْ
لِيُجَادِلُوْكُمْ ۚ وَاِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ۝

SECTION 15

123. Why, can he who was dead then We quickened him and gave him light, walks therewith among the people, equal to that whose condition is that he is lying in the shadows whence he cannot come forth. Thus is made decorated (seemly) in the sight of the Unbelievers what they do.[114]

١٢٣. اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ
بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ
مِّنْهَا ۭ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ۝

112. "At the misleading of the Unbelievers neither act in the open, nor doubt in the heart". (Mozihul Quran)

113. Hazrat Shah Sahib says : "Shirk is not merely this that one worships beside God, but Shirk is in order too that one may obey other beside God" i.e. that a man may leave what is Lawful and Unlawful in Shariat and follow merely his own likings and unlikings like the People of the Book who had left the Divine Revelation and begun to follow their Scholars and Recluses in matters of Halal and Haram. What their Scholars and Recluses declared as Lawful they accepted and what they declared as Unlawful they accepted without a reference to the Divine Book.

114. Formerly it was described that the satans inspire their comrades with provocation against the Muslims, so that they may deceive them by their specious and gilded talks, and wrangle with the Muslims and dispute with them unreasonably and treacherously, and corrupt their ideas with sneaking whisperings, and thus deviate them from the path of Islam. Here it is told that the Unbelievers should banish this hope from their hearts because a real Muslim (who was sometimes dead in spirit but afterwards given a spiritual life and endowed with the brilliant light of Eman and guidance walking among the people with it peacefully and without any fear of stumbling and deviating) cannot be captivated by the satanic seductions like those men who are groping in darkness and they find no way to come forth from that darkness, because they are never disllusioned and ever considering the darkness as light (just as the modern nations of today in the East and West).

124. And thus have We placed in every town the ringleaders of the sinners that they should devise there, and they devise not but against their own selves and do not understand.[115]

١٢٤۔ وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا
فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ○

125. And when there comes to them a verse, they say : "We will never believe until we are given like what is given to Allah's Messengers". Allah very well knows that occasion where to send His messages. And soon there shall befall the sinners humiliation with God and severe chastisement for that they devised.[116]

١٢٥۔ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا
أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ
شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ○

---

115. Not only the Meccan magnates today, but always the ringleaders of the Unbelievers have devised and plotted so that the masses might not yield submission to the Prophets and become their followers, as Pharaoh saw the miracle yet brought a device to the people that Moses wanted to seize the kingdom by force of magic. But the devices of the Devisers do not affect the true Believers by the grace of God. These Devisers only harm themselves by their treacherous devices in both the worlds but they do not understand it at that time.

116. One of the examples of their cunning devices is that whenever some sign of truthfulness of the Prophets came down they said that they did not know such signs and arguments, they could only believe when the angels came down on them and rehearsed unto them the message of God like the Messengers or else God should come before them and deliver His message (Surat Furqan, Verse 21) or some other miracles should be given to them as they were given to the Prophets and Messengers in the past. In other words they wanted to be endowed with Prophethood or at least share it. God knows well who is entitled to such a sublime rank as Prophethood and who can bear the burden of this lofty trust. Prophethood cannot be acquired by means of prayer, penances, wealth or worldly status, nor such a supreme and delicate duty can be assigned to the common men. They should not expect such a glory but wait for severe results of their insidious plans and cunning devices in the form of grievous torments and humiliation.

126. So whomsoever God wills to guide He opens his breast for the acceptance of Islam, and whomsoever He wills to lead astray He makes his breast narrow — very extremely narrow, as if perforce it climbs to heavens.[117] Thus God shall cast abomination (chastisement) upon those who do not believe.[118]

١٢٦. فَمَن يُرِدِ اللّٰهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۚ
وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذٰلِكَ يَجْعَلُ
اللّٰهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ○

---

117. This is the internal condition of a Kafir. He wants to reach the celestial heights but due to Kufr he cannot. So he is troubled and he feels great narrowness in his heart. And he tries again and again and uses his internal force to fly into the ecstacies of noble thoughts but in vain. He is just like a bird closed in a tomb without an opening. It desires to fly out of the tomb but finds no way out. It makes great efforts and flies from one corner to the other, upward and downward, east and west but in vain. Similarly the Unbelievers are surrounded by the closet of their wayward ideas and they do not find any recourse to the healthy and spacious atmosphere of peaceful realities. This is verily the condition of the Western philosophers and thinkers. (Tr)

118. This is a very severe punishment to the inner soul of an individual who is extremely glutted with distracted and tormenting ideas, but despite strenuous efforts does not find a liberation. It is a mental torture, an anguish of the heart and soul, a dejection of the spirit, a depravation of wisdom, a misfortune, a deprivation, a grievous chastisement de profundis. This is the interpretation of the word رجس according to Shaikhul Hind, the Prisoner of Malta. This narrowness of the breast shall be transformed into chastisement Hereafter. Hazrat Abdul Rahmam bin Zaid bin Aslam has interpreted رجس as chastisement. But according to Hazrat Ibne Abbas رجس here means Satan, perhaps because رجس means unholy and who would be more unholy than Satan ? It means as the breast of the Unbelievers is narrowed, similarly Satan is set upon them and they become impervious to Truth.

And Hazrat Shah Sahib says : "It was told above that the Unbelievers swear on strong oath that they will believe only if thay see a Sign. Now it is told that 'if We do not give Eman, how will then they believe'. After this the devices of making the dead as Halal were described. Now an answer to their devices is given that whose wisdom leads him to be adamant in denial—at the sight of some Sign or Argument he resorts to some insidious interpretation or humbug so it is the mark of error ; and whose wisdom leads to justice and submission it is the mark of guidance. These Unbelievers have the marks of error, no Sign will affect them." (Mozihul Quran)

127. And this is the path of thy Lord — straight. We have clarified the signs for the observers.[119]

١٢٦۔ وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ۞

119. Submission to God's command and negation of wisdom's (wrong) interpretation is the straight path. It means whenever the pronouncement of wisdom is against the Divine Commandment, it will be rejected in the presence of Divine Order It does not mean that Kitab and Sunnah are incompatible with wisdom. The Kitab and Sunnah are in conformity with reason and wisdom but the fact is that the wisdom of every man does not understand the hidden reasons and secrets of the Divine Commands. Sometimes it appears to a superficial wisdom that certain order of Kitab and Sunnah is against reason and so a sincere Muslim is puzzled what to do. In this situation the pronouncement of wisdom should be set aside and God's order should be followed. At the same time the orders and commands of God should be followed with wisdom. The wisdom should be subordinated to Divine Revelation but the Divine Revelation should not be subordinated to wisdom. This is the straight path. If wisdom alone could suffice there was no need of Prophethood (نبوّة) and Divine Revelation (وحی الٰہی). If there is no sunshine the eye cannot see the objects. Similarly if there is no light of Prophethood and Divine Revelation the naked wisdom cannot be able to observe the facts. This is why the Western Thinkers and Philosophers have been groping in darkness and they have never reached the Reality. Hence a Muslim should adhere to Kitab and Sunnah in all walks of life. God is Sovereign and Wisdom is not Sovereign. (Tr)

128. For them alone is the house of peace with their Lord, and He is their Helper on account of their deeds.

129. The day when He will gather them all together, say: "O crowd of Jinn! You made many a man your subservient." And their clients from among mankind will say: "O our Lord! We had profited each of the other, and we reached our that promise which Thou had appointed for us." God will say: "The Fire is your Home, you will be dwelling therein but when God will." Of course, thy Lord is All-Wise, All-Knowing.[120]

١٢٨ لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا
كَانُوْا يَعْمَلُوْنَ ○

١٢٩ وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا يٰمَعْشَرَ الْجِنِّ قَدِ
اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ
الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ اَجَلَنَا
الَّذِيْٓ اَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا
مَا شَآءَ اللّٰهُ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ○

---

120. This verse shows that no one is authorized by God to become the determinate sovereign of mankind and receive obedience from them. The Jinn who became the sovereign and masters of mankind and received obedience, adoration and sacrifices from their devotees and thus virtually gained the status of divinity shall be taken to task by God in the Hereafter. Similarly other satans or jinn who led astray mankind from the path of God and made them their loyal servants shall be qusetioned about their authority. The pagan Arabs sought help from the Jinn in miseries and whenever they stayed in some jungle or mountain valley they said that they had come under the shelter of the jinn of that region and by this action of man they became more proud and arrogant and thus tried to share the authority of God. Ibne Kathir has related many traditions about this custom of the pagan Arabs. Surah jinn describes this polytheistic belief of the pagan Arabs. The Hindus of India also seek help from the satans among the Jinn. Moreover, the idols and statues who are worshipped by the polytheists and Idolaters are none but satans. The Idolaters will say in the Hereafter that they did not worship the jinn but had made some sort of contract in the life of the world before death for sake of mutual benefits. But this lame and foolish excuse will be turned down and they will be condemned for their false pretences and as a final judgment they will be said that the Fire of the Hell will be the dwelling place for the adored and the adorers. They will dwell therein for ever but that God willed. Verily God is All-Wise and All-Knowing. He knows the nature of the crime of polytheism and has appointed everlasting punishment justly and wisely for this heinous crime and described His Will in the Holy Quran that He will not forgive polytheism. It means the punishment of the criminals is subject to the Will of God and not something compulsory on God. He may pardon the punishment if He will, He may diminish the punishment if He will, He may curtail the punishment period if He will, He is powrful over everything, but He is Wise also. So He does not do anything unwisely. He has already mentioned His Will in the Holy Quran that He will not pardon polytheism and association.

130. And thus We will join the sinners, the ones with others, on the basis of their deeds.[121]

١٣٠. وَكَذٰلِكَ نُوَلِّىْ بَعْضَ الظّٰلِمِيْنَ بَعْضًاۢ بِمَا كَانُوْا
يَكْسِبُوْنَ ۝ ع

121. The criminals of the same crime shall be grouped together in various classes of the Hell according to the nature of crime. God says that the Hypocrites shall be put in the lowest bottom of the Hell. It means there are different classes for different criminals as we see in this world. The world by friendship of the criminals is cheering to the criminals but the friendship of the Hell will be a gloomy and dreary phenomenon because of mutual condemnation and exchange of traducing and biting remarks.

SECTION 16

131. " O crowd of jinn and men : Did there not come to you Messengers from amongst you rehearsing unto you My commands and warning you of this very day of yours? "122

They will say: " We heve admitted our sin." And the life of the world deceived them123 and they became convinced of this fact that they were kafirs.124

١٣٠. يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○

---

122. The arrogance of the evil jinn and evil men was described above. Their absurd excuse was quoted. Here it is told that the lame excuse and the false pretexts of the followers of the evil jinn are not worth hearing. They are all absurd and baseless. God's argument is established in the world, which they will have also to admit in the Hereafter. Here the address is general to the jinn and men both and not separate. It is established by the well-known scholars that Prophets are not raised up from among the jinn because their spiritual talents are lower than those of mankind. The Holy Quran says ; وما ارسلنا من قبلك الا رجالاً نوحي اليهم من اهل القرى [And We did not send Messengers before thee but they were all men to whom We revealed and they were used to be the inhabitants of the towns (and not villages] (Surah Yusuf, Verse 109). This Verse of Surah Yusuf proves that Divine Message is always placed among men and not jinn. The jinn are ordered to follow the Prophets from mankind. The jinn are not the symbols of evil spirits as Abdullah Yusuf Ali has said and neither they are the rural population of mankind as Sir Sayyed has put it. The jinn are a separate creation of God and they are made of fire as men are made of clay. They are made subservient to mankind in mundane and religious mattes according to the Quran and Traditions. The angels are not made Messengers for mankind because the man cannot tolerate the original appearance of an angel. And if they were sent in the form and shape of mankind it would be an illusion. Similarly the jinn could not be made messengers for mankind because his original shape and figure is also awful and not amiable for mankind, and if the jinn were sent in the shape and figure of man there would be the same illusion as in the case of angels. The men, however, could be sent to the jinn because the jinn do not feel any awful difficulty to associate with men, and nor the appearance of man is intolerable for the jinn. On the other side the Prophets are given so much spiritual powers that the awful appearance of the jinn does not terrify them.

123. The luxuries and lusts of the world made them totally heedless of the Hereafter. They never thought that one day they would have to appear before God, who is the Real Sovereign and shall take the accounts of the world.

124. It was described before that the Unbelievers will first deny their unbelief (Kufr) but afterwards God will make them admit by device.

132. This is because thy Lord is not the destroyer of towns at their wrong and the the people thereof are unaware.

۱۳۲۔ ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ
اَهْلُهَا غٰفِلُوْنَ ○

133. And for everyone are degrees of their deeds, and thy Lord is never unaware of their works.[125]

۱۳۳۔ وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُوْنَ ○

134. And thy Lord is Care-free, Merciful; if He will He may take you off and establish after you whom He will, as He produced you from the seed of other people.

۱۳۴۔ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ
مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ○

135. The thing you are promised will definitely come and you can not frustrate.[126]

۱۳۵۔ اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

125. God does not seize and destroy the people at their wrong and unjust deeds without warning and informing. So He sent Messengers and Warners to reveal clearly to mankind and jinn the results of their Faith and Deeds. Everyone shall be dealt with according to the degrees of actions and faith (Eman).

126. God has established His argument against mankind and jinn all—by sending His Messengers and Warners. If you do not submit and follow the straight path then God is Independent of all creations and He has no care for you. If He will He can remove you from this world and bring another people in your place, who will be loyal and obedient. It is not difficult for God to replace a better nation for a worse people. When He can create posterities from the seed of ancestors, He can also create other people to serve Him. God's work is never finished by the evil efforts of wicked people or evil satans. If one generation does not serve, He produces another generation for the service of Islam. But the wicked persons should know that they will not be left at large deceiving and betraying the creation of God. They cannot run away from Divine seizure and seek the shelter of anyone beside God. No one can frustrate the execution of the Divine Will.

136. Thou say: "O people! Do your work at your place, I also do my work, so soon you will know who gets the Home of the Ultima. Certainly the unjust will not succeed."[127]

137. And they appointed to God of His created tillage and cattle a portion then said: "This portion is for God—in their idea—and this for our associates." Yet the share of their associates reaches not to the side of Allah and the share of God reaches unto the associates. What an evil judgment they practise.[128]

۱۳۶. قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۚ فَسَوْفَ
تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا
يُفْلِحُ الظّٰلِمُوْنَ ○

۱۳۷. وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا
فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا
كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ
يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ○

---

127. Worng and Right, Virtue and Vice, Profit and Loss are made clear. Even then if you do not refrain from disbedience and arrogance and go on doing wrong to yourselves, it is your look-out, you are yourself responsible. You do your work and I do my duty. Soon the results shall be distinguished. You will know soon your end which is definitely disastrous because the unjust people and worng doers never succeed in life.

Now the coming verses describe some of the wrongs of those people in faith and action. First of all the greatest wrong—polytheism—is described according to the verse ان الشرك لظلم عظيم (No doubt, Shirk is the greatest wrong) which was most prevalent among them.

128. Hazrat Shah Sahib says: "The Unbelievers set apart from the yieids of their fields and from the young ones of the cattle a portion for the offering unto their idols and a portion as an offering to God. When they found some better animal in God's portion they transferred it to the share of the idols but never transferred any such animal from the share of idols to the side of God. They feared the idols more than God." Similarly if some quantity of grains from the share of the idols went by chance to the portion of God, they at once separated it and returned it to the idols but did not return it to God if some thing of God's portion came to the side of the idols. The pretext was that God is Rich and All-Sufficient, if His portion is diminished then there is no harm. He does not care for such things; on the contrary the idols were not like God. But it is strange that despite knowing the mean nature of the minor deities of their temple they had raised them to the status of Divinity and sought help from them. However, by the words ساء مايحكمون the stupidity and injustice of the polytheists and idolaters is shown in that firstly it was foolish to appoint some offering from the created things of God to non-gods and secondly it was still more foolish and unjust to reserve good things for the idols and bad things for the Al-mighty Lord.

138. And thus their associates have made decorated in the sight of many polytheists the killing of their children so that they may destroy them and obscure upon them their religion. And if God willed they would not do this thing, so leave them and their forging.[129]

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ
شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ○

139. And they say : "These cattle and the tillage are inviolable. None shall eat them but whom we will"—according to their idea—and they had forbidden the backs of some cattle, and on some cattle they did not pronounce name of Allah, forging against God. Soon He will punish them for this lie.[130]

١٣٩. وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَا إِلَّا مَن
نَّشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ
لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۚ سَيَجْزِيهِم
بِمَا كَانُوا يَفْتَرُونَ ○

---

129. Here associates (شرکاء) according to Mujahid represent the satans. The worst example of the utter ignorance and stone-heartedness of the polytheists is that some of them killed their daughters for fear and shame of becoming father-in-law. Some Idolaters killed their real children out of this fear that where from they would feed them ? And sometimes they vowed the sacrifice of a son in the name of a certain deity or idol if they got so many sons, or if certain wish of theirs was fulfilled. Unfortunately they thought this mercilessness and cruelty as worship of a high magnitude and thought it as a means to nearness of God and idols. Perhaps this ritual custom was taught by the Satan in answer to the famous Sunnat of Abraham, the friend of God. The satans teach such heinous acts in a very beautiful fashion so that they may succeed in ruining the World and the Hereafter of men and to obscure the remnants of the Religion of Abraham and Ismaeel in their eyes. And this is the scheme of God to test the wisdom of mankind.

130. These are other polytheistic customs of the Pagan Arabs which they said they were the Divine Commands for the sake of attaining God's good pleasure. God will surely punish them for these attributions and forgings against God—the All-Wise, the All-Knowing.

140. **And they say : "What is within the bellies of these cattle is reserved for our males and forbidden to our women, but if it be dead then they all shall be equal in its eating. He will punish them for these attributions. He is All-Wise, All-Knowing.**[131]

١٤٠۔ وقالوا ما في بطون هذه الانعام خالصة لذكورنا
ومحرم على ازواجنا ۚ وان يكن ميتة فهم فيه
شركاء ۚ سيجزيهم وصفهم ۚ انه حكيم عليم ۝

141. **No doubt, they are destroyed who killed their children foolishly without understanding ; and they have forbidden the provision God has given them forging against God. No doubt, they have gone astray and not come to the straight path.**[132]

١٤١۔ قد خسر الذين قتلوا اولادهم سفها بغير علم
وحرموا ما رزقهم الله افتراء على الله ۚ قد ضلوا و
ما كانوا مهتدين ۝ ع

131. Another absurd ritual was that young ones born alive to Baheera and Saeba were to be eaten by male persons, women were forbidden to eat them. But if it were dead then both men and women could eat. God shall punish them for these self-made laws and customs.

132. What a more loss and error could be than that they were deprived of good name, wealth and children in the world and sentenced to grievous punishment Hereafter for their cruel and foolish acts ?

SECTION 17

142. And He alone created the gardens, trellised and untrellised, and palm-trees and cornland with various food and created olive and pomegranate, alike and unlike. Eat of their fruits when they bear fruit and pay the due thereof on the day when you harvest them ; and do not expend improvidently, He is not pleased with the improvident expenders.[133]

١٤٢. وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّ
النَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ
مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ
وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ۙ

133. Trellized : Grapes etc. Untrellized : Trees like mango-trees, palm-trees, etc. which have trunks, or ground creepers like watermelon, melon, etc.

Alike and unlike : Similar in shape but different in taste.

The substance of this verse is that we should not abstain from the corn and fruits, which God has created, without an express authority from God. For example, during fast we are ordered to abstain from drinking and eating. The Unbelievers (as the Hindus of Bharat) sometimes forbid themselves some corn or fruits under superstitions. This is not lawful. Prevention during the treatment period is quite different. It is not forbidding in the technical sense. Two things, however, should be kept in mind. Firstly, the due of God should be instantly paid when the crop is harvested. Secondly, it must not be expended extravagantly and improvidently.

What is meant here by God's due ? The Scholars have different opinions. According to Ibne Kathir, in the early days of Islam i.e. in Mecca a portion of the produce of garden or farm was obligatory on the Muslims to part away with for the poor and beggars. In Medina the quantity of the portion was fixed (2 A.H.). One-tenth of the non-irrigated and one-twentieth of the irrigated land was fixed as obligatory.

143. And He created among cattle loaders and earthwards. Eat of God's food and follow not the footsteps of the Satan, he is your enemy manifest.[134]

144. He created eight males and females, two of sheep and of goats two. Thou ask : "Is it the two males Allah has forbidden, or the two females, or what the wombs of the two females contain ? Tell me the authority if you are true."

145. And He created of camels two and of oxen two. Ask thou : "Has He forbidden both the males or both the females or what the wombs of the two females contain ? Were you present at that time when God had given you this order ? Then who is more unjust than that who forges a lie against God in order that he may lead mankind astray without any knowledge. No doubt, God does not guide the unjust people.[135]

١٤٣۔ وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا كُلُوْا مِمَّا رَزَقَكُمُ
اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ اِنَّهٗ لَكُمْ عَدُوٌّ
مُّبِيْنٌ ۝
٠۔ ثَمٰنِيَةَ اَزْوَاجٍ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ نَبِّـُٔوْنِيْ بِعِلْمٍ
اِنْ كُنْتُمْ صٰدِقِيْنَ ۝
١٤٤۔ وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءٰٓالذَّكَرَيْنِ
حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ
الْاُنْثَيَيْنِ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ
بِغَيْرِ عِلْمٍ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

134. Loaders : As camel, ox etc. Earthwards : Of small size as sheep, goat. We are ordered to profit by the bounties of God. We are forbidden to follow the steps of the Satan. The Hindus of Bharat have forbidden many bounties of God. They do not eat the meat of cow and some of them abstain from all kinds of meat. Most of the people have crossed the bounds. They eat all kinds of animals as rats, cats, dogs, snakes, monkeys, etc.This also is following the footsteps of the Satan. The Satan also wants that we should devour the whole produce and neglect the poor people. So God's due should be given away after cutting the harvest. Similarly before harvest the fruits are sold as gamble. It is not allowed. Most of the people take out the portion of saints and gods and deities from the produce and they think that they will be ruined if they do not do so. Some Muslims are also suffering from this disease. It is polytheism and an act of satanism ; Satan is our avowed enemy and it is quite clear. We should not be deceived by the Satan.

135. The substance of these verses is that God is Sovereign and Law-giver. He can make a thing Lawful (حلال) or Unlawful (حرام). No one has a right to make anything Halal or Haram. The Polytheists of Mecca and the Atheists of the modern world have made, by their own selfwill, something lawful and some thing unlawful. This is sheer nonsense to claim to the rank of God Who is the real Sovereign. They are most unjust who forge against God or become God themselves. God does not guide such wrong people.

SECTION 18

146. Say thou : "I do not find in that Revelation that has reached me any thing forbidden to the eater who eats thereof but that it be carrion or blood flowing or the flesh of the swine as it is unholy (impure) or it be unlawful sacrifice upon which the name of other than God is pronounced ; then whosoever is constrained with hunger not disobeying nor transgressing so thy Lord is most Forgiving and extremely Kind.[136]

١٤٦ قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ
يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ
لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ
بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ○

147. And to the Jews We had forbidden every animal with claws, and of oxen and goat We had forbidden their fats but that adhering to their backs or their entrails or that (fat) mingled with bone. This We punished them for their insolence, and We tell the truth.[137]

١٤٧ وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ ظُفُرٍ ۚ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ
ظُهُوْرُهُمَآ اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَاِنَّا لَصٰدِقُوْنَ ○

---

136. Hazrat Shah Sahib says : "Among those animals which are generally eaten this is forbidden only." If a man is so much hungry that he has reached the verge of death he is permitted to eat of the forbidden things to save his life. "Not disobeying" means he should start eating the forbidden thing before actually reaching that condition when death is sure, "not transgressing" means that he should eat as much as necessary to save life.

137. Some good things were forbidden to the Jews because of their insolence and haughtiness as a punishment, otherwise they were all lawful before it. The Jews are wrong in saying that these things had been unlawful since Hazrat Noah and were also unlawful in the Shariat of Abraham. All those animals having undivided hoof were prohibited to the Jews exclusively as a punishment for their ceaseless disobedience and transgression, otherwise they were essentially lawful in all times. For example the camel, the ostrich, the duck having solid hoofs were made unlawful for the Jews at their arrogance and rebellion. Similarly the fats of oxen and sheep were made unlawful for the Jews but that adhering to their backs or their entrails or mingled with bones.

Note :— وَاِنَّا لَصٰدِقُوْنَ is a very pithy, piercing and rousing expression for the Lovers and Believers. (Tr)

148. Then if they cry lies to thee thou say : "The Mercy of your Lord has got a great space, and His chastisement will not be averted from the sinful people."[138]

١٤٨. فإن كذبوك فقل ربكم ذو رحمة واسعة ولا
يرد بأسه عن القوم المجرمين ○

149. Now the Mushrik will say : "Had God willed we would have not committed Shirk, nor our fathers, and nor we would have forbidden any thing." Even so the people before them cried lies until they tasted Our chastisement. Thou say : "Have you got any knowledge to bring it forth before us ? Or you follow only bare surmise and you do nothing but conjecture."

١٤٩. سيقول الذين أشركوا لو شاء الله ما أشركنا ولا
آباؤنا ولا حرمنا من شيء كذلك كذب الذين
من قبلهم حتى ذاقوا بأسنا قل هل عندكم
من علم فتخرجوه لنا إن تتبعون إلا الظن
وإن أنتم إلا تخرصون ○

138. Hazrat Shah Sahib says, "Due to the spaciousness of God's Mercy you are still safe, do not think that God's chastisement is averted or gone away."
(Mozihul Quran).

150. Thou say: "Enough! Decidedly God's argument is perfectly final. So if He willed He would have guided all of you."[139]

١٥٠. قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ○

139. The Polytheists were bidden in the pervious section to produce argument or authority in support of the forbidden things which they had themselves forbidden and said that God had forbidden those things. They could not quote any authority from God but said that if God did not like those things which they did. He could easily check them from doing so. They said that if God had not willed they and their fathers would have not comitted Shirk, nor would have forbidden those things which they ate. Because God did not check them from Shirk and from making those things forbidden to themselves, therefore they argued that God was pleased with those things and was not displeased with them also. The Holy Quran repudiates their wilful stand and declares that all their arguments are nothing but the efforts of their imagination. If a constitutional Government does not seize the Traitors at the first instance and gives them time for reformation, it does not mean that the Government is pleased with the rebellions activities of the traitors. But when the file of the criminals is complete for prosecution and judgment the Government arrests them and produces them before the Court of Law, where the merits of the case are judged and the criminals are sentenced to punishment. When the Constitution and Law of the State declare that treason is a crime, the temporary respite or connivance on the part of the Executive Authority cannot be attributed to the pleasure of the Government.

Similarly the Mighty Lord of the Universe has informed mankind of His Laws and Commands through His pious Messengers, Prophets and Apostles and He has made clear things of His pleasure and things of His displeasure, sometimes continuously and some times with intervals, till at last no doubt was left during the period of the Holy Prophet when the Divine Revelation culminated in the final Message of the Holy Quran. Meantime the truth of the Divine Messengers was vindicated by the heavenly

visitations now and then, when the people did not surrender but rebelled against God and His Apostles and became refractory and adamant in their disbelief and disobedience. These are clear facts of the History of Nations. So temporary suspension of punishment does not presuppose the pleasure of God as the polytheists hold it. This is only their surmise which does not catch any support from Wisdom or Common Sense.

Some people can say that why man is not created on a one-sided disposition always inclined to Virtue and disinclined to Vice. If we observe deeply and honestly this assertion or question it means that why man is created on human nature and made free to choose this way or that way, and why he was not animalized to lower talents and limited field of unwise movements, or why he was not made a too much gentle creature like the angels which are automatized to goodness. In brief, this great progressive creature which is known as man should not have come into existence on the face of the earth with wonderful powers of research and conquest, with a tremendous inventive genius and with an extraordinary capacity of Divine Recognition surpassing all creations of God. This assertion is a negation of man, denunciation of humanity and a denial of the very existence of man on Earth. Only fool can deny his existence! So if the creation of man was necessary for the perfection of this Universe, naturally the results of his creation were also imperative. If good food is necessary for the life of man, refuse is also imperative. If there is diversity in the demonstration of material and economic talents, there must also be diversity in the mental and spiritual departments of human life. It is not possible that all men bearing different qualities and wisdom may adopt the one and the same course or compelled to walk on the same path. This forced walking without moving this side or that side of the way is a negation of man' s liberal faculties, and man is not endowed with this mechanism of automation. His sublime glory lies in the autonomy of his wisdom and creative powers. Consequently if the existence of man is necessary in the Universe, the differnence of good and bad is also necessary. This difference of good and bad is a clear proof of this fact that every action, which is essentially the product of man's wisdom and his active power, is not necessarily liked by God, because the wisdom and active power (together with inner qualities) being different, the product shall be different. Some actions, therefore, shall be good and desirable, and some actions shall be bad and undesirable. Both bad and good actions cannot be equal in the eyes of God, otherwise it shall be granted that God likes Morality as well as Immorality, He likes Tauheed as well as Shirk, He likes Eman as well as Kufr. Obviously it is against reason and absolutely wrong. No doubt, if God willed He could make mankind of uniform characteristics and compel them to lead the one and the same path, but when He has not willed, as the events of mankind prove, so God's argument is perfected on

mankind particularly on those men who try to prove and establish pragmatic reciprocity between Divine Will and Divine Pleasure. If the Divine Will and Divine Pleasure are congruent, as the polytheists assert, it means shirk is also correct and desirable before God. Consequently this argument of the polytheists لوشاءالله ما اشرکنا الخ (Had God willed we would not have committed Shirk...) is fallacious and wrong. Wisdom does not support their argument. These are bare surmises and conjectures which God' s conclusive argument totally repudiates as hinted in فلوشاء لهدٰکم اجمعین (If God had willed He would have guided all of you)—man's nature is not made such as to lead the one and the same way of guidance. God has given him that power of choice and option which could possibly be given to His some creature. Hence it is imperative that ways should differ when this freedom of action is to be used by mankind. One may adopt virtue, the other vice. Some may become the manifestation of God's Mercy and others may become the manifestation of God's wrath. In this way that lofty purpose determined in eternity may be fully completed. That lofty purpose behind the creation of this great Universe is the manifestation of Divine Attributes of Grace and Elegance, Dignity and Eminence (جمال وجلال), If there is no diversity in the Universe and one and the same pattern is supposed for the whole Universe, then some Divine Attributes will be manifested and others will have no reflector. This much is said on this supposition that the words: لوشاءالله ما اشرکنا، الخ of the ploytheist may be construed to their attributions as beneficent. But if these words are meant for apology that what God wants He makes us do those things whether bad or good i.e. everything is bound by His Determination, then why the Prophets faced Determinism and gave them the threat of God's chastisement? The answer to this fallacious assertion is that Determinism is also the cause of sending Messengers and Prophets with Divine Light and Guidance and is also the cause of sending chastisement upon the polytheists and other disobedient people. God has created the snake and exercises the effect of death by snake-biting on the snake-bitten, though there is no hand of the snake-bitten in the action of the snake who bit him. Similarly Determinism asserts that the effect of Shirk and kufr is the ever-lasting destruction and loss, and the effect of Eman and Amal-e-Sualih (Belief and good deeds) is the eternal peace and salvation. The chain of Causes and Effects reaches God Who has determined them. So if the polytheists go on attributing their polytheistic actions to Determinism and do not refrain from them as demanded of them by the Messengers of God, they should redeem the argument of God as perfected and conclusive, thinking that the sending of Messengers and Chastisements is also the result of Determinism. No doubt, if God had willed He would have guided you all, but He did not will on account of your impervious capacity, and at last the evil action, which emanated from your evil capacity, took the form of chastisement. (God forbid).

151. Thou say: "Bring forward your witness, those who may testify this thing that God has forbidden these things." Then if they testify even then thou rely not on them; and follow not the desire of those who denied Our Commands and those who do not believe in the Hereafter and they ascribe equals so their Lord.[140]

١٥٠ قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ
حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا
تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ۟

140. It was the condition of the rational argument as described above. Now if you have any authority from Heaven you should present it, and bring witnesses to prove that God had forbidden those things in their presence. If some shameless and ignominious souls stand out to witness, do not believe in them.

SECTION 19

152. Thou say : "You come, I will rehearse what God has forbidden you,[141] that you associate not any thing with Him and do good to parents and slay not your children because of poverty.[142] We provide you and them, and approach not any work of indecency what is apparent of it and what is concealed,[143] and slay not the soul God has forbidden but on right. He has commanded you with it that you may understand."[144]

١٥٢ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا
بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ
مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ
لَعَلَّكُمْ تَعْقِلُونَ ○

141. Previously those things were mentioned which the Polytheists had forbidden by their own free will without reason and without any authority from God. Now those things are described which have been unlawful since the history of mankind, but these polytheists were always indulged in all those things. God has forbidden the following things in these verses : (1) Association with God (شرك بالله) (2) Misbehaviour with the parents (3) Killing of children (4) All indecent works e.g. fornication, adultery, homosexuality, etc. (5) Slaying any person without right (6) Unlawful possession or expenditure of an orphan's wealth (7) Unjust speech or witness (8) Breach of God's covenant.

142. The Arabs sometimes killed their children due to poor conditions — when they had little to eat how would they feed their children ? Here it is told that the Real Provider is God Who feeds the parents and the children both. At other place the words :من خشية املاق are mentioned which mean "due to fear of poverty." Perhaps these words referred to those who were not poor but feared that they would become poor when the children will share their wealth. "This is a very mean idea and a reflection of internal unbelief (Kufr), an idea which is also governing the modern mind who has little belief in God and His glorious attributes." (Tr.)

143. "Draw not near indecency" means that one should also abstain from the preliminary motivations e.g. one should not only abstain from fornication but also abstain from bad sight and inter-mixation, private meeting and recreation, so common in the Western Society.

144. Do not slay any person without the permission of Shariat — the slaying of intentional murderer, married fornicator and the apostate from Islam is enjoined by Shariat according to the True Traditions, and the Imams of Fiqh are unanimous about this law.

153. And approach not the wealth of the orphan but in the way that is fairer until he reaches his youth,[145] and fill up the measure and balance with justice ; We charge any body with only that thing which he has power thereof,[146] and when you speak, be just, even if he be a near kinsman[147] and fulfil God's covenant.[148] He has given yo this order so that you may receive advice.

١٥٢ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ
كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ
لَعَلَّكُمْ تَذَكَّرُونَ

154. And commanded He that : "It is My path, straight, so follow it and follow not other paths that they will diverge you from His path.[149] It is made a command for you so that you may ward off."

١٥٣ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ

155. Then We gave to Moses the Book in order to complete the bounty for the people of good deeds and for the explanation of all things and for guidance and mercy so that those people might believe in the meeting with their Lord.[150]

١٥٤ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ
وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

145. The wealth of the orphan can be expended according to Shariat with great caution by the guardian. When the orphan is young, able to undertake his duties, his property should be handed over to him.

146. You should perform your duties and observe the commands of God according to your power and capacity. Cod does not charge anyone beyond his power and capacity.

147. In the expression of truth; love and relation should not come in your way.

148. "Fulfil God's covenant" means obey God's commands and complete your vows to God provided the vows are within the bounds of Shariat.

149. Obedience to the above commands and the fulfilment of God's covenant in faith and action is the "straight" path which was prayed for in Sura Fateha. Now you are at liberty. One who detracts from this path will go astray, away from God.

150. This verse shows that the laws and commands mentioned above were prevalent among all the Prophets before Moses. They are repeated in the Taurat with additional blessings of mercy and knowledge.

SECTION 20

156. And this one is a Book that We have sent down, blessed, so follow it and do fear so that mercy may be done to you,[158]

١٥٦. وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۙ

151. The Taurat was indeed an excellent Book and contained necessary details. It was a mercy and a blessing for the good souls of all times before the Holy Prophet so that they might understand its contents and come to believe in the meeting and sight of God one day. Taurat was whatever it was ! But now this one is also a Book from the same Lord Who had sent the Taurat through the great Prophet, Moses. This Book has come with a more perfect glory and is more resplendent with eminent grace and extraordinary beauty. The Sun has risen with self-evident brilliance. The words of this bright Book are semper idem, its verses semper fidelis, its principles semper paratus, its laws sempiternal, its spaciousness sempiternous, its subjects sempevirent. For a deeper observer its profundity is limitless, for a rememberer its lessons are easy to understand and act upon, for a learned scholar its knowledge is infinite, for a scientist its allusions are researching and wonderful, for a philosopher its hints are directive symbols, for a roamer it is a beneficent guide, for a lover of God it is a cordial friend and a faithful companion, for a truth-seeker it is a lovely digest, for a reformer it is a wise consultant, for a lowly spirit it is an energetic invigorator, for a sinking heart it is a powerful stimulator, for a down-trodden nation it is a kind saviour and a raiser, for disappointment it is a hope — the Last Message of God on Earth — for the salvation of mankind. Looking at its internal and external blessings and perfections one is forced to say ; بہارِ عالمِ حسنش دل و جاں تازہ می دارد ۔ برنگ اصحابِ صورت را بہ بُو اربابِ معنی را

(The spring of the world of its beauty always keeps the heart and spirit fresh and lively —for the Mess'rs of Form with colour, for the Masters of Reality with odour)

There is no need now to go hither and thither or to see right and left in search of Truth. If you want to take a plentiful share of God's Mercy, follow instantly this last and perfect Book and fear you God in such a way that nothing against it may occur from you.

157. Lest you say : "The Book was sent down only upon the two Sects before us, and we were quite unaware of its reading-teaching."152

١٥٧. أَنْ تَقُولُوٓا إِنَّمَآ أُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ مِنْ
قَبْلِنَا ص وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ۝

152. After the revelation of this grand Book there is no chance left for the Arabs to say that the past heavenly Books were sent down upon the two famous Sects — Jews and Christians — so far as their knowledge is concerned, and they were not acquainted with them. No doubt, the Jews and Christians read those Books and taught them to their people and sometimes translated them into Arabic, as Varqa bin Nofel (ورقه بن نوفل) etc. had done, and they also tried to convert them to Jewism and Christianity, but as they thought they were primarily meant for those very people and they had no concern with them. And it was not unnatural if the Arabs thought so because they were highly self-centered people. Now the Holy Quran has come to them as the final argument of God and they have no excuse to present before God.

153. Or they should say that if some Divine Book would have been given to them they would have followed it more than the Jews and Christians and would have been better guided than they. So they are endowed with this great and valuable blessing of God and this blessing is perfect most in its character, it has fuller guidance than any Book of the past had and it is a source of immense mercy for its followers. Now God will see how they deal with this glorious Book.

Note :—Praise and glory to God that with the exception of few unfortunate souls the majority of the Arabs accepted the Holy Quran and struggled very hard for the achievement of its knowledge and light through the enlightened company of the Holy Prophet. After becoming proficient in its knowledge and purified internally and externally they spread the Message and Light of the Holy Quran throughout the world with great integrity and responsibility and with precise exactness. They neither changed the words, nor the meanings of the Holy Quran like the Jews and Christians. This is why the Holy Quran stands purely in its original form though about 1400 years have passed.

158. Or else you say : "If the Book were sent down to us we would have led the way better than they." So the argument from your Lord has come to you, and guidance and mercy.[153] Now who is more unjust than he who cries lies to the verses of God and turns away from them? We will punish those who turn away from Our verses with evil chastisement in return to this turning away.[154]

١٥٨ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّا أَهْدٰى
مِنْهُمْ ۚ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى
وَّرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ
وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ
اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ○

---

154. Hazrat Shah Sahib says : "The limit of God's guidance is completed and the Constitution and the Book have come down. Even then if they do not accept, so do they look for God and angels to come to them, or some Sign of Qeyamat may come to them ? then they will believe. So when the Sign of Qeyamat will appear—the Sun will rise from the West—then the belief of the Unbeliever and the repentence of the Sinner shall not be granted." (Mozihul Quran)

159. What do they look for but that the angels should come to them or come to them their Lord or come to them some sign ? On the day when a Sign from thy Lord will come, believing shall not profit anyone who had not believed before or had not earned some good in his belief (Eman). Thou say : "Wait and watch, we too are watching."[155]

۱۵۹۔ هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ
رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ
اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ
مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا
اِنَّا مُنْتَظِرُوْنَ ○

---

155. The Traditions of the Holy Prophet (Bukhari and Muslim) tell us that the most prominent Sign of Qeyamat will be the rising of the Sun from the West instead of East. When it will be the intention of God to end this world and turn the present administration of the Universe topsy-turvy, then many mighty Signs shall appear and many such events shall take place. One of the most prominent is the rising of the Sun from the West. Perhaps this reverse movement and retrograde motion will signify to the world that the period of the Physical Laws or the Laws of Nature working in the Universe is over and the time of the reversion of the Solar System has come. In other words the agonies of death of the Bigger Universe (عالم کبیر) will start from this moment. And as the belief and repentence of the smaller Universe (عالم صغیر) i.e. man — are not granted when the suffering of death-pangs starts, similarly after the agonies of death in case of the Universe at the sun-rise from the West, the belief and repentence of the mankind on Earth shall not be granted. This belief and repentence is not voluntary and optional, but is due to utter disappointment, so it is not acceptable to God. For the acceptance of Eman and Tobah free will is required. But when the dying one is forced to the agonies of death and the Unseen World begins to cast its shadows, then the Eman and Tobah are useless because they do not represent the will of man, they represent his sheer despondency, and he has no recourse otherwise.

Note : The Sun-rise from the West is not the symbolic expression as some Heretics have put it. Perhaps these Heretics also believe in the Qeyamat as a symbolic expression. They think that this Universe will go on ever developing and progressing and similarly man — from conquest of Nature to something else. But this is an idea of the Atheist. If death is ordained for every individual soul, then why not death for the whole Universe which is a compendium of all the individual souls ? If the Universe has a beginning, it must have an end also. And those who do not believe in the beginning of the world they are Atheists who do not believe in the Creator of the Universe. But Universe cannot be its own creator. (Tr)

160. Those who cut ways in their religion and became many sects, thou hast no concern with them. Their affair is laid before God, then He will Himself tell them what they did.[156]

161. One who brings a good, it is for him ten times of it ; and whoso brings an evil, so will he be punished with the like of it, and they shall not be wronged.[157]

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ
فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم
بِمَا كَانُوا يَفْعَلُونَ ○
مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ○

---

156. Hazrat Shah Sahib says : "The people of the Taurat brought about many ways. Thou shouldst not make research into them—which is right and which is wrong. Thou shouldst stand on thy own correct way. In Religion there should be made no difference or division in things of believing in, and those belonging to actions or deeds, if there are several ways of them, there is no harm." (Mozihul Quran)

In the previous section it was told that the Divine Path has always been one, so the people should follow it because it is the only straight path, and if they follow other paths they will go stray from the right path of God. The Right Path has always been one, apart from it there are many ways of aberration. All the Prophets and Messengers led the same path in principle and invited mankind to the same path. In the principles of religion there is no difference among them. The difference in the offshoots due to time and space and other environmental factors is not division, but a diversity of means for the achievement of the one and the same object in different shades of time. The Religion, which the past Prophets brought for mankind before Moses in different periods and regions, was not only safeguarded by the Taurat but was perfected and detailed by it. In the last the Quran came, which is the custodian of all the necessary knowledges of the past Books, and which confirms all of them and which perfects their sciences. In brief, the Divine Religion leads to the one straight path only. Those who have divided their Religion and cut many roads from this only straight path of God whether they are Jews, Christians or the future Muslims you have no concern with them, O Prophet ! You should express your detestation against all such dividers and stand upright on your own path which leads to God, and leave them to God. He will tell them in this world or Hereafter what divisions they had made in the Divine Religion.

157. The recompense of one evil is the like of it and the minimum of one virtue is ten times the like of it and there is no limit of the maximum recompense of virtue. The evil may be forgiven or the punishment thereof may be reduced. When there is so much mercifulness in His Lordship, there is no question of any wrong in His Court.

162. Thou say : "My Lord has brought me home the straight path (way)—the Religion Righteous—the Millat of Abraham, who was of one side only,[158] and was not among the associators."[159]

١٦٢. قُلْ إِنَّنِي هَدٰنِي رَبِّيٓ إِلٰى صِرٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

163. Thou say : "My prayer, my life, my living and my dying is for Allah alone Who is the Lord of the Universe."

١٦٣. قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ ○

164. "No one is His associate ; [160] and this is what I am commanded, and I am the first to surrender."[161]

١٦٤. لَا شَرِيكَ لَهٗ ۚ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ○

158. Hazrat Abraham was absolutely resigned to God and kicked all wrong aths which lead astray from God.

159. You are at liberty to do whatever you like. You may divide your Religion nd create many paths and make as many gods as you like. My Lord has told me ne right path and that is the only Way of pure Tauheed and complete resignation to od on which the great Unitarian, the father of Prophets, Hazrat Abraham, the friend f God, walked with a mighty force and zeal and who is still cherished with great verence by the Arabs and all the Religionists of the World.

160. In this verse the highest degree of Tauheed and Tafweez (Unity and esignation) is described on which our Holy Prophet (صلی اللہ علیہ وسلم) rested.

161. "I am the first to surrender" means the Holy Prophet is supreme in bmission and obedience to God in time and space and before the creation of ankind in the world. These words prove the superiority of our Holy Prophet to the nole creations of God, including all other Prophets and Angels. The Holy Prophet s said: كنت نبيا و آدم بين الروح والجسد (I was then Prophet when Adam was beten spirit and body). When the Holy Prophet is the First Prophet, there can be no ubt if he is the first Muslim. He was the first to answer to the question of God. Am I not your Lord?" The Holy Prophet at once spoke: "Yes: Thou art our Lord." e first man who will rise at the call of God from the grave is our Holy Prophet. e first man who will cross the bridge in the Hereafter is the Holy Prophet and the st man who will enter into the Paradise is the Holy Prophet because he is the first to render before God in all matters relating to the sacrifice of wealth, property and , and he is further most in declaring with the nearest observation that there is no ociate with Him.

165. Thou say: "Should I now seek after a Lord other than Allah and He is the Lord of all things.[162] And whoso commits sin, so to his own account; and one shall not bear the load of other, then to your Lord shall you go back. and He will tell you of that in which you did quarrel.[163]

١٦٥. قُلْ أَغَيْرَ اللّٰهِ أَبْغِي رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ
أُخْرٰى ۚ ثُمَّ إِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

166. And He it is Who appointed you viceroys in the Earth and raised some of you in degrees above others[164] that He may try you in His given orders. Thy Lord is swift in retribution and He is All-Forgiving, All-Kind.[165]

١٦٦. وَهُوَ الَّذِي جَعَلَكُمْ خَلٰٓئِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِي مَآ اٰتٰىكُمْ ۗ
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ۝

162. In the above verse ONENESS in Godhood was described. Now Oneness in Lordship is explicated i.e. as no one is God except Him, similarly no one can be Helper beside Him because help can be sought from that Being who is the cherisher of all things and it is God only. ایاک نعبدوایاک نستعین (To Thee we worship alone and from Thee we seek help alone).

163. The Unbelievers said to the poor Muslim: "Come to our fold, and if you think that it is a sin to adopt our creed, we shall bear the burden of your sins." (see Surah Ankaboot). Here it is told that no one shall bear the load of any other man. So far as your disputes are concerned they shall be decided with God. This world is not a place of final decision, it is a hall of test and trial as given below.

164. God has made you viceroys in the Earth that you execute the powers given to you by God in various fields. One nation succeeds the other nation—one goes, the other takes its place. You are given different degrees of talents, morals, virtues, qualities of head and heart. Some are made master and rulers and some are made servants and subjects, some are made rich and some are made poor, some are made scholars, some are made illiterate.

165. These different degrees are appointed for your trial and examination—how the people discharge their duties enjoined upon them by God? How the Rulers deal with their Subjects, how the Rich treat the Poor? So who failed in his duties, for him God is swift in punishment; who committed faults and mistakes, for him God is forgiving; and who passed, for him God is Kind.

آیاتها ۲۰۶ سُوۡرَةُ الۡاَعۡرَافِ مَکِّیَّۃٌ رکوعاتها ۲۴

SURAH AARAF — MECCAN ; VERSES = 206 ; SECTIONS = 24

In the Name of God, Who is Excessively Merciful, Extremely Compassionate.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

SECTION 1

1. Alif Lam Meem Sad.

۱. الٓمّٓصٓ ۚ

2. This Book is sent down upon thee—so let not thy self feel narrow at delivering it—that thou may warn them, and (that it may) be an advice for the Believers.[1]

۲. کِتٰبٌ اُنۡزِلَ اِلَیۡکَ فَلَا یَکُنۡ فِیۡ صَدۡرِکَ حَرَجٌ مِّنۡہُ لِتُنۡذِرَ بِہٖ وَ ذِکۡرٰی لِلۡمُؤۡمِنِیۡنَ ۝

---

1. Hazrat Ibne Abbas has interpreted حرج by doubt. In this way فلا یک فی صدرک حرج it would be equivalent of فلا تکونن من الممترین (Do not be of the doubters) as mentioned in the Quran. It means the Prophet stands on the sublime position of belief in God and His Commands, so there must not creep the slightest doubt into the heart of the Prophet about the Book and its Laws and Commands, or its Principles and Predictions or its Events and Stories about the nations of the world destroyed at their Kufr, Shirk and Zulm (Unbelief, Polytheism and Injustice). Other commentators have taken the meaning of حرج in generals. According to them it means that it does not behove that dignified person, who is chosen from all creations of God for His glorious Revelation, to become annoyed at the taunts and reproaches of the enemies and traducers, or at the absurd questions of the foolish opponents, and feel narrow in his breast at delivering the Laws and Injunctions to the people.

فَلَعَلَّکَ تَارِکٌۢ بَعۡضَ مَا یُوۡحٰۤی اِلَیۡکَ وَ ضَآئِقٌۢ بِہٖ صَدۡرُکَ اَنۡ یَّقُوۡلُوۡا لَوۡ لَاۤ اُنۡزِلَ عَلَیۡہِ کَنۡزٌ اَوۡ جَآءَ مَعَہٗ مَلَکٌ (ہود۔ رکوع ۲)

(If the Prophet himself has not got perfect certainty and expansion in his heart, how can he perform his duties of warning and advising with power and courage?)

Note : This is in fact an admonition to the Muslims who hesitate to express clearly the laws of the Quran and the principle of Divine Chastisement. They are fearful of the Western critics who have always presented an ugly picture of the Holy Quran, Islam and the Prophet of Islam. The Muslims should challenge Modernism and present before the world the eternal laws of the Quran with courage and belief and without caring the least about the absurd criticism and opposition of the Jews, Christians, Communists and other enemies of Islam. (Tr)

3. **Follow only that which has been sent down to you from your Lord and follow not beside Him other comrades, little do you reflect.**[2]

٣. اِتَّبِعُوا مَآ اُنۡزِلَ اِلَيۡكُمۡ مِّنۡ رَّبِّكُمۡ وَلَا تَتَّبِعُوۡا مِنۡ دُوۡنِهٖۤ اَوۡلِيَآءَ‌ ؕ قَلِيۡلًا مَّا تَذَكَّرُوۡنَ ○

2. The nature of man is to follow someone. If he does not follow any human being he will follow his own lowly desire or self. So the best way which has excellent consequences is to follow the supreme charter of guidance given by the Lord of the Universe and the greatest Benefactor of mankind, Who is the sole Creator of the Universe and mankind, and who loves mankind because He has created them. He is the greatest lover of mankind because He gives them bread and all kinds of provisions. Other comrades are simply dummy friends. They have no love for mankind. They love their own selves, they love their own reputation and they want that the whole world should become their obedient servants and their authority should be established and recognized. This is actually the condition of modern political leaders, rulers of the states and the so-called reformers of different countries. Their main function is nothing but to entice mankind by the speaches of worldly achievements and lead them away from the path of God. They use fascinating phrases of human service, rights of self-determination, conquest of nature, happiness of mankind, development of the backward nation, fighting against hunger and ignorance etc. These charmful phrases—dreams of the present life—delude the masses and they are snared by the satans among the Jinn and satans among the mankind. So God instructs mankind not to follow these so-called leaders and benefactors and saviours and liberators who have become the false comrades of mankind. They should follow the Holy Prophet, the real comrade of mankind who is the torch-bearer of Divine Revelation and who is the real liberator of mankind and who is the real lover of mankind and who is on the right path of the Divine Revelation. If you do not follow God's Book andas such the Holy Prophet, and you do not denounce the following of false comrades, it means you do not reflect upon the truth, and you do not receive lesson from the destruction of those nations who were annihilated by the chastisement of God because they followed the satan-comrades and denounced the Prophets bearing the Divine Light and Divine guidance. (Tr)

4. How many a city We have destroyed: that came upon them Our chastisement at night or in the noon sleeping;

٤. وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ○

5. Then only was this their cry when came upon them Our chastisement that they said : "No doubt, we were sinners."[3]

٥. فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُم بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ○

6. Of course, We will have to question them to whom the Messengers were sent and We will have to question the Messengers, of course.[4]

٦. فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ○

7. Then We will relate to them with Our knowledge and We were not anywhere absent.[5]

٧. فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ ○

---

3. Do they not know that God has had destroyed many nations of the world who were grossly indulged in Kufr and Zulm (Unbelief and Wrong) and opposed the Prophets tooth and nail and became quite careless of the Divine Chastisement in their luxurious and lustful slumbers. When God's chastisement caught them all of a sudden then they got up from their slumbers and cried that really they were wrong-doers, they were rebellious, they were sinners — the whole record of their criminal life flashed on the screen of their vision and at that time they came to believe that really the Prophet said the truth, but this acknowledgement of truth, after chastisement has caught them, is not useful and will not benefit them in the Hereafter because the main element of Eman is the voluntary recognition of God and His Messengers. When death is sure either due to natural factors or at the coming of annihilating chastisement of God, then Eman has no sense. This is why during the pangs of death, belief and repentence are not acceptable. So the cries of the chastised people will not avail them in the next world.

4. Those nations to whom the Messengers were sent shall be questioned: ماذا أجبتم المرسلين (To what extent you had accepted the invitation of Our Prophets?) and the Prophet too shall be questioned: ماذا اجبتم (what answer you had received from the nations?).

5. None of your actions, small and great, grand and contemptible; external and internal conditions are absent from Our knowledge. We are directly aware of the smallest atoms without any medium. By this eternal knowledge encircling each and every thing of the world We will relate to you all the events in time and space. The records of the angels cannot be different in the least from the knowledge of God. To inform by means of their medium is to demonstrate the sovereign administration and maintain a lawful system for judgment and decision to which human beings are habituated, otherwise God is not dependent upon these media.

٨. وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

٩. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ○

١٠. وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَا تَشْكُرُونَ ○

8. And the weighing on that day shall be true, then whose scales are heavy they will get salvation.

9. And whose scales are light they it is who did loss to themselves, for that they denied Our verses.[6]

10. And We have established you in the Earth and appointed therein for you livelihoods. Very little do you thank.[7]

6. Hazrat Shah Sahib says: "The deeds of every man are written according to weight. A deed, which is done with sincerity and love according to Shariat and at the right occasion, increases in weight; and a deed done for a show-of or aping, not according to the order and not at the right time or place decreases in weight. Those papers shall be weighed in the Hereafter. Whosoever will have the scale of good deeds heavier, his bad deeds shall be forgiven. And whosoever will have the scale of good deeds lighter, he shall be seized."(Mozihul Quran)

The critics say that actions die out when they are done. But the scientific researches of today have proved that sounds do not die out. They remain in the space and they can be recollected. Science has reached to this extent but the movies and records of speeches give an idea that the actions donot absolutely die. So when man can discover gramaphones and taperecorders and television why not God, Who is the Creator of the inventors and scientists, can preserve the record of actions of the humn beings ? Verily God is powerful over everything. There are so many balances which have been discovered by men to measure material and non-material things as Barometer, Thermometer, etc. So there is no wonder if there is some precise balance with God to measure the deeds and actions of man. There is no scientific or rational impossibility in the preservation and measurement of man's actions and deeds and his beliefs and notions. When this world of matter contains so many wonders, the other world must also comprise such things which seem strange to the men living in this world of matter.

7. Form this verse begins the description of some signs of the Soul and the Universe, which aim at the proof of the Existence of God by throwing light on the wise administration of the Universe, and invite mankind to thank God by the recollection of His rewards and favours on the one hand, and serve as an introduction or preface for the need of Prophethood, the coming of the Messengers, their character, the end of their followers and the opponents (which is the main subject of this Surah) on the other.

SECTION 2

11. And We created you, then made your shapes, then ordered the angels: "Perfrom Sajda to Adam." So they all performed Sajda but Iblees—he was not of those who perform Sajda.

١١. وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ
اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ لَمْ يَكُنْ
مِّنَ السّٰجِدِيْنَ ○

12. Said He : "What prevented thee that thou didst not perform Sajda when I ordered thee."
Said he : "I am better than he ; Thou created me of fire and Thou created him of clay."

١٢. قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ۭ قَالَ اَنَا خَيْرٌ
مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ○

13. Said He : "Get thee down from here[8]; it is not befitting thee to wax proud here, so get out, thou art mean."[9]

١٣. قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا
فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ○

---

8. Before your creation God created provisions for your living, then He created your matter, then He gave that matter such an attractive form and beautiful shape that it was not given to any other creature. Then this form of clay was given such a spirit and reality which turned the cause of a great honour for your original father Hazrat Adam (Be peace upon him), whose 'self' substantially contained the being of all mankind, and he became the Viceroy of God on Earth after receiving a great reverence from the pious angels, and he who did not tender reverence to Adam was thrown away for ever because the reverence received in the form of Sajda by Adam was a sign of God's Vicegerency for him. The angels, who had known the excellence of

Adam in knowledge and spiritual attainments after some argumentation and examination, at once fell down in Sajda hearing the Divine order, and thus vindicated their full loyalty and perfect obedience to their Real Lord before His vicegerent. And the Satan, originally created of fire and a member of jinn-kind, though had entered into the rows of the angels by dint of his enormous worship to God, yet finally he turned back to his origin. His sight could not translate from the material form of Adam to the secret of (I breathed into Adam from My Spirit), this is why he did not carry out the express order of God and began to prove his superiority over Adam on the basis of the matter of creation — Fire and Clay — of which he and Adam were created. At last for this very denial and arrogance and for rejecting the express order of God under the influence of wish and desire of self and for disputing with God shamelessly, then Satan was thrown away from the place of nearness and cast away from His Merey for ever. In fact the very thing, he was so proud of — that he was created of fire — turned out the cause of his total destruction for ever. He was proud of fire, the matter of his creation, but he could not understand that the very nature of fire is anger and arrogance, vehemence and impetuosity, aggression and self-elevation, while the nature of clay is humbility and meekness, perseverance and gravity, positiveness and retention. The Iblees by nature firy got furious at the Divine Order of Sajda towards Adam. He did not think with patience that the order was given by no less authority than God, the Supreme Sovereign, the All-Wise, the Omniscient and the All-knowing. He disobeyed the order arrogantly declaring that it was wrong because the Superior was ordered to bow down before the Inferior in reverence. This was the extreme foolishness of the Satan that he was refuting God's order on wrong premise that 'fire is better than clay.' Nay, clay is better than fire, because when Adam was expelled from the Paradize at the committal of mistake, influenced by the insinuation of the Satan, he did not become furious like Satan but humbly turned to God, wept at his fault, begged pardon from God and as such received God's turning and mercy, his fault was forgiven and was gifted with more nearness and favour.

9. It was declared that "only those creatures can live or stay in Heaven or Heavens who are submissive and obedient to God. The proud and arrogant had no place in Heaven or Heavens." The Satan was thrown away from the place of honour, where he had reached by dint of arduous worship of God on the earth, on account of his proud feelings and a verbal combat with God.

14. Said he : "Give me respite till the day that the people shall be raised from the graves."

۱۴۔ قَالَ اَنْظِرْنِیْٓ اِلٰی یَوْمِ یُبْعَثُوْنَ ○

15. Said He : "Thou art given respite."[10]

۱۵۔ قَالَ اِنَّکَ مِنَ الْمُنْظَرِیْنَ ○

10. When the Satan asked for a long respite, he was granted. Why ? This question is very pertinent. But the answer is very simple provided the reader is not prejudiced and is not possessed of satanic reservations. When God willed to demonstrate the manifestation of His Divine Qualities, Sovereign. Dignity and Glory, He created the Universe. The Holy Quran says : اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا (الطلاق۔ رکوع ۲)
(Allah it is who made seven heavens and the earth too as many. God's order descends therein so that you may know that Allah can do every thing and God's knowledge embraces all things. Surah Talaq, Verse 12). In other words the main purpose behind the creation of the Universe is that the people may gain the recognition of God's power and knowledge, etc. This Divine Recognition is described in these words else where : وما خلقت الجن والانس الا ليعبدون
(And We have not created the Jinn and mankind but for the sake of Our worship.)

According to some prominent scholars عبادت here signifies معرفت الٰہیہ (Divine Recognition). And it is obvious that this lofty purpose can be completed only when all His Divine Attributes find their manifestation in His creatures, and it can be only possible when there are obedient and disobedient, loyal and treacherous, every type of creature in the Universe. Moreover, the enemies of God should be given full liberty to harness their powers and resources against the friends of God, and finally the Army of God should come out successful and the Army of Satan should get doomed and defeated at the hands of God's friends. Without this Scheme there is no way for the manifestation of all Divine Attributes. So the creation of Vice and Virtue and the sources of Vice and Virtue is reasoned for this lofty aim -- the manifestation of all Divine Attributes in the Uuiverse. The Holy Quran says :

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ إِلَّا مَنْ رَّحِمَ رَبُّكَ وَلِذٰلِكَ خَلَقَهُمْ

(If thy Lord willed He would have led the people on one way, and they are always at variance, but those who have received mercy from thy Lord, and for that they are created. Surah Hud, Verse 119). Hence it was necessary that the Iblees (the greatest enemy of mankind), the cursed, the fountain of vice, should be given a long-termed respite so that he might utilize all his powers and resources till, the Day of Resurrection, very freely and profusely. But because it was not possible to war against the Omnipotent God, so it was necessary that from God such a creature should be brought forth in the capacity of a vicegerent against the Satan, who could be freely faced by the Satan and his comrades. It means that creature against the Satan will be performing his duties as a Viceroy of God on Earth, and the Royal Forces of the angels will be appointed for his help till he performs his duties sincerely. The final victory, however, shall be the fortune of the loyal forces. So it should be understood very well that this Earth is the battle-field of the Satan and Adam, and because a deadly battle could be fought only when the opposing forces have an acrimonious hatred and enmity may be burning in the hearts of each other; so two events occured which engraved deep hatred and malice in the hearts of both against each other. The Iblees was thrown down on account of not performing the Sajda before Adam, and Adam had to leave the Paradise due to the misleading insinuations of the Satan. These events took strong roots of enmity in their hearts and the battlefield began to thunder with the rattling noise of binomial weapons.

16. Said he : "So as thou hast betrayed (misled) me, I will also surely sit in ambush for them on Thy straight path,[11]

١٦ قَالَ فَبِمَآ اَغْوَيْتَنِىْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۙ

17. Then I will come on them from before them and from behind them and from their right and from their left. And Thou will not find most of them thankful."[12]

١٧ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ
اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ

18. Said He : "Get out from here in a wretched state becoming rejected. Whoever of them will follow thy way, I will assuredly fill the Hell with all of you."[13]

١٨ قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ؕ لَمَنْ تَبِعَكَ
مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ

---

11. "Like highwaymen I will waylay to rob them of Eman as they have been the cause of my misfortune of today."

12. "I will attack them from all sides." The description of four directions signifies a generalization. The Satan misleads man by various devices. He misleads the philosopher through the door of philosophy, the scientists through the door of science, the religious scholars through the mis-interpretation of religion etc. He misleads mankind through the lusts and desires. In brief, the Satan attacks mankind from different directions. He said to God that most of his servants would become disobedient and ungrately by his misleading. This was the estimation of Satan which turned true. If the speculations of certain philosophers or experts turn true man should not be led stray by such jugglers.

13. God said to the Satan : "If the majority will turn unthankful, they will do no harm to Us. At last, the success will be gained by those loyal souls who will adhere to Our path, no matter if their number is small. The majority of the unthankful souls will be handed over to the Hell." In other words it will be made clear that the heavy odds of the Satan's Army could not be able to dominate over the small numbers of the Army of God's vicegerent on earth.

19. وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا
مِنَ الظّٰلِمِيْنَ ۝

19. And O Adam, dwell thou and thy wife in Paradise and eat from whence you will and draw not nigh unto this tree then you will be of the wrong doers.[14]

14. Adam and Eve were permitted to eat whatever they desired in the Paradise except a particular tree which was not suitable to their talents and the paradisial life. They were told not to go near it, otherwise they would fall into loss.

20. Then Satan whispered to them so that he might reveal to them the thing which was hidden from their eyes of their shameful parts and he said, "Your Lord has not restrained you from this tree but for that you become angels or become immortals."

٢٠. فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ
عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ
هٰذِهِ الشَّجَرَةِ اِلَّاۤ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا
مِنَ الْخٰلِدِيْنَ ○

21. And he swore before them, 'I am really for you a sincere friend."

٢١. وَقَاسَمَهُمَاۤ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ○

22. Then he allured them with deceit.[15] So when they tasted the tree their shameful parts revealed to them[16] and they began to stitch upon themselves the leaves of the Garden. And their Lord called on them, "Did I not prohibit you from this tree and had I not said to you, "Verily Satan is your manifest foe ?"[17]

٢٢. فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ
الْجَنَّةِ ؕ وَنَادٰىهُمَا رَبُّهُمَاۤ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا
الشَّجَرَةِ وَاَقُلْ لَّكُمَاۤ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ○

---

15. Adam and Eve were over-impressed by the solemn oaths of the Satan in the name of Allah. They could not imagine that anyone could lie in the name of God. This was their utter innocence. So they believed in the oaths of the Satan innocently, and thought perhaps they might become immortal by eating that tree. They might have forgotten that they were prohibited from eating it or might have considered it a lower type of prohibition not liable to punishment, or might have balanced the censure on this action and the profit of its eating, in the censure less loss and in the eating greater profit. Travelling without ticket is a crime liable to punishment and fine, but spitting in the compartment is not considered a crime liable to fine or punishment, though both are prohibited. But travelling without ticket is a greater prohibition, while spitting in the compartment is simply considered as a moral prohibition on medical grounds. Similarly the occupation exceeding the prescribed seats in the train is an administrative prohibition which is not considered a legal crime, but chaining the train without reasonable cause is a prohibition of the criminal order. Perhaps Adam also deemed the Divine Prohibition as non-obligatory or a prohibition of the lower order based on kindness and mercy. They might have forgotten this event that the angels had bowed down before Adam, so what was the necessity of becoming angels ? However, there is the possibility of various flashes which struck Adam, but one thing is clearly definite that he was misled by the Satan on this ground that the effect of eating it would result in his immortality and it was a thing desireable to Adam, not because it is human to live a long life but because he wanted to enjoy the ecstatic visions of God's Lights for ever. This aspiration reflects the intense love of Adam for God. You know the wisdom of an extremely passionate lover goes behind the curtain when he hears something, even from an enemy, that he was going to get more chance to see the beloved or gain his union. This is why rationality failed Adam and he could not refute the Satan and his deceptive expostulations. This passionate simplicity of Adam cannot be construed to disobedience to God, or Sin,

in the more technical sense, against God, because Sin is an action done with intention against the pleasure of God. And if some action against the pleasure of God is done with mistake, or with miscomprehension of the Divine Pleasure or Divine Order, or forgetfully or courteously, it is not called a sin. It is called a "Mistake," or in the most rigorous language a Fault, but not a Sin. The Prophets are the greatest lovers of God and they possess no element of disobedience or arrogance in their self — so the occurrence of Sin is not possible in their case. Of course, Mistake is possible from them and Mistake is the very nature of man. By mistaking we do not mean erring. Erring is Satanic, but mistaking is human — only Divinity is pure from Mistake of any sort whatsoever. Mistaking is not a negation of Prophethood, neither is beneath Prophethood. Consequently mistaking is not against the famous Innocence (عصمت) of the Prophets. Sinning, of course, is against the Innocence of the Prophets. But because the ordinary mistakes of the great men are taken very seriously by the Governments, similarly the ordinary slippings or mistakes of the Prophets are taken very seriously by God and expressed in a rather rigorous language. If the readers will understand these brief notes, they will not err, nor will be deceived and misled by such Heretics as Maudoodi and Jews and Christions who have injured the Innocence of the Prophets by ascribing to them the commital of sins—intentional disobedience to God. Those who are realy spiritually great persons also realize their minor mistakes and faults as Himalyan blunders. This is why Hazrat Adam wept for years and begged forgiveness of God and His Mercy at that fault for which he was deprived of paradisian visions of Divine Lights. Maulana Roomi has beautifully said about Adam that :— بود آدم دیدۂ نور قدیم موئے در دیدہ بود کوہ عظیم

The naked eye does not see the minute germs, but a powerful telescope reveals them as big worms. Similarly a common eye does not see small sins and mistakes, but even a hair appears mighty mountain to the enlightened eye of Adam. Consequently he reached the blessed stage of : ثم اجتبٰه ربه فتاب علیه وهدٰی

16. Hazrat Shah Sahib says : "In Paradise there was no need to ease nature, neither was sexual appetite. They were dressed in Paradisian clothes which were never put off, because it was not required. Adam and Eve were not aware of their organs. When this fault occurred the human requirements were born and they became aware of their needs and saw their organs." (Mozihul Quran)

It means the effect of eating that tree resulted in the appearance of human weaknesses. The curtain covering them was raised by the effect of that tree. Adam had only his simplicity and innocence in view, and the Satan was looking only at his weaknesses, but after eating the tree Adam observed his weaknesses also. When he turned towards God and repented humbly after this mistake, the Satan also observed the sublime dignity and high perfection of Adam, and he came to understand that Adam could not be defeated by him even after slipping and stumbling. The Holy Quran had rightly declared : ان عبادی لیس لك علیهم سلطٰن which means the Satan cannot overcome the sincere servants of God. Perheps this is why in the Taurat, according to Ibne Qutaiba of Ma'arif, this tree is named as "Tree of virtue and vice". God knows better.

17. When Adam and Eve ate the tree they became naked and felt shameful. They began to cover their bodies with the leaves of the Garden. It shows though man is born naked but the natural propriety and shame hinders him from keeping naked. God said to them, "This is the result of your neglecting the prohibition and the acrimonious enmity of the Satan."

23. Said both of them : "O our Lord ! We have wronged ourselves, and if Thou doest not forgive us and does not have mercy upon us we shall surely be ruined."[18]

٢٣۔ قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۫ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَ
تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

18. When they heard the angry words of God they were torn to pieces. They were already cognizant of their heavy mistake and its sorrowful results but the angry words of God were more painful and terrible for them. They at once turned to God and admitted their wrong and begged pardon and mercy from God. These words of repentence were also taught by God as described in Surah Baqarah that Adam learnt some words from God, so He turned towards them. It means the best way of repenting is to say those words which are taught by God for repentence. Adam and Eve had begun to repent in their own way and in their own words but when Adam learnt the words from God they asked His forgiveness by those words. Similarly Jona had learnt the words of repentence while he was in the stomach of the fish. It is but God's mercy that He taught mankind how to turn towards God for repentence after the faults and sins.

٢٤. قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ إِلَىٰ حِيْنٍ ○

٢٥. قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ○ ع

24. Said He : "Get you down, you will be enemy of each other ; and for you in the Earth is abode and benefitting till a time."

25. Said He : "Therein shall you live and therein shall you die and therefrom shall you be brought forth."[19]

---

19. But God said : "All of you have to go down on Earth because the Heaven cannot become your battlefield. It is only Earth which is made your battlefield, because the real enmity is between Adam and Satan,and the Heaven is not a fit place for its demonstration, so it is Earth only and also because the vicegerency of Adam is for the Earth and not for the Heaven. The Earth is made the dwelling place for an appointed time to gain benefits and advantages of God's bounties. It is also the dying place and it is the place of resurrection too."

Note : The Earth is the dwelling place and it is also the dying place. It means the efforts of transplantation of mankind to some other planets or stars are futile, because the benefits of mankind are confined to the Earth for an appointed time. The spiritual perfections and material benefits cannot be achieved in any other planet. It is God's scheme that the Earth is made the battlefield of Adam and Satan, and Adam is made the vicegerent of Earth and not of any other planet. So God's scheme cannot be set at naught by the useless efforts of Science. The battlefield of mankind and Satan's children under Satan's command is this Earth. Men will live here, lose or achieve here, die here and get up again from here for the final judgment in the Hereafter. The temporary suspension of man in the space is not against this Verse. (Tr.)

SECTION 3

26. Children of Adam ! We have sent down on you the dress which may cover your shameful parts and sent down feathers and the dress of piety—that is best of all. These are the signs of God's Nature so that those people may deliberate profoundly.[20]

٢٦. يٰبَنِىۡۤ اٰدَمَ قَدۡ اَنۡزَلۡنَا عَلَيۡكُمۡ لِبَاسًا يُّوَارِىۡ سَوۡاٰتِكُمۡ
وَرِيۡشًا ؕ وَلِبَاسُ التَّقۡوٰى ۙ ذٰلِكَ خَيۡرٌ ؕ ذٰلِكَ مِنۡ اٰيٰتِ
اللّٰهِ لَعَلَّهُمۡ يَذَّكَّرُوۡنَ ○

27. Children of Adam ! Let not the Satan tempt you as he brought forth your Father and Mother out of the Garden and caused them to be stripped of their garments in order to show them their shameful organs. He sees you and his nation from where you see them not. We have appointed satans the comrades of those who do not believe.[21]

٢٧. يٰبَنِىۡۤ اٰدَمَ لَا يَفۡتِنَنَّكُمُ الشَّيۡطٰنُ كَمَاۤ اَخۡرَجَ
اَبَوَيۡكُمۡ مِّنَ الۡجَـنَّةِ يَنۡزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوۡاٰتِهِمَا ؕ اِنَّهٗ يَرٰٮكُمۡ هُوَ وَقَبِيۡلُهٗ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡ ؕ
اِنَّا جَعَلۡنَا الشَّيٰطِيۡنَ اَوۡلِيَآءَ لِلَّذِيۡنَ لَا يُؤۡمِنُوۡنَ ○

---

20. Hazrat Shah Sahib says : "The enemy stripped you of your paradisian garments, then We taught you the art of dressing. Now wear only that dress which contains piety—man should not wear very thin (dress) that the body may be discerned by the people and she should not show her adornment." (Mozihul Quran)

God's Nature has bestowed on mankind different products for his use. He has created cotton, feathers, wool and other things with which man makes cloth and prepares his dress for the purpose of covering his body and for adornment. This is a very vast field. If the people think over these bounties of God, they can easily recognize God's favours and bounties, and become thankful to Him. Moreover, the dress of piety can help them in the re-achievement of the Paradisian dress of which they are deprived by their avowed foe—the Satan. But when Satan could not tolerate the Paradisian dress on Adam and Eve, how can he tolerate that man should regain that lost dress by means of piety. It is a point of considerable importance for men.

21. When you are informed that the Satan has been the cause of nakedness and expulsion from Paradise, then it is not worthwhile on your part to be deceived by the Satan and his temptations as he presented before your Father and Mother. You should be always alert to his secret invasions because he and his comrades see you from where you do not see them. The only way of defence from his unseen attacks is that you come under the shelter of God Who sees all. But those who do not believe in the unseen God can have no shelter, they will enter into the crowd of satans under the command of Satan, and you know the end of Satan and his comrades.

Note : Some men are capable to see the jinn — the Satan and his children also belong to the community or race of Jinn — but that is exception. So to reason by this verse that no one can see the satans or jinn at any time is not correct.

28. And whenever they do some evil deed, they say : "Thus we found our fathers doing, and God also has commanded evil work." Why do you attribute such things to God which you know not ? [22]

٢٨ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللّٰهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ
أَتَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ۝

22. Whenever objection was raised against the evil and indecent deeds of the Polytheists they generally answered that they saw their fathers doing those things and they had no courage to belie their fathers even if they were obviously wrong. Secondly they said that God had also commanded them to do so, otherwise their fathers would have not done such things. This is generally the answer of all misguided people of the world who believe in some religion also. (The Western people generally refer to their conventions and traditions in justification of their wrong actions, or if they are somewhat religious and believe in the Bible they say that Christ had ordered to do so. The response of the Clarendon House to the movement of Sodomy Bill in the Parliament of England was very hopeless.) To all such people of the world who justify their evil actions on the basis of Traditions and Conventions or pseudo-religious arguments the Holy Quran frankly says that God does not command indecent deeds or evil actions. It is Satan and his followers who bid to evil deeds and indecency. They should not attribute wrong things to the Divine Command. The Pagan Arabs performed the Tawaf of Ka'aba in a naked state and did other wrong and indecent things. When they were forbidden they said that their fathers did so and God also commanded so. They were told that nakedness was against propriety and shame and it was Satan who tried to make Adam naked, while Adam tried to cover his body with the leaves of the Garden. It means to be naked is Satanic and to be well-dressed or properly dressed is Adamly.

29. Say thou : "My Lord has commanded justice ; and set straight your faces at the time of every prayer and call Him becoming sincerely submissive to Him. As He originated you so will you be created second time."23

٢٩. قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۣ وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۭ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ۝

30. A section He guided and a section determined for error. They made satans comrades leaving God and deem they are on guidance.24

٣٠. فَرِيْقًا هَدٰى وَفَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ۭ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَاۗءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ۝

---

23. God does not command unwise things and indecent deeds unrecognized by human nature and just wisdom. God commands the means i.e. middle way in all walks of life, in all matters, temporal or ecclesiastical, mundane or ultra mundane. He has ordered to set the face towards Ka'aba — the centre of Divine Light and Divine Guidance — and prohibited to deviate an inch from the way of the Holy Prophet. The worship of God is acceptable to God on two conditions, firstly it should be for God alone and secondly it should be observed according to the way the Prophets of God have told. In this verse the word "Justice" comprises all Laws of Shariat, dealing with human affairs — if they belong to body, the words واقيموا وجوهكم cover them, if they belong to the heart, the words وادعوه مخلصين له الدين contain them. It is necessary to act upon the Laws of Shariat because they will be recreated and accounted for their deeds.

Note : مسجد means the place of worship, but here the meaning of prayer is taken because prayer contains Sajda — the generalization of time also covers the generalization of space. Ibne Kathir has said that it means that in worship they should keep straight and should not swerve from the path of the prophet (Be peace upon him).

24. Those who have made satans their friends and comrades must be left to wander in the darkness, and because they are so wretched in nature that they deem error as guidance, darkness as light. The Truth is clear and self-evident, the Light is clear and self-evident. When they are so wretched that they cannot distinguish between Light and Darkness and between Truth and Falsehood they must be left to wander in their aberrations. What can the Prophets do for such misfortuned,adamant in their preposterous beliefs, atheistic ideals, polytheistic creeds, philosophic aberrations and baseless speculations. After all Kufr is that poison which kills the eater whether he eats it knowingly or unknowingly. God has not compelled any man to become Kafir or Mushrik or Atheist.

31. Children of Adam ! "Take your adornment at every prayer-time and eat and drink and do not expend improperly. He is not pleased with the improper expenders."[25]

٣١- يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا
ع وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

25. These verses condemn the wrong practices of the Pagan Arabs prevalent among them during the Hajj season especially. They usually performed the Hajj in naked state; some people ate very little and did not use fats etc., some had given up milk and meat of goat and they thought this self-abnegation as an act of virtue. All such people are told that these things are not virtues, they are absurdities. One should be well-dressed when going in the presence of the Emperor of the emperors because His dignity demands it and gratitude orders it. The bounties of God are created for the sake of utilization and not for renuniciation. God's Nature has provided all kinds of bounties for mankind so that they may benefit from them and thank God, their Lord and Creator, not only orally but actively. Active thanks to God mean that men should worship more and more, act upon His Commands more sincerely and more thoroughly and serve His Religion zealously. Extravagant and improper use of His bounties is a department of ingratitude. As the misuse of certain instruments and tools is unwise and foolish, similarly the misuse of God's bounties is also unwise apart from unthankfulness. God has forbidden prodigality and improper expenditure of His bounties. Eat and drink to the entire satisfaction of heart and soul but one should not be prodigal. The lavish use include eating haphazardly with greediness, eating those things which are detrimental to physical health, and eating unlawful things which are detrimental to spiritual health as wine, meat of swine, dogs, rats, monkeys, etc., eating less than required for the preservation of energy and health, using things improperly or extravagantly as we see in banquets and festivals, profuse luxuries and adornments. God is not pleased with those people who do not value the bounties of God and spend them carelessly without taking in view the laws of shariat. This verse offers a very important and valuable charter of guidance and instruction for the modern man who has become lavish in expenditure. This is because man is not habituated to self-control. Any sudden wish of his self moves him to lavish expenditure, or the ostentatious emotions spoil his economic wisdom. If man controls him according to the laws of God he cannot fall into difficulties. The Holy Prophet has rightly said that he who kept economical never fell into difficulties.

Note : Our eminent scholars have said that God has put the whole of medicinal knowledge in the one half of the (present) verse — جمع اللّٰہ الطب کلہ فی نصف آیۃ.

SECTION 4

32. Thou say : "Who has forbidden the ornament of God which He created for His servants and the good and pure edibles." Thou say : "These bounties originally are for the Believers in the life of the present world exclusively for them alone in the next world. Thus We explicate Our verses for those who understand."[26]

٣٢. قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَ
الطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي
الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ كَذٰلِكَ
نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝

26. This is a very important verse for the consideration of those Muslims or Non-Muslims who say without knowledge that Islam (or Mullah) impedes the way of worldly progress. This verse openly declares that all the bounties of the world are created originally for the Momin, because the main purpose of creation is the worship of God. The bounties of the world are created for the benefit of mankind that they may use them and thank God for His untold benefactions and blessings on mankind and worship Him sincerely as given in the above verses. Therefore the bounties are originally meant for those men who pay thanks to God and worship Him without association — and they are Momins, the Believers. From this view-point the Unbelievers are usurpers. Adam and not Satan was made the Viceroy of Earth by God, and Viceroy is that who uses his powers according to the directions of the King or Sovereign. Hence the rebellious persons forfeit the right to vicegerency of God. So the Unbelievers are not the viceroys of God on Earth, they are usurpers. It is the duty of the Momins to control the resources of the Earth to use them according to the directions of the Sovereign. The main resources are agricultural products and the mineral products. They are primarily meant for the Momins, but the Kafirs also joined with them. In the Hereafter the Kafirs shall not share those bounties which will be given to the Momins. So they are wrong who say that Islam impedes the wordly progress. But the worldly progress of a Momin is the outcome of his otherwordly progress. The worldly progress of a Kafir shall be a misery and a curse for him. This is why Hazrat Ibne Abbas has said that the worldly bounties not becoming a misery and a curse for the users in the Hereafter is the exclusive share of a Momin alone. The bounties given to a Kafir shall be a curse and a misery to him on account of his unbelief and ingratitude. So if the Muslims want to harness the bountiful resources of the world, they should become real Momin and the real vicegerent of God. The followers of the Satan have no claim to the vicegerency of God. If the Muslims become real Momin they can control the world and its resources and thus perform their duties rightly as a Vicegerent of God. It is the weakness of the Muslims to sit idle and not struggle for the achievement of their lost glory and

right as a Caliph of God on Earth. But this control of the world resources is not an end in itself, it is a means to an end — the achievement of God's good pleasure by the performance of duties as a viceroy of God on Earth. The Kafirs have no such end in their ideology. They seek the world for the sake of the world, for the sake of material progress, for the sake of satisfaction of lusts and desires of self, for the sake of self-aggrandizement, for the sake of enjoyment. for the sake of luxuries and comforts. There is a difference of East and West between the outlook of a Kafir and a Momin. When the outlook is changed the effects are changed. The outlook determines generally the mode of conduct and the methods of achievement of a certain purpose. The motive of a Kafir is to achieve the world only and the motive of a Momin is to achieve the Hereafter through the right performance of his duties as a viceroy of God on Earth. The Muslims reached the pinacle of glory, wealth and prosperity till they adhered to the principles and teachings of the Quran. But when they receded from the Quran they began to dwindle in the world. The great Allama Shabbir Ahmad Usmani, the commentator of this Quran, had once said in the midst of a great gathering of Muslims in Pakistan that if the Muslims wanted worldly progress they should be loyal to the Kalema : لاالٰہ الاالله محمد رسول الله Unless they were loyal to the Kalema they could not make the wordly progress. Yes ! if they wanted the worldly wealth like the Kafirs of the world they should denounce this great Kalema and they would be prosperous in the world like the modern nations of the Unbelievers. But in that way there shall be nothing for them in the Hereafter as there is nothing for the Unbelievers in the Hereafter. But it would be a great misfortune to sacrifice the Hereafter, which is better and permanent, for the world, which is temporary and less qualified than the Hereafter. Consequently, the worldly progress of the Muslims all over the world depends upon the loyalty to Kalema and not upon the aping of China, Russia or America. This is a hard fact and no Heretic can change it by all the forces of reason at his command. Now the question naturally arises why the Kafirs of the world are generally given immense worldly wealth and scientific achievements when they are the rebels of God. The Holy Quran has given answer to this pertinent question which was also raised by the Followers of the Holy Prophet before the Holy Prophet with reference to the immense wealth of the Roman and Persian Empires. The Holy Prophet is said to have remarked to Hazrat Umar whether he did not like this thing that for them was the world and for the Momins was the Hereafter. At another occasion the Holy Prophet is reported to have said that the wealth and possessions of these Empires would be given to them (Muslims) but he feared that when their wealth and property would be given to the Muslims, those things (bad things) would also come to them which the people of the Roman and Persian Empires had in their moral character. This is the substance of what the Holy Prophet had said to the Followers. The Holy Quran Says :
(Whosoever desires the life of this world and its ornament We shall clear their accounts in this world and they will not be at any loss in it. These are they for whom there is nothing in the Hereafter except the Fire and completely destroyed here are those deeds which they had done in the world and has become waste what they had earned (in the world). (Surah Hud—Verses 15,16)

It means the Unbelievers want the benefits of the worldly life so they are given the benefits of the worldly life by God as much as He determines in accordance with their conditions and deeds, but they shall not be given the bounties in the Hereafter because they were heedless of the Hereafter in their worldly life. So the Muslims who believe in the recompense of Hereafter have no chance to ape the Non-Muslims. (Tr.)

من كان يريد الحيوٰة الدنيا وزينتها نوف اليهم اعمالهم فيها وهم فيها لا يبخسون
اولٰئك الذين ليس لهم فى الاخرة الا النار وحبط ما صنعوا فيها وباطل ما كانوا يعملون

33. Thou say : "My Lord has forbidden only indecent things—open and hidden —and sin and wrongful high-handedness and this thing that you associate with Allah such a thing for which He has not sent down any authority and this thing that you say concerning God such things which you do not know."[27]

٣٣ - قل إنما حرم ربي الفواحش ما ظهر منها وما
بطن والإثم والبغي بغير الحق وأن تشركوا
بالله ما لم ينزل به سلطانا وأن تقولوا على
الله ما لا تعلمون ○

---

27. God has not forbidden the bounties that the opponents may say that Islam is against the progress of the world. Islam is against hedonism and self-mortification both. It shows the middle way. The Unbelievers want that they should be given the license to use each and everything and to do whatever they like. But God does not permit shameful acts. God does not allow any indecency whether open or hidden. For example, God has forbidden adultery done openly or secretly and even forbidden dirty ideas and mental luxury. The Unbelievers want that the whole riches of the world may be possessed by them and they may expend it in whatever way they like. But God does not allow sinful pleasures or actions. He has forbidden the wrong use of force or wealth tending to high-handedness and oppression as the modern nations are doing against weaker people. God wants that the people should thank God for the innumerable bounties which He has given to mankind and should not incline towards other things beside God and should not say that such and such an idol has given them these bounties, and should not use such words which do not denote the Lordship of God. They express such terms or words which denote something else but not God. The example of such words is Nature. They say that Nature has given them such things or Nature has been bountiful to them that it gave so many resources to mankind. This use of Nature is a form of polytheism if they deem Nature as something separate from God. Similarly people say Goodness has done this or done that or Goodness knows better. This word is also used in the same manner as Nature is used. The use of such hypothetical terms is a kind of Shirk because its use is an indirect evasion from God. Nothing but God knows better, nothing but God has given the bounties and has created all things. So God has forbidden to associate anything with God when they use or mention the bounties of the world created for mankind. Of course, the words "God's Nature" can be used where Nature represents the power of God. Similarly, nothing should be said about God or His Religion which God has not told. What is the criterion of this? The main criterion of judging whether it is said by God or not is to see the Holy Quran or the Traditions of the Holy Prophet. The Traditions of the Holy Prophet are the explanations or interpretations of the Holy Quran. If the Jews and Christians say something ascribing it to their Books we should not believe in it unless it is proved by the Holy Quran and Sunnat because the Divine Books — the Taurat and the Gospel — have been changed and perverted by the world seekers. Similarly those interpretations of the Quran must be rejected which are not supported by the Traditions or the prominent Followers and eminent Scholars of Islam. There are many pseudo-Islamists today who give a wrong interpretation of the Quran and Islam. Wrong interpretation of the Holy Quran and Islam is a very great sin and heres y. Hence the Muslims should be very cautious of such Heretics or Orientalists who have changed and perverted the meanings of the Quran and Islam. God is aware of all such fellows who are involved in transgressions, sins, aggressions, oppressions, high-handed activities and one should not be misled by the astounding progress they have made in the world because :

34. To every nation there is a promise (term), then when this promise will reach they will neither creep back a moment nor creep forward.[28]

٣٤. وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ○

28. For every nation there is an appointed term. For every nation there is a measurement of their sins and transgressions with God. When their cup of arrogance, sins and transgressions will be filled, the Divine Law shall not leave them. They shall be seized by God's Chastisement and not a single second shall be granted to them. Hence the people should not be misled at the long respite given to the Unbelievers, Atheists and Polytheists. If they are not seized within ten years they may be seized within twenty years. If they are not seized within twenty years, they may be caught within thirty years. Only God knows the term of every nation. Sometimes they are partially caught by chastisements of low intensity, perhaps they change their outlook about God. If they do not heed to small chastisements and do not bring about any change in their outlook and attribute that misery to some natural cause, geo-physical and tectonic activity, or the result of explosions of atomic or hydrogen bombs, that calamity is apt to change into a greater catastrophe. Fortunately these lines are written in a period when the atheistic philosophy of China— Marxism — Leninism — is bodily shattered by the great earthquake in the last week of July, 1976. This earthquake has no parallel in its intensity through out the living memory of man or the history of mankind. This is a chastisement of God for the atheism of that nation. Other nations should not be heedless of their end, holding similar Godless philosophy. Maowaskept alive to see the wretched result of his atheistic philosophy, and that is the Scheme of God and no one knows except God when a certain disobedient nation shall be caught by the chastisement of God. Man's worldly glories, his scientific wonders, his technical progress, his material resources do not help him when he is caught by the Divine Chastisement. In short, God has not created His bounties for mankind without any Law of Management and Accountability. Wise masters do not give license to their servants that they exploit the wealth of their Masters according to their own free will without any fear of accountability. Then how God can give license to His Servants to enjoy His bounties without any fear of accountability and without paying any heed to the Divine commands and directions ? God wants gratitude from His servants for the bounties He has given them not because He has the necessity of their gratitude or worship but because it is the demand of the Divine Law and it is the demand of human nature and the future profit of mankind depends upon the gratitude. The Divine Law has forbidden indecent deeds, open and hidden, sins of all kinds, unjust oppression and high-handedness and polytheism and atheism, great or small. So if human beings enjoy the bounties of God but do not pay heed to the Divine Law, they are liable to punishment in this world as well as in the other world. But God is very merciful on His servants. He does not punish or seize His servants the moment they disobey or defy His orders. The worldly Governments seize the offenders when they offend or commit crime and send them to jails till the final judgment. But God is very Clement and connive at the crimes of the offenders to a great extent, but when the criminal crosses the limits and does not refrain from his evil actions, His wrath comes forward and seizes him . Now it is in the knowledge of God when and how the criminals should be caught and punished. One thing, however, is left. The people can say that why they should be caught and punished when they are ignorant of God's Law. So the coming verses clearly say that God had told the children of Adam in his life-time and He has been telling the human race in different periods of history about His Laws through His Messengers and Prophets. Their excuse of ignorance is quite wrong. (Tr.)

35. O children of Adam : If there come to you Messengers from among you relating to you My verses, then whosoever fears and adopts virtue — so no fear shall be on them.

36. And those who cried lies to Our verses and waxed proud against them —they are those who are the fellows of the Fire and they shall dwell therein for ever.[29]

٣٥. يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ
عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○
٣٦. وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

---

29. Adam and Eve were deprived of their comfortable home — the Paradise — and as such the whole human race. Eve and Adam turned towards God humbly and repented and wept, so God did mercy on them and gave several instructions for the re-achievement of their lost home. Human race were given earthly dress and food in place of the paradisian dress and food. Though the earthly dress and food were not so excellent as those of Paradise yet they were enough for their temporary satisfaction in order to regain their lost home — the Paradise — by worshipping God and thanking Him for His innumerable bounties, and by defending themselves against the onslaught

of the Satan and his army. The Satan wants that human race may not be able to regain his lost home, but should go to the Hell for ever. So human race was given important instructions first through Adam and afterwards through different Apostles that they should not follow the Satan but follow the Divine Command, they should not commit indecency, open and hidden, they should abstain from sin, from unjust oppression, from transgression, from polytheism and atheism. They were permitted to benefit from the bounties of God but living within bounds of Divine Permission. They should worship God very sincerely and follow His Religion with wholeheartedness and not with a loose heart or hypocritically. If some Messengers came to them to remind them of the instructions given through Adam and tell them the way of regaining their lost home and the good pleasure of God and the spiritual ascendency they were bound to follow those Messengers and help them in the propagation of Divine Law. Then their Future would be brilliant and tranquil, free of all worries and discontentment.

But if they rejected the Messengers of God and cried lies to God's verses and waxed proud against them they would lose their real home — the Paradise — for ever and fall into the Hell dwelling therein for ever.

Note : Some Qadyanees have tried to prove the continuity of Prophethood by these verses and refuted the finality of the Holy Muhammad (صلى الله عليه وسلم). But they have given a wrong interpretation to these verses because the finality of the Holy Prophet has been proved by the Quran and the Traditions of the Holy Prophet. These verses denote the general principle of sending the Apostles through time and space before the Holy Prophet. These verses provide an answer to those Unbelievers who may challenge the justification of God's chastisement in this world or in the next world. The modern nations who are involved in Atheism like Russia and China or their satellites cannot say anything against God if they are punished for their atheistic philosophy because they are not unaware of the message of the Holy Quran. Similarly other nations of the world cannot say that they knew not the Laws of Divine Punishment so they were wronged if they were chastised. God has been telling them from the beginning of human history about the Divine Laws of Reward and Chastisement, as such no nation can put forward the excuse of ignorance. (Tr)

37. Then who is more wrong than that who forges a lie against God or cries lies to His commands.[30] They are those people that they will get their share written in the Book,[31] till when Our messengers reach them to take their life they say : "Where are those whom you called beside God." They will say : "They are lost from us and they will admit for themselves that they were Kafirs, no doubt."[32]

٣٧. فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ
بِاٰيٰتِهٖ ؕ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ؕ حَتّٰٓى
اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْٓا اَيْنَ مَا
كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا
وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○

30. Two categories are the wrongest and the most unjust among mankind :

(i) The False Prophets like Gholam Ahmad Qadyani of India and Musailma Kazzab (the Liar) of the Prophetic days — those who said that they were Messengers of God, and they were not the Messengers of God, and they forged lies and verses and said that was God's message. Ali Jah Mohammad also called himself the Messenger of Allah. Those who believe in Ghulam Ahmad Hadyani or Ali Jah Mohammad as the Messengers of God are infidels and never Muslims.

(ii) The Rejectors of True Messengers of God — they include all the Non-Muslims of the world because the rejection of one Prophet is tantamount to the rejection of all Prophets. Those who reject the Holy Prophet as the Messenger of God are infidels and never Muslims. They are the most unjust fellows who reject a True Prophet or believe in a False Prophet. In other words they are the greatest infidels who claim to Prophethood falsely, or make a Non-Messenger as Messenger of God, or cry lies to a True Messenger of Allah as the Last Prophet, Muhammad (صلی اللہ علیہ وسلم).

Note : In his Biweekly Organ 'Muhammad Speaks' Ali Jah Mohammad had very often declared that he was the Messenger of Allah. The Holy Prophet is the Last Messenger of Allah and there is no Prophet after him. All such men who claim to Prophethood after the Holy Prophet are superlative liars. (Tr)

31. They will get in this world of age, food, provisions, etc. according to their fate, or they will get of humiliation, disgrace or false esteem which is written for them. And what they will have to endure near death or after death is mentioned below. And if نصيبهم من الكتب denotes the other-worldly chastisement, then حتى اذا جاءتهم الخ will denote that the preliminaries of the other-worldly chastisement shall begin from the final moments of worldly life.

32. When the angels draw the life of the Unbelievers severely and forcefully they say to them very harshly and tauntingly, "Where are your comrades, whom you associated with God and called on them in calamity for help, why do they not come for your help now?" The Unbelievers will have to admit that they were wrong in taking such things as gods and helpers that they were not entitled to such position. They are now nowhere to help them in those hard moments of life and death. But this untimely remorse and acknowledgment will not do them any good. They will be ordered to enter into the Hell with those past people who had entered it before them.

38. **He will say : "Enter with those nations who have passed away before you — Jinn and Mankind —into the Hell;[33] till when enters one nation, it will curse the other nation,[34] till when they have all fallen into it, the last ones will say to their past : "Our Lord ! These led us stray, so give them double chastisement of fire." He will say : "Unto each a double, but you know not."[35]**

٣٨۔ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ
أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ
لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ○

---

33. All the Unbelievers whether from mankind or Jinn-kind will have to enter into the Hell one after the other.

34. Instead of sympathy the Unbelievers will rebuke one another. Perhaps the followers will say to their leaders : "Woe to you ! You ruined yourselves and also ruined us with your selves. You are drowned and also you drowned us with your selves." Perhaps the leaders will answer : "Ye wretches ! If we had fallen into the pits, why had you gotten blind ? " etc.

35. From one angle the sin of the past generations is greater that they themselves went astray and paved the way of aberration for the posterities, and from the other angle the sin of the last generations is greater that they went wrong and did take no lesson from the past. Or the chastisement of the Hellers will multiply with the lapse of time, so they were told that they did not know the end. Upto that time they had only seen the beginning. The doubling of one would not be of any benefit to the other.

39. And the past will say to the last : "Then you have got no priority over us, so taste the chastisement on account of your earning."[36]

٣٩. وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن
فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ○

SECTION 5

40. No doubt, those who cried lies to Our verses and waxed proud against them — the doors of heaven shall not be opened to them nor shall they enter Paradise until the camel enters into the eye of the needle. Even so We recompense the sinners.[37]

٤٠. إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُجْرِمِينَ ○

41. For them is the bed of the Hell and a covering above them. Even so We recompense the wrong-doers.[38]

٤١. لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ
وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ○

---

36. The past people will say to the last people, "What gain you have earned by requesting for the doubling of our punishment ? Your chastisement is not lessened by your this request. Nay : You will have also to taste the chastisement of your doings."

37. The deeds of the Unbelievers have neither any heavenly ascension or admission in the wordly life, nor their souls shall be allowed to ascend the heaven after death. According to a true Tradition the soul of a Kafir after death is driven back to the Sijjin (the lowest part of the earth from the heaven, and the soul of a Momin ascends upto the seventh heaven. (Refer Books of Traditions for further details.)

These Kafirs cannot enter the Paradise until a camel enters into the eye of a needle with his huge body — and that is impossible. The Hell is ordained for the Kafirs in the knowledge of God. Hence the Kafirs cannot imagine their admission into the Paradise.

38. The Kafirs shall be surrounded by the fire of the Hell — fire below, fire above, fire on the right, fire on the left, fire in front, fire on back — they shall have no rest on any side.

42. And those who believed and did virtues — We do not put the load on anyone but according to his capacity — those are the inhabitants of Paradise, dwelling therein for ever.[39]

٤٢. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا
وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۚ هُمْ فِيهَا خَالِدُونَ ○

43. And We shall take out of whatever ill-feeling was there in their hearts[40] — flowing underneath them rivers and they will say : "Thank God Who made us reach here and we were not to be guided if God would have not guided us ; no doubt, the Messengers of our Lord had brought the Truth."[41] And voice will come : "This is Paradise, you became its inheritors in recompense to your deeds."[42]

٤٣. وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن
تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۚ
لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَن
تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ○

---

39. God does not put load beyond capacity. It means that Belief and Virtues which will bring out a mighty reward in the Hereafter are not difficult things that they may be beyond the capacity of man. It means Salat, Som, Zakat and Hajj and other obligations are not beyond the power of man. Every one is required to do what is within his capacity.

40. ونزعنا ما في صدورهم من غل means there shall be no jealousy among the people of the Paradise at the bounties of one another. Every one will be happy and satisfied. On the other hand, the people of the Hell will rebuke and censure one another in their calamaties and pains. It also means that the hearts of the good people shall be purified from the ill-feelings which happened to overshadow the pure hearts of virtuous souls in the worldly life. (This verse is not against this principle that "Paradise is the reward for the purified souls." Purified souls have no malice or jealously in their

hearts for other virtuous souls in the world, because malice or jealousy are the internal diseases which bar the way to Paradise. Here غل denotes the shadows of ill-feeling which surrounds the hearts like the dirt on the pure glass. This dirt does not show any internal infirmity of the glass, which is pure, but simply denotes the atmospheric effect of the world. Similarly the hearts of these people going to the Paradise will be pure like glass but the outer dust, which is the effect of mundane impurities, is possible to overshadow the hearts outwardly. And even this much gloomy shade, projecting on the pure hearts of the Paradisian Souls, shall be removed by God before their entering into the most purified place — the Paradise — because Paradise is a place of God's visions and is most sensitive. In other words when Paradise cannot tolerate even the thinnest shadows of impurity, how it can tolerate the thickest shadows of Kufr and Shirk. The Unbelievers should never imagine that they can enter into Paradise with the pollution of Kufr and Shirk and the filth of arrogant deeds. And God has declared in the Holy Quran that He will not purify the Unbelievers in the Hereafter and they will dwell in the Hell for ever. In brief, the ill-feeling if any among the hearts of the good people shall be completely swept away before their entering the Paradise. They shall all be open-hearted in the Paradise). Hazrat Ali is reported to have said that He and Usman and Talha and Zubair (God is pleased with them) will be among those people.

41. The people of the Paradise will be exceedingly happy at the mighty reward of the Paradise and they will highly praise God and glorify Him. They will be highly obliged to God because He had helped them reach the high ranks in Paradise through the guidance of His Messengers. If God would not have helped them, they could never reach that honoured place.

42. An Angel will proclaim by the permission of God, "Your efforts have become successful and you have achieved the inheritance of your father — Adam—and you will dwell here for ever."

The Holy Prophet is reported to have said that the mercy of God and not the deeds of man will bring him to Paradise. It means the deeds of man are not the real cause of admittance to Paradise, they are only the outer cause. The real cause is the mercy and the grace of God. The Divine Mercy, of course, turns towards those whose actions are good — the greater the good spirit of action, the greater the Divine Mercy.

Hazrat Shaikhul Hind has said : "The train runs by the Mercy of God indeed, but action is that flag which starts and stops the train."

44. And the inhabitants of Paradise will call out to the people of the Hell : "We have found that which Our Lord had promised us true, so you also found the promise of your Lord true." They will say : "Yes." Then a herald shall proclaim : "The curse of God on those wrong and unjust fellows—

45. Who barred from God's way and searched crookedness therein and denied they the Hereafter".[43]

٤٤۔ وَنَادَىٰ أَصْحٰبُ الْجَنَّةِ أَصْحٰبَ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ
حَقًّا ۖ قَالُوْا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ
لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۝

٤٥۔ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا
عِوَجًا ۚ وَهُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ۝

43 Hazrat Shah Sahib says : "The Holy Quran has declared most of the sinners as wrong and unjust, but has not cast curse on every sin but such sinners (as bar from God's way, pervert God's way and deny the Last Day) (Mozihul Quran)

46. And between them shall be a wall and on Aaraf shall be men and they will recognize each other by their marks and they will call out to those living in Paradise : "Peace is on you." And they have not still entered the Paradise but they are candidates for it.

۴۶۔ وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ
كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ
عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ۝

47. And when their eyes will turn towards the dwellers of Hell they will say : "O our Lord ! Place us not with the people of the sinners."44

۴۷۔ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ ۙ قَالُوا
ع رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ۝ ع
۱۲

44. There is a wall between the Paradise and the Hell. On it is a rampart where some people shall be standing. This rampart is known as Aaraf. According to traditional faith the people with their good scales heavier will go to Paradise and the people with their bad scales heavier will go to Hell, and those whose scales are equal are the people of Aaraf. This is the faith of eminent Followers like Hazrat Huzaifa, Hazrat Ibne Masud and Hazrat Ibne Abbas (God is pleased with them). The people of Aaraf will finally go to Paradise as the Traditions say and reason supports it, because when the Muslim sinners with bad scales heavier will be finally liberated from Hell, the people of Aaraf whose scales are equal should naturally go to Paradise before the Muslim sinners. For a time they shall be standing on a place between the Paradise and the Hell and they will recognize the people of the Paradise and the people of the Hell by their special marks—perhaps the shining faces of the people of Paradise will be their distinguishing marks as against the dark faces of the Hellers (Hell-men). The Aarafees will salute the people living peacefully in Paradise and congratulate them for their everlasting property. The Aarafees will be in a state between fear and hope. When they will see the people of Paradise they will feel hopeful, but when they will see the Hellmates they will seek the shelter of God and request God not to place them among the Sinners of the Hell.

Note : There may be a great distance between the people of the Hell and Aaraf, and between the people of Paradise and Aaraf, and between the Paradise and Hell, but the discourse and the communication must not be thought strange or impossible in these days of electronics. (Tr)

SECTION 6

48. The Aarafees will call to those men that they will recognize them by their marks and say : "Your party has not availed you, neither your waxing proud."

٤٨ وَنَادَىٰٓ أَصْحَٰبُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَٰهُمْ
قَالُوا مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ○

49. "Now they are those that you said on oath that God's mercy will not reach them." "Go into Paradize, no fear upon you, nor shall you sorrow."[45]

٤٩ أَهَٰٓؤُلَآءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ
ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ○

---

45. This is a very sorrowful fact of this wordly life that the proud men despise the poor Musalmans who are humble and week in appearance, in clothes, in manners and dealings, always worshipping God and following Divine Commands and the Holy Prophet without ostentation. The proud men, generally the Unbelievers and the Hypocrites, look upon these poor Musalmans contemptuously and think that they do not deserve any favour of God in this world and in the other world if any, because they are backward, dogmatic, narrowminded, fanatic, reactionary and what not. (The Hypocrites call them by nicknames of Mullah etc. with derision and not with respect. Sir Sayyed Ahmad Khan and his company called such fellows as the Rams of Mosque. Other Hypocrites and Unbelievers give them similar titles.) Similarly in the days of the Holy Prophet the Hypocrites and the Unbelievers thought the Poor Musalmans as insignificant creatures not entitled to any spiritual favours or bounties in this world or in the next world. The Aarafees shall remind the Hypocrites and the Unbelievers, living in the Hell, of their contemptuous phrases and epithets which they used for the Poor Muslims. They will taunt and say that the poor Musalmans had received from their Lord the permit to Paradise while they were burning in the fire of Hell — hungry and thirsty. The poor Musalmans got into the Paradise against their false hopes and expectations. They will receive God's mercy more and more with the lapse of time in the Paradise.

50. And the people of the Hell will call to the people of the Paradise : "Pour on us some water or something of what God has provided you." They will say : "God has barred these things from the Unbelievers"—

51. Those who took their religion as show and sport, and the worldly life deluded them, so We shall forget them today as they had forgotten the meeting of this Day, and as they denied Our Verses.[46]

٥٠. وَنَادَىٰٓ أَصْحٰبُ النَّارِ أَصْحٰبَ الْجَنَّةِ أَنْ أَفِيضُوا
عَلَيْنَا مِنَ الْمَآءِ أَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ۚ قَالُوٓا إِنَّ اللّٰهَ
حَرَّمَهُمَا عَلَى الْكٰفِرِينَ ۝

٥١. الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَّلَعِبًا وَّغَرَّتْهُمُ
الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰهُمْ كَمَا نَسُوا لِقَآءَ
يَوْمِهِمْ هٰذَا ۙ وَمَا كَانُوا بِاٰيٰتِنَا يَجْحَدُونَ ۝

---

46. These proud men, who despised the poor Musalmans and thought that they were poor because of holding a divine philosophy of Mulıaism and they themselves were well-to-do because of holding a secular doctrine of life, will be admitted to the Hell in a very wretched state. They will get no cooling water and no good food to satisfy their hunger.

How will they make contact with the people of the Paradise ? God knows better. The things of the Hereafter are strange and wonderful. But the modern science of electronics provides the possibility of contacts between the Hell and the Paradise, between the Paradise and the Hell. However, the people of the Hell will ask the people of the Paradise for some water to quench their intense thirst and for some food to satisfy their hunger. The boiling water of the Hell will cut down their stomachs and the thorny food will not satisfy their hunger. So in utter despair and hopelessness their worldly pride will fall and they will importune the dwellers of the Paradise to do them mercy by pouring some cool water and edible food of the Paradise. But

unfortunately they will receive a dry answer from Paradise. They will say that Paradisian water and food were forbidden them. The Paradisian food and water were not like the bounties of the world which were shared by the Unbelievers and Hyocrites. They were exclusively meant for the Believers, and the Unbelievers were barred from them because they did not pay gratitude to God for the innumerable bounties of the world, they paid no heed to the Divine Religion seriously and passed their times in absurd luxuries, enjoyments of lusts, sensual pleasures, sports and shows, immoral pictures, heinous activities. They had made their religion a thing of mockery and confined it to rituals and festivities for merriments. They despised the religious gentry and said them backward, non-progressive, mullahs, jokers, not fit for their meetings and cultural gatherings, unfit for executive and political administration, not suitable for foreign services, hackneyed, time-worn, conservative and dogmatic, only fit for the four walls of the Mosque or Madressah. They bit their fingers at the religious people and thought they did not deserve a car, a bungalow, a good and comfortable life. They laughed at the dress of the religious people and barred them from their social and cultural functions and they never gave them any honourable status in the society. The life of the world deluded them and made them quite heedless of the next life in the Hereafter. They derided the faith of Paradise or Hell. They said the Paradise was a symbolic expression of bliss and was not something real or substantial. They had got the bliss of Paradise, as they said, in the world itself. The thought of Paradise or Hell was a fancy of Mullah to hinder the progress of the world. The decorated world deceived them — the cars, the magnificent buildings, the luxury goods, the delicious foods, the manufactured articles, the wealth in the banks, the worldly ranks, the scientific wonders, the space travels, the luxury flights of the aeroplanes, the wine and beautiful women, the agricultural products, the sheep, the cattle and horses, the commercial benefits, the cinemas, the TVs, the radio programes of fictions and dramas, the absurd and shameful sex-literatures, the night-clubs and other recreational engagements — all these worldly lustres and possessions made them forget the Hereafter. To-day they are over-satiated and over-drunk, tomorrow they will be over-hungry and over-thirsty. They will become beggars and request those poor Musalmans, who were highly contemptible in their eyes deserving no mercy of God, to give them water and food from the stores of Paradise. But they will be denied as they used to deny the verses of God about Paradise and Hell. They will be forgotten and neglected in the Hereafter as they forgot and neglected the verses of God about Hereafter in the worldly life. God has rightly barred those people from the Paradisian bounties because they denied the very existence of Paradise described in the verses of God. They rejected God's verses in the world, God rejected their request for water and food in the Hereafter. Tit for tat. (Tr)

52. And We have brought to them the Book which We have expounded in detail consciously and which shows the way and is a mercy for the Believers.[47]

۵۲۔ وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى
وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ○

53. Do they now wait for it that its subject may become open? The day when its subject will become open, those who were forgetting it aforetime shall say: "No doubt, the Messengers of our Lord had brought the Truth. So have we some intercessors to intercede for us, or should we be returned that we may do against what we had been doing". No doubt, they have ruined themselves, and shall be lost from themselves what they used to forge.[48]

۵۳۔ هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ
الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ
فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ
غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ
ع وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

47. God has expounded in detail everything concerning the life of man in this world and the next world. So there was no use to cry over the spilt milk.

48. Do they wait for the appearance of those threats given in the Quran in actual form? When they will appear, the belief and repentence of that time will not avail them an aught. They have destroyed themselves by their own hands, so all their forgeries and aspirations are set at naught in the Hereafter.

SECTION 7

54. No doubt, your Lord is Allah Who created the heavens and the earth in six days,[49] then sat on the Throne[50] — covers the day on the night, that it pursues it running, and created the sun and the moon and the stars, subservient to His command.[51] Listen ! To create and to command is His work alone. Of great blessing is Allah — the Lord of the Worlds.[52]

٥٤. اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ یُغْشِی
الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا ۙ وَّالشَّمْسَ
وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ
الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۝

---

49. The previous section dealt with the Hereafter, this section deals with the origination of life and the Universe. In the previous section by the verse قدجاءت رسل ربنا بالحق it was told that those people who turned away from God's Messengers in the world will have to acknowledge the truth of the Prophets in the next world. In this section, after referring to the administration of God and the necessity of God's Prophets and Messengers, some of the events and stories of famous Prophets are related in order to describe the end of the Rejectors of those Prophets in this very world before the coming of the Hereafter. In othe words this section is an introduction to many of the coming sections.

God created the Heavens and the Earth in six days. According to some scholars these six days are equal to six thousand years because one day with God is equal to one thousand years of ours as given in the Holy Quran : وان یوما عند ربك كالف سنة مما تعدون In short, this great workshop of the Universe is not created all of a sudden, on the other hand it is created gradually through various stages of evolution and development. Gradual creation or the progressive development is not against كن فيكون (Be and it is) because كن فيكون simply means that when God wills or intends to bring anything into existence of any stage, it comes into that stage of existence. It does not mean that God does not intend for the created objects to pass through various stages of existence and life. It means that God brings things to existence without the help of any cause or reason all of a sudden.

50. In the case of God's attributes and actions this thing should always be put in mind that the words, which are used for the expression of God's attributes in the Quran and Hadith, are also spoken on the attributes of God's creatures. For example,

God is living, Hearer, Seer, Speaker and man is also living, hearing, seeing and talking. But the usage for God's attributes is quite distinct from the usage for man's attributes. When we say that man hears or sees, or man is hearer and seer, we mean that he has ears to hear and he has eyes to see. Now two things happen as a result — one is the instrument of hearing or seeing which are known as ears and eyes and the second thing is the resultant of hearing and seeing i.e. that particular knowledge which is received by the power of hearing or seeing. When about a creature it is said that he is hearer and seer, these two things — the instrument and the object — are reliably known with their particular state and condition. But when these words are used for God, certainly those physical factors will not be understood which are the special characteristics of creations and which are far away from God and God is absolutely pure of them. Of course, it will be taken as a faith that the original source of seeing or hearing is there in the Divine Self and the result of that seeing or hearing is perfect most in His case. But what is the nature of that original source established in the Divine Self and how does He hear and see ? We know not and the fact is we cannot know. We can only say that His hearing and seeing is not like the hearing and seeing of God's creatures — ليس كمثله شيء وهو السميع البصير — (Nothing is like Him and He is Hearer, Seer). Not only the attributes of knowing and seeing but all His attributes should be so understood that the attribute is proved and established in its origin and effect, but nothing can be said about its nature and character. The Heavenly Constitutions have not also charged man with such super-rational observetions and meditations. Sitting on Throne should be understood in the same way. Arsh means throne or a high rampart or station, and استوا means 'to be established' or to rest or to sit. Here the translation 'Sat on the Throne' denotes the uttermost comprehensiveness of Divine control and administration over the whole Universe without leaving a single object beyond His suzerainty. It means God created the Universe but nothing got out of His control and power. Everything is in His perfect control and there can be no disorderliness in His administration of the Universe. If you want to know the absolute control expressed by His establishment on the Throne you should observe the visible facts at work in the Universe :

51. Everything was not-existent and there was utter darkness. He created all things — the sun, the moon, the stars, the planets, the whole solar system. He removes the darkness by the light of the Sun, as if the day is fast pursuing the night incessantly. Similarly the light of guidance removes the shadows of ignorance and error, as if it is fast pursuing it continuously. It means the sending of Prophets, Messengers, Apostles and Saints is similar to the creation of sun, moon and stars. The Holy Prophet is just like the Sun, the other Prophets are just like the moon and the Saints are just like the Stars. The Sun, the Moon and the Stars are subservient to God's Command alone. No one can change their system, and no one can control them and no one can conquer them. They are beyond the reach of human conquest.

52. God is the Owner of Creation (خلق) and Command (امر) and He is the fountain of all blessings. The preparation of a machine is like Creation and its electrification is like Command. God created the structure of the Universe and sent His Divine Commands for the guidance of mankind in the form of Heavenly Constitutions and Shariats, and set the scientific laws to work in the administration of the Universe and placed His will in the scheme of the Universe. The innumerable bounties of the Universe prove and the Heavenly Constitutions vindicate that His Holy Self is the boundless source and limitless fountain of blessings. When it is a proven fact and an established reality so :

55. Call on your Lord humbly and secretly. He is not pleased with those who cross the bounds.[53]

۵۵۔ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ؕ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝

56. And do not seek corruption in the Earth after its reformation, and call on Him with fear and expectation. No doubt, God's Mercy is nigh to the good-doers.[54]

۵۶۔ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَّطَمَعًا ؕ إِنَّ رَحْمَتَ اللّٰهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

---

53. We should call on Him (and no one else beside Him) in all our temporal and ecclesiastical necessities and affairs humbly and sincerely, very humbly and sincerely, without show or ostentation. It shows that the main thing in Dua (prayer) is secrecy. Sometimes Dua is also prayed loudly as in congregations or at some special occasions. While praying Dua one should not cross the bounds — he must not demand anything against Shariat, or things habitually impossible or things higher than his position i.e. a man of ordinary, social or eccnomic status says : "O God make me King or Millionaire;" it is transgression in Dua.

54. Hazrat Shah Sahib says : "Do not seek corruption in the Earth after its reformation" means 'do not admit the customs and manners of Kufr into Islam', and "call on God with fear and expectation" means 'one should not be dauntless on God, nor should he be hopeless". (Mozihul Quran).

It also means that when Islam is established in a land, then the people should worship God peacefully and should not spread sins and things against Islam. They should be fearful of God lest He should change their destiny on account of some transgressions or due to lack of thanks for the formation of an Islamic state. They should ask for more and more progress in their Islamic system and more and more bounties in the present life and in the Hereafter. They should not be restless and impatient if they see that their prayer is not granted. They should wait for the Divine Mercy expectantly and should not give up their devotion to God and Islam. Allah loves those persons who become habituated to good-doing and reach the position of Ehsan by ceaseless labour in the way of God. (Tr).

57. And it is He who sets the winds bringing good tidings before the rains, till when they bring up the heavy clouds We drive that cloud to a dead land, and then We send down water from that cloud, then We bring out therewith all kinds of fruits. Even so We shall bring forth the dead so that you may observe.

٥٧۔ وَهُوَ الَّذِی یُرْسِلُ الرِّیٰحَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِهٖ ؕ
حَتّٰۤی اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّیِّتٍ
فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ کُلِّ الثَّمَرٰتِ ؕ
کَذٰلِکَ نُخْرِجُ الْمَوْتٰی لَعَلَّکُمْ تَذَکَّرُوْنَ ○

58. And the land which is pure and good, its vegetation comes forth by the leave of its Lord, and the one which is vile, there does not come out but worthless. Thus We tell Our verses variously to those people who thank.[55]

٥٨۔ وَالْبَلَدُ الطَّیِّبُ یَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِیْ
خَبُثَ لَا یَخْرُجُ اِلَّا نَکِدًا ؕ کَذٰلِکَ نُصَرِّفُ الْاٰیٰتِ
لِقَوْمٍ یَّشْکُرُوْنَ ○ ع

55. Hazrat Shah Sahib says : "God has described His power in this verse — God looses the winds and brings forth the vegatation from the land (which had laid dead) by the water of the sky-rains. In this way God has brought home the revival of the dead. One revival of the dead will happen Hereafter and the other revival of the dead is in this world that He sent down a Prophet among the ignorant people (whose hearts had become spiritually dead) and gave them spiritual life and knowledge and made them heads of the human race. Then those who were endowed with good capacities reached perfection, and those whose capacities were vile also got some benefit, incomplete and imperfect". (Mozihul Quran).

In other words it is told in this section that when God, the beneficent Lord, created the Universe and human beings on Earth, it was not possible to leave the human race in material and spiritual destitution. Verily He created all sorts of material things for physical sustenance and He has created Prophets and Messengers for the spititual existence of human souls. The breasts of the Divine Messengers were filled with the Divine Light and the rains of Divine Revelation were sent down from heaven. As the material rains do not bring about equal results on all lands, similarly the spiritual rains do not bring about equal results on all hearts. In the sections ahead some of the famous Prophets are related to show this fact that those people were destroyed who had no capacity to absorb the Light of Heaven and the guidance of the Prophets but those pure hearts who had the capacity to absorb the inspiration of the Prophets and the light of guidance prospered in this world and Hereafter.

باراں کہ در لطافت طبعش خلاف نیست ۔ در باغ لالہ روید و در شورہ بوم خس

(The rain in the elegance of whose nature there is no contrariety, in the garden the tulip grows and in the barren soil the bush).

The rain-water is the same in both lands, but the results or fruits or vegetation are different according to the different capacity and character of the lands. Similarly the rains of Revelation come from the same source with the same characteristics and elegance, yet the heart of Abu Baker Siddique reaches the pinnacle of sublime spiritual glory and the heart of Abu Jahl falls down to the dismal abyss of Kufr and Error. The Prophets and Messengers are the towers of light and guidance. But those who do not benefit from them or do not benefit in full from them they should weep over their vile capacity. Similarly the Sun has no enmity against the blackstone or has no friendship with the brilliant glass, but the blackstone does not possess the capacity to absorb the light of the Sun, while the brillant glass becomes a powerful reflector itself and makes other objects enlightened. The Prophets have magnanimous hearts and they are the greatest well-wishers of mankind but unfortunately the Unbelievers become their foes and destroy themselves.

SECTION 8

59. No doubt, We did send Noah unto his people and he said : "O my people ! Worship God. You have no god but Him, I fear for you the chastisement of a mighty day".

60. Said the chiefs of his people : We see thee in obvious error".[56]

٥٩. لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّىْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيْمٍ ○
٦٠. قَالَ الْمَلَاُ مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ○

56. After Hazrat Adam, Hazrat Noah was the first resolute and renowned Messenger who was sent to the inhabitants of the Earth against the polytheists. He invited the people to Tauheed and other fundamentals of Divine Religion. It is said that Tauheed had been untouched for about ten generations after Hazrat Adam. According to Hazrat Ibne Abbas polytheism and idolatery started when the people made pictures of their saints after their death by the insinuation of the Satan who said to them that their worship could be granted or would be granted soon when they honoured the pictures of their pious saints as a mark of their memory. By and by they made statues of those pictures and began to worship them. Those saints were known by the names of Wadd, Sua'a Yaghooth, Ya'ooq, Nasr. Those idols were given the names of those very saints. When idolatery spread like epidemic among the people God sent Hazrat Noah (علیہ السلام). He did 'Tabligh' day in and day out, for nine hundred and fifty years he went on inviting the people towards Unity of God and Piety, and warned them of the chastisement of this world and the chastisement of the other world. But the people ignored and disgraced him and did not listen to him. At last, the Flood surrounded them and as Hazrat prayed to God : لاتذر علی الارض من الکافرین دیّارا no Unbeliever was saved from the chastisement of God on the face of the Earth.

61. Said he : "O my people : there is no error in me, but I am sent from the Lord of the worlds".

٦١۔ قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

62. "I deliver to you the messages of my Lord and I advise you and I know from God what you know not".[57]

٦٢۔ اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ وَاَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

63. "Do you wonder that an advice from your Lord should come to you by the tongue of a man who is from amongst you that he may warn you and that you may ward off and that on you mercy may be done ?"[58]

٦٣۔ اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ○

64. Then they cried him lies, so We delivered him and those with him in the Boat and drowned those who cried lies to Our verses. Assuredly they were a blind people.[59]

٦٤۔ فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ
ع وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ○ ع ١٥

---

57. Hazrat Noah said to those insolent chiefs (who made propaganda against him and said to him very insolently that he had gone astray) that how a man appointed by God as Messenger for the guidance of men could go astray ? He was on the right path by the Divine guidance and knowledge which they did not possess. He was appointed a Messenger unto mankind by the Lord of the Universe to deliver the Divine Message unto them and advise them to follow God's message, which they did not know and could not know.

58. He said it was no wonder that God might choose one of His servants for the communication of His message to mankind. When Hazrat Adam was chosen as His vicegerent on Earth on account of his some special talents then it was not strange if He chose some of the children of Adam having perfect qualities for His messengership and prophethood, so that they might receive inspiration directly from God and inform others of their end, and they may ward off evil being improved by the Prophets and Messengers and thus become entitled to the mercy of God.

59. But they were so hard-hearted that the most effective speeches of Hazrat Noah could not move them through such a long period of Tabligh touching one thousand years. They had become utterly blind. They could not see their loss and gain, nor could they see the distinction between Right and Wrong. Becoming blind they went on increasing in arrogance and rebellion and did not refrain from idolatery. So God saved Noah and a few souls with him and the rest were drowned in the terrible Flood.

SECTION 9

65. And unto Aad sent their brother Hood; said he : "O my people serve God, You have no god other than He. So, do you not fear ?"[60]

٦٥. وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ۝

66. Said the chiefs who were Kafirs among his people : "We see thee bereft of wisdom and we think thee a liar."[61]

٦٦. قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ۝

67. Said he : "O my people ! I am not a bit witless, but I am sent by the Lord of the worlds."

٦٧. قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝

68. "I deliver unto you the messages of my Lord and I am your well-wisher, trustworthy."[62]

٦٨. أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ۝

---

60. Aad are the children of Eram, the grandson of Hazrat Noah. They were settled in Ehqaf (Yemen). Hazrat Hood was also one of them. So he was a brother of these people in nationality and native land.

61. These people had begun to worship the idols. They had made the god of death, god of life, god of provision, god of health, etc. just like the Greeks and Hindoos. When Hazrat Hood forbade them to do shirk (شرک) they became angry and said to Hood that he had gone mad because he had forsaken the path of forefathers and had adopted a way away from the whole community, and the Divine Messages which he claimed to have brought from heaven were nothing but a heap of lies.

62. Hazrat Hood said that he had not lost his wisdom. On the contrary they were driven out of their wits by doing Shirk and by not recognizing their real well-wishers. The Messengers of Allah never lost their senses but always delivered the Divine Message with precise exactness and sincerity, a very important duty which a witless man could never perform. Moreover, being a member of the community they knew Hazrat Hood very well. So Hazrat Hood might have referred to this point that he had always been thinking about the best interest of the community before his Prophethood and they knew very well that he was worthy of trust. He could not betray his community. He was their best well-wisher. So they should believe him and act according to the heavenly advice he was giving them.

69. "Did you wonder that advice came to you from your Lord by the tongue of a man who is amongst you, so that he may warn you?" And remember when He made you chiefs after the people of Noah and increased you in your bodily stature, hence remember God's benefactions so that you may prosper.[63]

٦٩. أَوَعَجِبْتُمْ أَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلَىٰ رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ ۚ وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ
مِنْ بَعْدِ قَوْمِ نُوحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۚ
فَاذْكُرُوٓا آلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُونَ ○

70. Said they: "Hast thou come to us that we may serve God alone and leave those whom our fathers had been worshipping; then bring us what thou dost threaten us with, if thou art true:"[64]

٧٠. قَالُوٓا أَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهُ وَنَذَرَ مَا كَانَ
يَعْبُدُ آبَآؤُنَا ۚ فَأْتِنَا بِمَا تَعِدُنَآ إِنْ كُنْتَ مِنَ
الصّٰدِقِينَ ○

63. Hazrat Hood said to them that they should not be bewildered if a member of their community was given the honour of Prophethood. It was a matter of happiness and thanks that a member of their community was made a Prophet as they were made Khulafa (chiefs) on earth after the people of Hazrat Noah. Nabuwat (Prophethood) is the greatest rank with God and Khilafat is the second greatest rank with God. If they were given Khilafat, it was no wonder if he was given Nabuwat by the mercy of God. Moreover, they were given a better physique than the past generations. When God was so much beneficent to them it was worthwhile on their part to remember God through those favours and benefactions and thank Him sincerely—that was the way of salvation and prosperity.

64. But the best sermons of Hazrat Hood did not exercise any effect on his people. They did not refrain from idolatery. On the contrary, they said to Hazrat Hood that how was it possible to forsake so many gods and supporters for the sake of one God only. Moreover, their forefathers had been worshipping those idols and they could not suppose by any reason that their elders could commit wrong and keep in aberration for so long. It meant they were the children of fools. That thing was dishonourable and disgraceful for them. The wise men like them could not come out of fools. Nay, Hood was wrong, his teachings were wrong, his sermons were absurd, they were wise and prudent, they were civilized, powerful nation. They could not be misguided by Hood. So they said to Hood, closing the dispute, that he should bring that thing with which he threatened and terrified them, if he was only right and truthful.

71. Said he : "There has taken place on you from your Lord chastisement and wrath. Why do wrangle with me about those names which you and your fathers have named ? God has not sent down any authority about them. So wait, I too wait with you".[65]

72. Then We saved him and those who were with him by Our mercy and cut down the root of those who cried lies to Our verses and did not accept (them).[66]

٧١- قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ
أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَ
آبَاؤُكُم مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ فَانتَظِرُوا
إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ ○

٧٢- فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا
ع دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ○
١٦

65. Hazrat Hood answered that when their arrogance, rebellion and disobedience crossed the bounds, so the chastisement and wrath of God was as certain as anything, a foregone conclusion, an irrtrievable eventuality, an irresistible visitation. They were not closing the dispute, on the other hand he was closing their dispute about the false gods and names whom they adored without reason or authority from God. When they had become irredeemable, there was no way out except to wait for the decision from the Divine Court.

66. Lo ! The Divine Decision came down in the form of a destructive windstorm which continued for eight days and seven nights. All the Kafirs were destroyed and killed by the terrible and poisonous winds. But Hazrat Hood and those with him remained secure in this terrible storm. It is said that Hazrat Hood had drawn a wide circle which could contain his holy self and the believers with their normal engagements unaffected. When the fast winds entered the circle it became soft and slow and did not injure those within that circle. Out of the circle there was utter destruction, as there was utter destruction out of the Boat of Hazrat Noah in the Flood.

SECTION 10

73. And unto Thamud sent their brother — Salih. Said he, "O my people : Serve God, no one is your god other than He. The argument[67] has reached you from your Lord. This she-camel is God's for you a sign, so leave her that she may eat in God's land and do not touch her with evil or God's grievous chastisement will seize you."[68]

74. And remember when He made you chiefs after Ad and gave you abode in the land that you make castles in the earth and hew the mountains into houses, so remember God's favours and do not run the land with corruption.[69]

٧٣. وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۗ قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِ
نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا
تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ۝

٧٤. وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ
الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ۝

67. Argument here denotes the miracle which the people of Salih had demanded. They said to him that if he brought a she-camel out of the mountain and she must be giving birth to an offspring before them just after coming out of the mountain, then they would believe in him. God fulfilled their miraculous demand. Hence Hazrat Salih said that their demand was fulfilled, so they should accept the Message of God and believe in him as a Messenger.

68. Hazrat Salih further advised them to be very cautious of their demanded camel because she was a sign of God ; they should not touch her with evil and should not hurt her, nor check her from grazing in the pastures or drinking water from the public pools, because God's signs were inviolable.

69. These people were polytheists and idolaters. So Hazrat Salih advised them to thank God Who had given them a high social and political status after the people of Hazrat Noah and given them the wisdom of building magnificent castles in the soft earth and cutting the hard rocks into wonderful houses. They should remember God's bounties and abstain from mischief and corruption in the land by abstaining from Kufr and Shirk and unthankfulness. Kufr, Shirk and ingratitude are the cause of God's wrath and chastisement, so Hazrat Salih advised them very seriously to denounce Kufr and Shirk and be thankful to God for his beneficent favours and bounties.

75. Said the chiefs, who were arrogant among his people, to the poor people who had believed among them : "Are you sure that Salih is sent by his Lord". They said : "We do believe in that which he has brought."

٧٥. قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ
اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا
مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ○

76. Said those people who were proud : "That which you believe in we do not accept."

٧٦. قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنتُم بِهِ
كَافِرُونَ ○

77. Then they hamstrung the camel and turned away from the order of their Lord and said : "O Salih ! Bring us that which thou threatened us with, if thou art the Messenger."

٧٧. فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ
ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ○

78. So the earthquake seized them, then in the morning they lay in their houses prone and prostrate.[70]

٧٨. فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ○

---

70. But in spite of the wise sermons of Hazrat Salih and in spite of observing the miracle by their own eyes, his people and especially the ringleaders did not come to believe in him as a Messenger from God. The ringleaders mocked at the poor Muslims and enquired of them ridiculously whether they were sure that Salih was the Messenger of God. The poor Muslims were not fearful of the chiefs among the Unbelievers and bravely declared the truth and openly announced their belief in Hazrat Salih. They said to them that they had not the slightest doubt in the Divine Message which Hazrat Salih had brought from God. When they heard such a confident reply from the poor Muslims, they were enraged and said that they denied what they believed in. They could never accept that Salih was a truthful person and a Messenger of God. In their utter rage and savage arrogance they hamstrung the she-camel against the order and advice of Hazrat Salih that they would not touch her with evil, being an inviolable sign of God sent to them at their own demand. After killing the camel they said to Hazrat Salih that they had done against his advices and sermons and had rejected him, so if he was truthful Messenger of God he should bring to them the chastisement with which he had been threatening them so long. When the people become impervious to truth, their hearts become very hard, their eyes become blind and their ears become dead. So God seized them by the chastisement of earthquake and in the morning they were lying in their strong and fortified dwellings with their faces downwards, a sign of disgrace for the proud nations. They had said that Ad were not wise enough to prepare fortified forts and houses in the mountains that they might save from the strong winds. On their part they had built wind-proof houses and castles. But unfortunately their rock-houses and loftly castles did not prove quake-proof.

79. Then Salih turned his back on them and said : "O my people ! I delivered to you the Message of my Lord and wished you well, but you have no love for the well-wishers."[71]

٧٩. فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ
وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ○

80. And sent Lot when he said to his people: "Do you commit such shamelessness that no one before you committed it in the world.[72]

٨٠. وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ
بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

81. You run unto the men out of lust leaving the women. Nay, You are a people transgressing the bounds."[73]

٨١. اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ
بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

---

71. The earthquake destroyed all the rejectors of Hazrat Salih but the believers of Hazrat Salih kept secure. It is the extraordinary power of God that He saves the Momins in the havoc of destruction. Hazrat Salih addressed the dead people that he was their well-wisher and preached them the Message to the best of his capacity but unluckily they hated their well-wishers.

72. Hazrat Lot (be peace upon him) is the nephew of Hazrat Ibrahim (علیہ السلام) the friend of God. He had migrated to Sham from Iraq with Hazrat Ibraheem. He was appointed a Messenger for Sodom and its surrounding habitats to reform them and purify them from those dirty, unholy and indecent deeds against the very nature of man. Before them no one was aware of this shameless work. These people were the first to invent this indecency in the world. The Satan taught them this indecency. Afterward it spread beyond their city. Hazrat Lot tried his best to check and prevent them from this cursed abomination and warned them of its disastrous end. He tried to exterminate this indecency from the face of the earth. (The upholders of modern Bible have been much outspoken about the innocence of Hazrat Lot. This is why that the British Parliament has legalized this abomination by an Act of Parliament and the Clarendon House has also given its consent by a majority decision (Tr).

73. "Transgressing the bounds" means those people had gone away beyond the bounds of humanity, rather beyond the bounds of animality.

82. And there was no answer with his people but that they said : "Turn them out of your city, these people want to live with too much purity."74

83. Then We saved him and his household but her woman that she kept back with those languishing there.

84. And We rained down upon them a rain i.e. of stones. So behold how was the end of the sinners !75

٨٢۔ وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم
مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ○

٨٣۔ فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ○

٨٤۔ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُجْرِمِينَ ○

74. Other Unbelievers had said that their forefathers had done such work, so they could not leave it. But there was no such answer with them. They only said with taunt that because Lot and his family had an excessive standard of purity and propriety so they should leave the city of dirty fellows like them. Further on they said that they should expel Lot and his family, the Pure, in order to remove the impediment.

75. Those cursed fellows could not turn him out, but God took Lot and his household out of the city and destroyed those sinners, by a rain of stones, together with the woman of Hazrat Lot who was their intimate confidant, working as a pandoress, and working as a go-between the sinners and the guests of Hazrat Lot. It is also said that when the males got indulged in sodomy, the females devised ways of homo-sexual conjugation among them and the woman of Lot also succumbed to this impure disease.

Note : According to some Imams of Fiqh the punishment of a sodomist is to fall him from a mountain or a high place and the stones should be thrown or fired at him from above in addition. Before the execution of this punishment he should be put in a very dirty and bad-smelling prison.

SECTION 11

85. **And to Madyan sent their brother Shuaib, he said : "O my people ! Serve God, you have no other god but He. You have got the argument from your Lord, so fill up the measure and the balance and do not undergive the people their things and do not create corruption in the land after its reformation. It is better for you if you are the people of belief (Eman).**[76]

٨٥. وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ
مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝

76. Hazrat Shauaib (عليہ السلام) apart from preaching Tauheed also laid much stress on the human obligations and advised them to be just and righteous in trade and commerce. His teachings show the importance of honesty and integrity in the worldly affairs. His teachings also prohibit all kinds of exploitations which bring about the economic loss to mankind. His teachings are the golden sermons for the modern age. The substance of his teachings is that the measurement and balance should be accurate and the rights of the people should not be injured in the least, and when the affairs are set right it is very bad to start corruption, or when a constitution of just laws is established there should be no mischief or rebellion against the constitutional order, all kinds of corruption should be obliterated from the surface of the Earth — for example :

86. And do not sit in the ways that you terrify the people and bar them from God's way, who believed in it, and search for defect therein ; and remember when you were very small in number then God increased you, and see how was the end of the corruption-mongers.[77]

87. If one group of you believed in that which is sent with me and the other disbelieved, so be patient till God decides between us and He is the best Decider.[78]

٨٦۔ وَلَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَتَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَاذْكُرُوْٓا
اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۠ وَانْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِيْنَ ○

٨٧۔ وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْٓ اُرْسِلْتُ بِهٖ
وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ
اللّٰهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ○

77. Hazrat Shuaib advised them to refrain from open piracy in land and sea and to refrain from barring those people who wanted to come to Shuaib for the search of knowledge and purification. In other words dacoity of wealth and Eman are both extreme types of corruption. Similarly perversion on truth is a very heinous corruption. Hazrat Shuaib advised them with great oration that they should abstain and refrain from all sorts of corruption. They should be thankful to God Who gave them the power of numerical strength against odds and for the exploitation of natural resources and for the sake of economic and commercial progress and benefits. So it was unwise to waste their energy in crimes like gang-robbery when they had wide field of production by dint of numerical strength. Wrong measurement, wrong balance, mischief in the land, gang-robbery, dacoity, barring from God's way, subversive activities, perversion of Divine Religion, etc. were different kinds of corruption and they knew how was the end of those who spread corruption in the land.

78. When the arguments are over, the reasons are completed and the people do not accept the truth, then the Heavenly Decision shall come to judge the right and wrong, and for that, Hazrat Shuaib said, the Unbelievers should wait patiently.

Note : Hazrat Shuaib was a great orator and his sermons were very effective, impressive and expressive -- he is therefore known as Orator Prophet (خطیب الانبیاء Khateebul Ambia).

88. Said the chiefs who were proud among his people : "We will surely expel, O Shuaib, thee and those who have believed with thee, from our city, or else you return into our religion." Said he : "Even though we are averse therefrom."[79]

٨٨- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ الجزء ٩
يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي
مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ○ قف

79. Despite all eloquent orations and wise sermons about the betterment of this world and hereafter, the people did not submit to God and obey the Messenger. It is a fact that people generally do not want to give up their evil habits though they may become fully cognizant of their destructive results and though they become conscious of their evil character. When the people reach this stage they turn hopless. The people of Hazrat Shuaib waxed proud and denied his preaching of strong and healthy principles of a good life. The most proud chiefs of their clan threatened to expel Hazrat Shuaib and his sincere devotees from their city as a mark of utter detestation against them, or else they should become their comrades in their absurd and wicked activities and preposterous creed. When bad men do not want to give up their bad deeds they want that the whole society should embrace their mode of conduct so that no one may raise his finger against them and they may be out and out to follow their lusts and desires. The people of Shuaib also tried to convert them to their own creed. But Hazrat Shuaib and his firm devotees kicked them and their proposals. They said that how they could expect from them to adopt a creed which they detested from the very core of their heart, and they had enough reasons to detest their creed, i.e. the religion of the Unbelievers.

89. Of surety we will forge a lie against God if we return into your religion, after that God has delivered us from it, and it is not for us that we return into it but that God will, our Lord. Our Lord embraces all things in His knowledge, in God alone we put our trust. O our Lord ! decide between us and our people with justice, and Thou art the best Decider."[80]

٨٩. قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ
اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ۭ وَمَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ
اَنْ يَّشَاۗءَ اللّٰهُ رَبُّنَا ۭ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۭ عَلَى
اللّٰهِ تَوَكَّلْنَا ۭ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ۝

80. 'To adopt their creed and give up their own', means nothing but that the Divine Religion is wrong, or God is wrong, and this is the mightiest insolence against God. It is clear apostacy, and apostacy is the most abominable crime, particularly when God had delivered them from the darkness of unbelief (Kufr) and brought into the light of belief (Eman). So remarked Hazrat Shuaib that it was not virtually possible for them to change their Religion and become apostates by their own free will or by the compulsion of the unbelievers. Of course, they could not command the Will of God. If God wills to deprive someone of Eman and guidance, then nothing can be done because His will is all-prevailing and no one can check Him from doing what He wills. We are subservient to His Will and His Will is not subservient to anyone. And because His Knowledge is boundless, so His Will cannot be wrong. He will do what is right and what is wise. Hazrat Shuaib remarked that they did not rely on their selves in matters of guidance etc. but absolutely relied on God and His help because only by the help of God one can lead the right way. It does not mean Hazrat Shuaib was doubtful about their guidance or the Message of God he had brought. Nay ! But his heart was replete with the fear and servitude of God. The prophets are immersed in the thought of God, His glory, His honour, is always in the observance of the Prophets and they are the most courteous and fearful beings of God. Their feelings are very profound and delicate, and common men cannot reach them, and they do not rely on causes and efforts, but totally rely on God — the ONE Who has no equal, Who has no partner. This is why Hazrat Shuaib prayed for the Divine decision.

90. And said the chiefs who were Kafirs among his people : "If you follow Shuaib, then assuredly you shall be spoiled."81

91. Then seized them the earthquake, and in the morning they lay in their houses prone and prostrate.82

92. Those who cried lies to Shuaib, as if never they inhabited there, those who cried lies to Shuaib, they were spoiled.83

93. Then he turned his back on them and said : "O my people ! I delivered unto you the messages of my Lord and wished you well, how should I now grieve for the unbelievers ?"84

٩٠. وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ
شُعَيْبًا إِنَّكُمْ إِذًا لَّخٰسِرُونَ ○

مع ٩١. فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جٰثِمِينَ ○

٩٢. الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ
كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخٰسِرِينَ ○

٩٣. فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّي
ع وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِينَ ○

81. His people had become blind. They said to one another that if they followed Hazrat Shuaib they would incur a great economic loss, and if they became poor they would be spoiled. Men of secular mentality always calculate in terms of money. They prefer economic values to divine virtues.

82. What was the result of their disbelief ? Nothing but total devastation . According to the Quranic verses three types of of chastisement seized them : (i) ظلّة (Cloud) (ii) صيحة (Sound) (iii) رجفة (Earthquake). First the clouds of fire and flames hovered, then a terrible, fatal and shrill sound broke in the heaven (air) and from below the earthquake came. (Ibne Kathir).

83. Not the followers of Hazrat Shuaib, as they had said, but the rejectors were destroyed in the world and spoiled in the Hereafter.

84. Hazrat Shuaib addressed them after the chastisement had destroyed them, "What should I grieve for a people who fought with their well-wishers and turned deaf ear to their advices and sermons ?" Their bodies were dead but their souls heard his last call. But this hearing after death shall not avail them. On the contrary it will add to their remorse.

SECTION 12

94. And We have not sent unto a city any Prophet but that We overtook the people thereof with hardship and distress so that they might groan with humbleness.

95. Then We brought the good in place of the bad, until they increased and began to utter : "Distress and joy have had touched our fathers too", then We seized them all of a sudden and they were not aware.[85]

٩٤۔ وَمَآ اَرْسَلْنَا فِىْ قَرْيَةٍ مِّنْ نَّبِىٍّ اِلَّآ اَخَذْنَآ اَهْلَهَا بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُوْنَ ○

٩٥۔ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّقَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ○

85. At the time of raising the Prophet when the people resort to rejection and opposition they are smitten with famine and different miseries and hardships as a primary warning from God, so that the rejectors may refrain from their michiefs under the sufferings and turn towards God. But when they become impervious to these warnings, the miseries and hardships are removed and the opulent and prosperous conditions are created for them, haply they may humble themselves before their Lord in gratitude and thankfulness for the benefactions of God, or else they may turn utterly blind and adament in their refractory attitude. When they grow in their wealth, children, power, health and other material benefits with rejection, their hearts become more hardened and they become more heedless to Divine Commands. During these progressions they begin to say that the hardships and miseries which had come to them were temporary and were due to such and such factors, and it was a cycle of events which takes place in human affairs as a mark of further progress; their forefathers had also suffered such stages of retrogression, those hardships and miseries had not come due to their disbelief and rejection, otherwise they would have not got these prosperities which they are enjoying so peacefully and profusely. When they become quite negligent and heedless in their indulgences and wrong speculations, the chastisement of God seizes them all of a sudden.

Hazrat Shah Sahib says ; "If the servant of God receives the punishment of sins now and then, it is expected that he may repent, but when he acquiesced in the sin, it is an oblivion of God, now there is the fear of destruction, as some one ate poison, if he vomits, there is hope, but if the poison assimilates the work is done."

(Mozihul Quran).

96. And if the people of the towns had but believed and warded off, We would have opened upon them blessings from the heaven and earth, but they cried lies, so We seized them in return of their deeds.[86]

97. Are the people of the towns now fearless of that that Our might may come upon them at night when they are sleeping ?

98. Or the people of the cities are fearless of that that Our might may come upon them in daylight and they are playing.[87]

٩٦. وَلَوْ اَنَّ اَهْلَ الْقُرٰى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ
بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ
بِمَا كَانُوْا يَكْسِبُوْنَ ۝

٩٧. اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا
وَّهُمْ نَآئِمُوْنَ ۝

٩٨. اَوَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى
وَّهُمْ يَلْعَبُوْنَ ۝

86. God has no enmity for His servants that they are arrested by Divine Chastisement. This is the result of their own deeds. If they would have accepted the Prophets and surrendered to Truth and adopted the way of piety abstaining from Kufr and denial etc. We would have proposed them by the heavenly and earthly blessings not for the time being as in the case of Unbelievers but permanently and for ever.

87. If the peoples of the past prophets can be punished for their disobedience and opposition, the opponents and enemies of the last Prophet, Muhammad (صلی اللہ علیہ وسلم) can be punished also for their insolence, haughtiness and denial, when they are sleeping at night in their luxuries and merriments or in broad daylight when they are busy in their economic activities. The worldly activites of the Unbelievers are no more than playing, because both aim at physical pleasures and bodily promotion. The whole life of the Unbelievers is nothing but playing and pastime. The wordly life of the Believers is a tillage of the next world, of course.

99. Have they become fearless of the device of God? So none become fearless of God's device but those falling into badness.[88]

٩٩۔ اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا
الْقَوْمُ الْخٰسِرُوْنَ ○

SECTION 13

100. Did it not become apparent to those who inherited the earth after (the annihilation of) the people thereof that if We will We may seize them at their sins?[89] and We have sealed their hearts, so they do not hear.

١٠٠۔ اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ
اَهْلِهَآ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَنَطْبَعُ
عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ○

101. These are the cities that We relate to thee the tidings thereof, and there is no doubt that to them had come their Messengers with signs, but never were they to believe in what they had declared as lies before; thus God seals the hearts of the Unbelievers.[90]

١٠١۔ تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ
جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا
بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى
قُلُوْبِ الْكٰفِرِيْنَ ○

102. And We did not find in most of their peoples the observance of covenant; and We found most of them disobedient.[91]

١٠٢۔ وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ
اَكْثَرَهُمْ لَفٰسِقِيْنَ ○

---

88. The sudden seizure of the Unbelievers in their comforts, luxuries and pastimes is the device of God. Only those persons are heedless of God's device, who are eventually doomed to destruction. A Momin is that who does not forget God in any condition of life whether hard or affluent. The last Mughal King Bahadur Shah Zafar has rightly said : ظفر، آدمی اسکو نہ جانئے گا گو ہو کیسا ہی صاحب فہم وذکا جسے عیش میں یادِ خدا نہ رہی جسے طیش میں خوفِ خدا نہ رہا

"Zafar ! Do not think him a man — though he may be seemingly very wise and clever — who forgets God in comfort and does not fear God in anger."

89. As We had seized the past peoples, so We can seize you.

90. When the people become too much refractory and do not believe in what they had once declared as falsehood, their hearts become impervious to Truth and finally God seals their hearts.

91. Here "Covenant" denotes either the Covenant of the World of Spirits before creation (Ahde Alast), or general contract, or those covenants which the different peoples made in times of afflictions that if such and such misery was removed they would surely believe, as the people of Pharaoh said to Moses that if that misery was removed by his Lord they would definitely believe in him as a Messenger and would send forth the Bani Israeel with him, but every time they broke the covenant.

103. Then We sent after them[92] Moses with Our signs unto Pharaoh and his chieftains, then they misbelieved in the face of those signs, so behold how was the end of the corrupters.[93]

104. And said Moses : "O Pharaoh ! I am the Messenger of the Lord of the worlds."

١٠٣ - ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَائِهِ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ○

١٠٤ - وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○

92. Moses had come after those Prophets who are described above — Hazrat Noah, Hazrat Hud, Hazrat Salih, Hazrat Lot and Hazrat Shuaib (علیہم السلام). After relating their stories the Habit of God (سنة الله) was described that how God chastised the arrogant people under Divine Law. Now again the story of a mighty Prophet is started to further elaborate the Divine Law of sending Messengers and chastising the haughty people.

93. Who is a greater mischief-monger and corrupter than he who cries lies to the Envoys of God, the Divine Verses and compells the masses to adore him ? Pharaoh was one of the greatest corrupters in the history of mankind.

94. According to some commentators حقیق means 'becoming' or جدید 'worthy' — it is not worthwhile on my part but to say what is true — some have taken the meaning of 'firm', 'standing', 'proved' — I am firm with the maximum stability and without the slightest doubt that I may not give out by my tongue but truth, and deliver the Divine Message unto you without the least substraction or addition, and may not move an inch at your rejection and opposition from my stand.

105. I am standing to that I may not say from the side of God but what is truth.[94] I have brought unto you the sign of your Lord, so send forth the Bani Israeel with me.[95]

١٠٥- حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ۝

106. Said he : "If thou hast brought any sign then bring it, if thou art true."

١٠٦- قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ۝

107. Then he cast his staff, so at once it became a surpent clear.[96]

١٠٧- فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ۝

---

95. Hazrat Musa gave several advices to Pharaoh as mentioned in other verses— فقل هل لك الى ان تزكى واهديك الى ربك فتخشى (Say : Does thou want that thou get purified and I guide thee to thy Lord so that thou mayst become God-fearing), but a very important thing was the liberation of Bani Israeel, who were the children of Prophets, from the oppression and tyranny of Pharaoh who had subjected them to abject slavery and made them animals. So Hazrat Musa said to Pharaoh to release the Bani Israeel from forced labour and slavery so that they might worship their Lord peacefully and freely in their native land (Sham) because their grandfather Abraham had settled in that land after migrating from Iraq, afterwards the Bani Israeel inhabited Egypt when Hazrat Yusuf had become the King of Egypt. Afterwards the Qibtees became the Rulers of Egypt and they began to oppress the Bani Israeel, and this oppression reached its culmination in the reign of Pharaoh mentioned in the Quran, in whose palace Hazrat Musa was brought up by his wife, A'sea, who came from Bani Israel. Hazrat Musa was also charged with the duty of delivering the Bani Israeel from the clutches of Pharaoh and his people and bring them to the Land of Sham, their native land and the house of all Prophets of Bani Israeel after Hazrat Yaqub (the grandson of Hazrat Ibraheem and the father of Bani Israeel) apart from his other Prophetic functions.

96. The staff of Hazrat Musa turned into a terrifying serpent and there was no doubt in its being a serpent. It is said that the serpent ran up, with its mouth open, towards Pharaoh who requested Hazrat Musa, being overfrightened, to seize him. When Hazrat Musa touched it, it at once turned to its original form — the staff. This was the first miracle which was shown to Pharaoh and his people at the request of Pharaoh.

108. And he drew forth his hand and at once it appeared white to the sight of the beholders.[97]

SECTION 14

109. Said the chiefs of Pharaoh's people : "He is some proficient professor of magic,"[98]

110. "Desires he to turn you out of your country. Now what do you say?"[99]

111. They said : "Relax him and his brother, and send the collectors in towns",

112. "That they may collect unto thee all perfect magicians."[100]

ع ١٣ ٣ ١٠٨۔ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ۝

١٠٩۔ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ۝

١١٠۔ يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ۝

١١١۔ قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝

١١٢۔ يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ۝

---

97. The second miracle was of the White Hand. When Hazrat Musa drew forth his hand pressing it by the side of the body it was very clearly and wonderfully white and luminant, and this whiteness and glittering was not due to any disease as leprosy, etc. As a matter of fact, the extraordinary light of the enlightened heart came into the hand miraculously.

98. It appears that Pharaoh, being overawed by the miracles of Hazrat Musa, had called a public meeting and after discussions first he himself and then the chiefs and ministers expressed this opinion that Hazrat Musa was a great sorcerer, well-versed in the art of magic, because in consideration of their perceptions there could be no better imputation than of magic against the miracles of Moses.

99. It was a sentimental effort of provocating the masses that Moses wanted to get the support of the masses by his magic demonstrations and finally become the Sovereign of Egypt and expel the native people of the land with the help of Bani Israeel. They said to one another that decision should be taken in consideration of the ambitions of Moses.

100. After consultations they decided to request Pharaoh to be some what patient and leave them free sometime and issue order for the collection of best sorcerers (perfect in the art of magic) of the country in order to defeat Moses and thus save the country from their future programme of possessing the country of Egypt.

113. And came the magicians unto Pharaoh, said : "If there is any wage for us in case we overcome ?"[101]

114. Said he : "Yes : and you shall become the nears."[102]

115. They said : "O Moses ! Either thou do cast, or else we cast."[103]

116. He said : "Cast."[104] Then, when they cast, tied down the eyes of the people and terrified them and produced a mighty magic.[105]

١١٣- وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا اِنْ
كُنَّا نَحْنُ الْغٰلِبِيْنَ ○
١١٤- قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ○
١١٥- قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ
نَحْنُ الْمُلْقِيْنَ ○
١١٦- قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ○

---

101. The magicians in the first instance proved, by demanding their wage if they got victory, that the Messengers of God are not professional people like the magicians etc. The Messengers of God first declare when they invite the people to God : ما اسئلكم عليه من اجر ان اجرى الا على الله (We do not ask you for any wage on it, our wage is but with God).

102. Pharaoh said to the magicians that not only wage but they would also be admitted to those people who sat near him in the darbar.

103. The magicians said to Hazrat Musa these words because they had known about the miracle of Moses demonstrated before Pharaoh and his people.

104. Hazrat Musa said to the magicians that first of all they should try their best efforts, because the victory of Truth over falsehood is more authentic and effective when falsehood is left free to let its forces toplevel. It was not a permission to the magicians, to encounter the Miracle, on the other hand it was the choice of that form out of the two forms, which was the most effective way in the defeat of falsehood and the victory of truth.

105. They prevailed over the gathering by dint of magic and tying up the eyes of the people they made them dread. In other verses it is given that they cast their rods and ropes on the ground which looked like running snakes and serpents : يخيل اليه من سحرهم انها تسعى. These verses show that the magic feat which they had produced was not characterized by an essential transmutation of rods and ropes into real snakes and serpents. It was simply a tying up of the eyes, a sight of imagination, an illusion.

117. And We sent order to Moses : "Cast down thy staff," and it forthwith began to swallow the unreal sham which they had produced.

١١٧۔ وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِىَ
تَلْقَفُ مَا يَاْفِكُوْنَ ۚ

118. So came about the Truth and turned vain what they had done.

١١٨۔ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۚ

119. So they were vanquished there and turned back humiliated.

١١٩۔ فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ۚ

120. And fell down the magicians in Sajda.[106]

١٢٠۔ وَاُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ ۚ

121. They said : "We believed in the Lord of the worlds"—

١٢١۔ قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ۙ

122. "Who is the Lord of Moses and Aaron".[107]

١٢٢۔ رَبِّ مُوْسٰى وَهٰرُوْنَ

123. Said Pharaoh : "Have you believed in Him before my permission ? It is all device which you have made collectively in this city to turn out of its inhabitants. So now you shall know."[108]

١٢٣۔ قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ
هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا
مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ۚ

106. But the whole sham was devoured by the staff-serpent of Moses and false feat was set at naught by the miracle, and the magicians were compelled to be that it was something above sorcery. At last the people of Pharaoh returned de and disgraced from the arena and the magicians fell down in Sajda observ Divine Sign in extreme emotions of recognition. It is said that Hazrat M performed the Sajda at the appearance of Truth, with him the magicians formed the Sajda. The words القى السحرة show that such a powerful state them that they could do nothing but lie down prostrate in extreme h submissiveness. Behold the mercy of God that those persons who were e the Messenger of God a little before became the Friends of God (ـاء الله Perfect Recognizers (عارف كامل).

107. When they raised up their heads from Sajda the magicians us Lord of Moses and Aaron — because Pharaoh called himself (كم الاعلى Lord. So they pointed out that the Lord of the Universe could be who made Moses and Aaron prevail over the arrogant and proud without the medium of external causes in front of teeming thousands

108. Pharaoh said to them : "It seems it is your joint adventu your chief Professor. This deep conspiracy is meant to expel from their land and snatch the reign of power from its rulers." H to deceive the masses and cover his defeat.

124. "I will assuredly cut off your hands and the feet of the other side, then crucify you all together."

125. They said : "We are to return unto our Lord, of course."[109]

126. "And thou hast this enmity against us that we have come to believe in the Signs of our Lord when they reached us." "O our Lord ! Open the gates of patience upon us and cause us to die as Muslims."[110]

١٢٤۔ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ ثُمَّ
لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝

١٢٥۔ قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝

١٢٦۔ وَمَا تَنقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ۝

...araoh was exceedingly enraged and he declared the most grievous punish-
... But they were infatuated with the Divine Love as if the Paradise
... sight. They did not care a little and said without fear that after all
...o go to God one day, it was very good if they were martyred by his
...le of this world was less than the pains of the Hereafter, and in His
...st sacrifices and the worst miseries were nothing to the sincere

...y prayed to God to give them patience and perseverance and if
...ey should be given the death of a Muslim.

SECTION 15

127. And said the chiefs of Pharaoh's people ; "Why dost thou leave Moses and his people that they create hubbub and commotion in the country[111] and abolish thee and thy idols."[112] Said he : "Now we shall kill their sons and keep their women alive and we are powerful over them."[113]

١٢٧- وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ سَنُقَتِّلُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ○

111. When the magician fell down in Sajda after observing the Sign of God, and the Bani Israeel began to follow and support Hazrat Musa, and also men from the people of Pharaoh began to enter into his circle by and by, the leaders of Pharaoh's people were troubled, and provoked Pharaoh to violence by saying that Moses and his people—Bani Israeel—should not be given the chance to create disturbance in the country and control the masses to rebel against the government and abolish the customs and conventions and the methods of adoration established by his Royal Dignity.

112. Hazrat Shah Sahib says : "The idols of Pharaoh were the statues and pictures of his own person and he distributed them in the country for adoration."

113. Pharaoh was already enraged at the disgraceful defeat. The words of his councillors added fuel to the fire. He used to slaughter the sons of Bani Israeel and spare the women for service even before the birth of Moses. Now when he saw that Moses was gradually becoming powerful in the country and the Bani Israeel were rallying round him, he expedited his old scheme of killing the sons and sparing the daughters of Bani Israeel in order to terrify and intimidate them. Naturally the Bani-Israeel were troubled to hear this scheme of massive genocide with a revised planning and retaliation. Hazrat Musa told them the prescription in the following verse

128. **Said Moses to his people : "Seek help from God and keep patient. No doubt the Earth is God's, makes its heir whomsoever He will of His servants, and ultimately the good is for those who fear."114**

١٢٨۔ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ○

129. **They said : "We have been oppressed before thou camest to us and after thou camest to us."115 Said he : "It is not far that your Lord will destroy your enemy and make you successors in the land then see how you shall do."116**

١٢٩۔ قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ○ ع

---

114. Hazrat Musa said to his people : "You should not be troubled because Allah is more powerful than the enemy. You should seek His help, you should fear Him and no one else, you should see Him alone, you should keep patient and stand against your enemy with firmness and fortitude. This Earth is God's, He gives the ownership and rule of this Earth whom He will. But the kingdom and rule of Earth are not the main cause of ultimate good and prosperity. The ultimate good and success is achieved by those men who fear God and live a good and pious life."

115. His people said : "We have always been in misery. We were badly oppressed before you came to us and we are also suffering great hardships and trials after you have taken the affairs in your hand. Now the people of Pharaoh are making new schemes of genocide. God knows when our miseries will end."

116. Hazrat Musa said : "Do not become much perplexed and alarmed. The help of God has drawn nigh. You will see the destrucrtion of your enemy in near future and you will become the owner of their property and land. God will try you with freedom and power as you are now being tried with hardship and slavery, and see to what extent you show gratitude to God and appreciate His bounties and benefaction with the spirit of obligation."

Hazrat Shah Sahib says : "This prophecy is quoted to rehearse unto the Muslims who were suffering immense hardships and miseries at the hands of Meccan Idolaters. This Surah is Meccan." It was an indirect prophecy for the Meccan Muslims that their miseries were to end soon.

SECTION 16

130. And We seized Pharaoh's people with famines and with the loss of fruits so that they might receive the advice.

١٣٠. وَلَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَنَقْصٍ مِّنَ
الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

131. So when good came to them they would say : "It is worthy of us"; and if evil came to them they would call it the bad angury of Moses and his companions. Listen ! Their ill omen is with God but most men do not know.[117]

١٣١. فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَاِنْ تُصِبْهُمْ
سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَمَنْ مَّعَهٗ ؕ اَلَآ اِنَّمَا طٰٓئِرُهُمْ
عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

117. Hazrat Musa had said to his people that very probably their enemy might be destroyed soon. Here some of the preliminaries of that promised destruction are described in detail according to the Divine Law which is mentioned in the beginning of Section-12: "And We have not sent unto a city any Prophet but that We overtook the people thereof with hardship and distress so that they might groom with humbleness. Then We brought the good in place of the bad, until they increased and began to utter: Distress and joy have had touched our fathers too, then We seized them all of a sudden and they were not aware."

According to the Divine Law mentioned in these verses the people of Pharaoh were thrown into famine conditions, draught etc. hardships and miseries of ordinary type—so that they might wake from their heedless slumbers and accept the Prophetic instructions and teachings of Hazrat Musa. But those people did not pay heed to those valuable instructions and became more arrogant and refractory than before. So according to the Divine Law mentioned in the said verses their evil conditions were changed into better circumstances and famine conditions were replaced by affluence and abundance. In luxuries and comforts they lost their senses and began to say that affluence was really their share and they were entitled to it, they were lucky fellows, and the bad conditions occurred due to the misfortune of Moses and his wretched fellows (God forbid). God answered them that why they ascribed their bad luck to the pious men of God, God knew the real cause of their misfortune and that was their disobedience, tyranny and transgression. This is why they were getting a portion of their misfortune as a temporary punishment and warning. So far as the full misfortune i.e. the full punishment, was concerned it was also with God, which would reach them in the world and the hereafter at its appointed time and which most people do not know.

132. And they said : "Whatsoever thou bringest us of sign to bewitch us therewith, we will never believe in thee.[118]

١٣٢۔ وَقَالُوْا مَهْمَا تَأْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

118. The people of Pharaoh said these refractory words when they saw the miracles of Hazrat Musa. They said with treachery that they could never believe in him in spite of his most powerful spell cast on them and despite the magic signs shown to them for enchantment. Those people first called Moses a great magician, so they went on calling him magician, though they had observed the signs of God which could never be interpreted on the demonstrations of magic art. This was their most shameful attitude which they never changed. When they became more adamant in their disbelief and enmity against truth, God sent more serious calamities on them one after the other as given below.

133. Then we sent on them the storm (of flood) and the locusts and the lice and the frogs and the blood—many signs separate and distinct, even then they went on waxing proud, and were they the people of the sinners.[119]

فَاَرۡسَلۡنَا عَلَيۡهِمُ الطُّوۡفَانَ وَالۡجَرَادَ وَالۡقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ فَاسۡتَكۡبَرُوۡا وَكَانُوۡا قَوۡمًا مُّجۡرِمِيۡنَ ○

119. God sent on them the storm of wind or flood or the storm of deaths due to the epidemic of plague, and the locusts which brought about a great loss of corn and grains, and the lice which spread in their hair and clothes, and the frogs which made their life miserable, and the blood which spoiled their water-tanks and water-pots and food-utensils, etc. which made their eating and drinking a misery. All these chastisements came upon them with succession, but they were so much habituated to sinful activities and criminal acts that they did not become submissive. On the other hand they increased in their sins and crimes. By and by the disease became chronic and incurable, more because they broke the covenant whenever they made it with Moses. Hazrat Saeed bin Jubair has said that when Pharaoh did not accept the demand of the liberation of Bani Israeel put before him by the great Prophet Moses (be peace upon him), God sent the rain-storm. The people of Pharaoh were much troubled and distressed and requested Moses to remove that misery by praying to his Lord and they would allow the Bani Israeel to go with him. Hazrat Musa prayed to God and the rains stopped giving out good results in production. But they did not keep their promise and became heedless of their covenant made with a great and eminent Prophet. Then God sent the locusts on the ready crop and ripe fruit. They were again perplexed at this new calamity, and again went to Moses and requested to pray for the removal of that calamity and they would surely send the Bani Israeel with him—a firm promise. When this chastisement was raised up they again relapsed into the previous state and forgot their promises all together. At last when they filled their godowns with corn or grain, God created weevils or insects destructive to the grains. Then again they ran to Moses and requested him to pray his Lord to deliver them from that new misery and loss. They made more firm pledges that they would not fail in their promise that time. But when that chastisement passed away, they again resorted to the old disobedience and profligacy. So God made tasteless their food and drink. The frogs were created so excessively that they jumped into the pots of food and drink, and even into the mouths at the time of eating or talking. Moreover, the water or any liquid thing turned into blood whenever they intended to use it. In short, the whole life had become extremely miserable, but still their rigid arrogance and vain haughtiness did not abate a little, it grew more as a rule.

134. And when fell upon them some chastisement they would say: "Moses! Pray to thy Lord for us as He has had told you, [120] if thou removest from us this misery surely we will believe in thee and will let the Bani Israeel go with thee."

١٣٤- وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَٰمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ۝

135. So when We raised up the chastisement from them for a term that they had to reach it they forthwith broke the covenant.[121]

١٣٥- فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ۝

136. So We took vengeance on them and drowned them in the sea (waters) because they cried lies to Our verses and were heedless of them.[122]

١٣٦- فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِـَٔايَٰتِنَا وَكَانُوا عَنْهَا غَٰفِلِينَ ۝

---

120. بما عهد عندك. (as He has made a covenant with you or as He has had told you) shows that in heart they knew that Moses had some private understanding with God which is the essence of Prophethood but they did not declare their belief in him by the tongue because in that case they would have to obey him, and obedience to Moses was against their prejudiced arrogance.

121. The 'term' here either denotes the term of death or drowning, or denotes the period between the successive miseries sent on them as chastisement.

122. Hazrat Shah Sahib says : "All these calamities befell them with intervals of one week. First Hazrat Musa gave them the prediction of a certain calamity, the same calamity came. When they were troubled and constrained they would fawn upon Moses and over-praised him. The calamity was raised up by his prayer but they turned about and denied him. Finally a calamity befell them at midnight. The first son of every person in the city died. They were busy in lamentation and funerals of their dead and Moses got the chance to take out his people from the city. Then after some days Pharaoh followed and overtook them at the Red Sea. These people of Moses crossed the sea safely and Pharaoh was drowned with his whole army."

137. And We made heir those people, who were considered weak, of the east and west of that land wherein We have placed blessing ; and fulfilled was the promise of goodness upon the Bani Israeel on account of their patience ; and We spoiled what Pharaoh and his men had made and what they had piled high.[123]

١٣٧۔ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ
الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ
رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۙ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا
مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ○

138. And We brought the Bani Israeel over the sea and they came upon a people who were engrossed in worshipiping their idols.

They said : "Moses ! Make for our worship too an idol as they have their idols." Said Moses : "Ye people commit ignorance :"[124]

١٣٨۔ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ
عَلَىٰ أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَٰهًا كَمَا
لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ○

---

123. The people who were considered as abased and weak are the Bani Israeel. The land wherein blessing is placed is Sham which contained the modern Palestine or Jordan and Israeel and Lebanon and Syria with some portion of Sinai. The Land of Sham has external and internal blessings both, it is very fertile and productive, and about four thousand Prophets were raised up from this land. Some have said that this land is the country of Egypt. But the former is more correct and confirms to the sequence of historical events.

124. Hazrat Shah Sahib says : "An ignorant man is not satisfied to worship a mere formless (object) unless there is a photo or picture thereof. They saw those people worshipping a cow, they also aspired for it and in the long run made the calf of gold and worshipped it." (Mozihul Quran).

Their predilection for polytheism was due to the effect of the society and rule of Pharaoh and his people in Egypt.

139. "These people — it is going to be destroyed what they are engaged in, and is void what they are doing."

140. Said Moses : "Should I seek for you beside God another god, though He gave you excellence over the whole world."[125]

141. "And remember the time when We delivered you from the men of Pharaoh who chastised you badly — they killed your sons and kept alive your women, and in it there is a great benefaction of your Lord."[126]

۱۳۹- إِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبٰطِلٌ مَّا كَانُوا يَعْمَلُونَ ○

۱۴۰- قَالَ أَغَيْرَ اللّٰهِ أَبْغِيكُمْ إِلٰهًا وَّهُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِينَ ○

۱۴۱- وَإِذْ أَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ الْعَذَابِ
يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِي ذٰلِكُمْ
بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيمٌ ○

125. Hazrat Musa said to the Bani Israeel that it was sheer ignorance and rebellion to seek a god other than God, who had given them such a great grace that they were preferred by God in the world. It was an act of great shame and ignorance that a superior creature may worship inferior creatures made by his own hands. As for their idols they were to be destroyed by the teaching Tauheed which he had brought from God. Their Creed of Idolatery had to be destroyed at his hands and those who were righteous and the upholders of Tauheed.

126. It was sheer folly and ingratitude to give up the Real Lord, Who had delivered them from the most merciless tyranny of Pharaoh and his people, and adopt the inanimate statues of stones as gods. بَلَآءٌ here means favour or benefaction. (See Sura Baqara, Sections 6,7,8)

SECTION 17

142. And We promised Moses thirty nights and completed them with ten more, so the term of thy Lord — forty nights — got complete[127] and Moses said to his brother Haroon : "Be my Khalifa (successor) in my people and to reform and follow not the way of the corruption mongers.[128]

١٤٢ وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ
مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ
اخْلُفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ۝

---

127. When the Bani Israeel got some relief from the various difficulties and troubles they requested Hazrat Moosa to bring them Heavenly Constitution (Divine Shariat) that they might act upon it with a zealous heart and show their utter devotion to God and His Messenger—Hazrat Moosa. Hazrat Moosa tendered their request before God. God promised to give him Taurat for his people if he kept fast and kept in seclusion on Mount Tor for thirty days (minimum) or forty days (maximum) i.e. if the observations of fast and I'tekaf etc. were clean the term of thirty days was enough, but if some deficiency in the observance was left then ten days would be required more to make up the defieincy and complete the term.

It is also said that from the very beginning only thirty days were appointed for the term and the additional ten days were simply optional or permissible as a supplement to the original term of thrity days as Hazrat Shuaib (علیہ السلام) had said to Moses that he would marry her daughter to him provided he served eight years and if he served ten years it was his option (Sura Qasas).

Some commentators have said that the original term was forty days as mentioned in Sura Baqarah and hinted here in the words : فتم میقات ربہ . So here it is a style to describe those forty days that God had promised thirty days whose supplement was ten days more, so that there may be an indication that one complete month (Ziqa'ad) was increased by ten days more of the Hajj months—Zil Hijjah. (God knows better.)

Hazrat Shah Sahib says : "God gave promise to Moses to keep in seclusion on Mount Tor for thirty nights that He should give the Taurat to his nation. During that term he used 'miswak' one day. The smell of his mouth was very pleasing to the angels ; that was gone. To make good he completed the term by ten days more."

128. When Hazrat Musa went to Koh Tor someone was required to look after the nation in his absence. Hazrat Haroon was a Prophet, so no one could be more entitled to the Caliphate than Hazrat Haroon. Hazrat Musa advised his brother Haroon to perform the duties as his Caliph. Moreover, he also gave him some special instructions e.g. he should be very careful about the reformation of the whole nation, he should be away from divisive minds who would try to create disruption among the people, and he should try to maintain unity among the people. (It does not mean that Hazrat Haroon did not know these instructions. Hazrat Haroon was given Prophethood and it is foolish to degrade him as the Christians have done or as Maudoodi has given him no importance as Moses' Khalifa. The fact is that great men always issue or give directions or instructions when they hand over the duties to be performed in their absence, permanent or temporary. Similarly Hazrat Moosa had given Hazrat Haroon very important directions for the right performance of his duties in his absence. To say like Maudoodi that Hazrat Musa was a hasty commander or victor who marched on aimlessly without establishing an administration behind, is sheer non-sense and a traducing of the glorious Prophet like Moses. He had made Hazrat Haroon as his Caliph to control the administration in his absence. If Musailma Kazzab can stand against the Holy Prophet in his life-time, it is no fault of the Holy Prophet. If Samree stood against truth and made the people worship the calf and the people followed, it is no fault of Hazrat Haroon, when he tried his level best to bring home the people and guide them to the straight path. Tr)

143. And when Moses reached according to Our promise and spoke with him his Lord, said he : "My Lord ! Thou show me that I may see Thee." He said : "Thou shalt never see Me,[129] but keep looking at the mountain, if it stands firm in its place, then thou shalt see Me."[130] So when his Lord alighted towards the mountain made it crumble into dust and fell down Moses becoming unconscious. Then when he came to senses, he said : "Thy Self is pure and glorious, I turn to Thee and I am the first to believe."[132]

١٤٣۔ وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ قَالَ رَبِّ اَرِنِيْٓ
اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ
فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ
لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ
قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ○

129. "It means no one can see God in this world with this material existence. It may be rationally possible because Hazrat Musa, a very prominent Prophet, cannot question or ask for a thing rationally impossible. This is the creed of Ahle Sunnat wal Jam'at that sight of God in this temporary world is constitutionally impossible and rationally possible. Hereafter the Sight of God is proved by the Verses of the Quran and the Traditions of the Holy Prophet. "The sight in Mairaj is considered a matter of the other world." (Mujaddid Alfe Thani)

130. When Hazrat Musa requested God to show Himself that he might behold Him, God did not turn down his request outright, but remarked that his world constitution could not tolerate His sight in this world of matter. However, he should keep looking at the mountain, God would cast a slight reflection of His Divine beauty and grace upon the Mountain. If the Mountain stood fast and endured the Divine Reflection, he would be able to see Him, otherwise not. When such a hard constitution like that of a mountain could not tolerate the Divine Reflection, the weak and feeble constitution of a man could not tolerate His sight too. A Prophet has a very great spiritual power to bear the burden of Divine Revelation. God says that if the Holy Quran would have been sent on the mountain, it would have crumbled into pieces. But man is weaker in those things which belong to the external eyes or to the material force of the body while compared to other mightier creations of God.

131. Hazrat Shah Sahib says : "God gave excellence to Moses that He spoke with him without the medium of angels. Hazrat Musa got eager to see Him also (and it is but natural when the love is very intense) but he could not tolerate the sight of God. It means seeing of God can be, because appearance had taken place towards the Mountain, but the wordly constitution could not tolerate it. The Mountain was broken and Hazrat Musa fell down unconscious ; but the constitution of the other world will be given the power of enduring the Divine Sight, there the seeing is proved."

132. When Moses came to his senses he spoke out : "O God ! Thy self is pure and glorious. Thou art not like the creatures of the Universe. Thou art pure of any likeness with the created things — whosoever. Thou art above the reach of the eyes of this worldly constitution. Thy eminence and my prophethood demand that I should not ask you for such things without Thy prior permission. I turn to Thee for this act. At the same time by this event my belief has reached the highest degree of certainty. I believe that Thou art beyond the reach of these material eyes of this world of matter."

144. Said He : "O Moses ! I have given thee distinction among men of My messengership and My direct address unto you, so take what I have given thee and be thankful.[133]

۱۴۴۔ قَالَ يٰمُوْسٰٓى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَ
بِكَلَامِىْ ۖ فَخُذْ مَآ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○

145. And We wrote for him on the Tablets every kind of advice and the detail of every thing,[134] so hold them forcefully and order thy nation to hold fast their better things. Soon I shall show you the home of the disobedient.[135]

۱۴۵۔ وَكَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّ
تَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ
يَاْخُذُوْا بِاَحْسَنِهَا ۭ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ○

---

133. God consoled Moses that if he could not enjoy the sight he should not feel much. After all it was a great grace of God that He made him distinguished among men that he was made a Messenger of God and God directly spoke to him without any medium in between and bestowed upon him a very splendid Book — the Taurat. So he should be joyous and thankful upon those bounties and blessings which were given by God. He should become the really thankful servant of God.

134. Some say that Taurat was written on these tablets and according to some scholars they were apart from the Taurat and were given before the Taurat was handed over. However, the sorrow of being unable to enjoy the Divine Sight was made up by giving Tablets which contained the detail of all necessary commands and all kinds of advices and directions. (Ibne Kathir)

135. Hazrat Moosa was ordered by God to hold fast the fairer advices and directions of the Tablets. For example, the vengeance is fair but to grant pardon is fairer. So the people should adopt the fairer. In other words they were forcibly brought from offshoots to principles and from lower rank to higher rank, because the Bani Israeel were a people excessively prone to platitudes and ordinany details.

146. I shall turn from My verses those who wax proud in the Earth wrongly. And if they see all possible signs, they will not believe in them, and if they see the way of guidance they will not take it as a way, and if they see the way of error they will (at once) take it as a way. It is because they thought Our verses as lies and kept heedless of them.[136]

۱۴۶۔ سَأَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَاِنْ يَّرَوْا
سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَاِنْ يَّرَوْا سَبِيْلَ
الْغَيِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا
وَكَانُوْا عَنْهَا غٰفِلِيْنَ ○

147. And those who thought Our verses and the meeting of the Hereafter as lies, the labours of such persons are void. They shall get the recompense of what actually they did do.[137]

۱۴۷۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَلِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ
ع هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

---

136. Those people who wax proud confronting God and His Messengers wrongly and they do not submit to obedience because of pride and vanity—they also become deprived of God's help and guidance. God turns away their heart from His verses that they can not benefit from them. Such persons become impervious to Truth. If they see all possible signs of God's power and hear all kinds of verses and advices they donot move a little. If they see the broad way of Gudiance they will not admit, but if they see a way of Error they will at once hasten on it under the direction of wishes and lusts. A man reaches this state when the heart is distorted due to the habit of denying the Truth and keeping heedless constantly.

137. They will not be granted Taufiq (succour) of virtues, and the deeds which they will do by wisdom alone, shall not be acceptable. They will reap what they have sown. Of course, the soulless and dead virtues of those men will get their recompense whatsoever in this world only. They shall not be useful in the next world.

SECTION 18

148. And made Moses' people in his absence out of their ornaments a calf which was a mere body with the voice of a cow. Did they not see that it did not speak to them, nor did tell them a way? They took it as their god and they were wrong and unjust.[138]

١٤٨۔ وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ○

149. And when they felt remorseful and thought that really they had gone astray, they said: "if God does not do mercy upon us and does not forgive us, surely we shall be destroyed."[139]

١٤٩۔ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ○

---

138. The gold which the Bani Israeel had moulded into a calf really belonged to the people of Pharaoh. The Bani Israeel had taken from them on loan for few days for marriage ceremonies. Meanwhile the order for march was given and the Bani Israeel took the gold-ornaments with them. The details of this story are given in Sura Ta Ha. Here it is told that they were so foolish that they made a calf of gold ornaments and became infatuated with a lifeless body simply lowing like a cow. They were fond of that meaningless sound which did not give them any material or religious benefits or guidance. Such a form could not attain to humanity much less divinity. It was sheer folly and wrong idea to call the form of an ordinary animal as a God.

139. They had made the calf out of folly but when Hazrat Musa advised them and warned them then the sentiments of falsehood subsided and they felt much remorse at their absurdity as if they would bite their hands due to intense remorse and repentence, or they were extremely distressed at their polytheistic folly. They made earnest importunes to God for His Mercy, otherwise they were destined to total destruction in both the worlds.

150. And when Moses returned to his people—angry and sorrowful—he said : "What a bad performance of my caliphate you have rendered after me ? Why did you make haste before the commandment of your Lord ?"[140] And he cast down those Tablets and caught hold of his brother's head dragging him towards him. Said he : "O my mother's son! The people thought me weak and were well nigh to slay me. So do not let the enemies laugh at me and do not join me with the sinners.[141]

١٥٠. وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِي مِنْ بَعْدِي ۚ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى
الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ
إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ
بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ○

140. This address may be towards the people or towards Haroon or towards both. As in Sura Ta Ha Hazrat Musa said to Haroon that he had not performed the duties well which he was charged with as his caliph in his absence. It was his duty in his absence to firmly exterminate the new polytheism which had caught hold of the Bani Israeel.

Hazrat Musa showed his anger upon the Bani Israeel that he had gone to the Mountain for thirty or forty days—a term at the completion whereof the Heavenly Book was to be given—but they were so impatient that they could not keep patient for the small term and just invited the wrath of God: افطال عليكم العهد ام اردتم ان يحل عليكم غضب من ربكم فاخلفتم موعدى (سوره طٰهٰ - رکوع ۴)

141. Hazrat Musa was extermely enraged at the fitna (فتنه) of polytheism and calf-worship. If polytheism spreads in the life time of a Prophet, it is most severe thing for him. This is why Hazrat Musa was overpowered with religious fervour and anger and detestation against calf-worship and moved towards Haroon and caught him by the beard and the hair of the head, not to disgrace or humiliate him (because Hazrat Haroon was Prophet too and was three years older than Musa, be peace upon them) but because he thought that Hazrat Haroon had not fairly and fully performed his duties as Khalifa in his absence.

The Prophet cannot dishonour another Prophet. It cannot be imagined that Hazrat Musa dishonoured his brother-Prophet who was three years older than Hazrat Musa. The real fact is that Hazrat Musa was extermely over-powered with anger at the Calf-worship of his people. In this extereme anger he dealt harshly with his real brother who was a Prophet and was performing his duties as a caliph in his absence. And in this very anger the holy Tablets were also thrown on the ground. Hazrat Haroon said that he tried to bring home the people but they thought him weaker and made plans to slay him. Hazrat Haroon added that Hazrat Musa should not give them a chance to laugh at him, and at the same he should not join him with the disobedient people while expressing his anger on them.

Note : Hazrat Haroon was the real brother of Hazrat Musa and the words 'my mother's son' he used to rouse the sentiments of love and kindness.

151. Said he : "O my Lord ; Forgive me and my brother and admit us into thy mercy and Thou art the Most Merciful.[142]

١٥١۔ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝ ع ١٨ ٨

SECTION 19

152. Of course, those who took the Calf as god—the wrath of their Lord shall overtake them and disgrace in the life of this world. And this is the punishment We give to the forgers.[143]

١٥٢۔ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن
رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَوٰةِ الدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ۝

153. And those who did bad deeds, then repented after that and believed, so undoubtedly thy Lord after repentence is of course Forgiving, Kind.[144]

١٥٣۔ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا ز
إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۝

---

142. So Hazrat Musa begged pardon of God very humbly and appealed for God's mercy. He said that despite all sincerities he was begging God's pardon and mercy for his mistakes, and also begged God's pardon for his brother Haroon if he had committed some mistake in the administration as his Caliph.

143. 'Wrath' here denotes that 'wrath' which is described in Sura Baqarah, Verse 54, that those who did not worship the Calf, nor forbade others should slay those who did worship the Calf. It is said that there were three groups. One group worshipped the Calf, the second group forbade them, the third group did not worship the Calf nor forbade the worshippers, this third group was ordered to kill the worshippers of the Calf so that the sin of keeping silent at a great abomination (shirk and Idolatery), might be forgiven or atoned for. It shows that the punishment of an apostate in the Quran is slaying in the present world.

144. God is very Merciful and Compassionate and He forgives the most heinous sins like Shirk and Kufr as the worshipping of the Calf. It shows that those worshippers of the Calf who returned from the worshipping of the Calf and wanted that their sin should be forgiven were slain as a condition of granting their repentence; others who adhered to apostacy were slain as punishment only. Only those persons who repented and offered themselves to be slain for the atonement of their Sin of Calf-worship are secure from the accountability of the Hereafter. But those who adhered to Calf-worship and were slain without repentence shall be given chastisement in the Hereafter to because they died as Unbelievers and Idolaters.

154. And when Moses' anger subsided he took up the Tablets, and there was guidance and mercy in that, which was written in them, for those (people) who fear their Lord.

١٥٤۔ وَلَمَّا سَكَتَ عَنْ مُّوسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖ وَفِيْ
نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ○

155. And Moses chose of his people seventy men to bring at Our promised time; then when the earthquake seized them he said, "O my Lord ! If Thou willed, Thou would have destroyed them aforetime with me. Dost Thou destroy us for that deed which the fools of our people have done? It is all but thy trial, Thou may lead astray in it whom Thou wilt, and keep upright whom Thou wilt. Thou art our Holder and Protector, so forgive us and have mercy on us and Thou art the Best Forgiver."[145]

١٥٥۔ وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا ۚ فَلَمَّآ
اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ
قَبْلُ وَاِيَّايَ ۖ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِيَ
اِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَنْ تَشَآءُ وَتَهْدِيْ مَنْ تَشَآءُ ۖ
اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ○

---

145. This promised 'term' is different from that which was connected with the endowment of Shariah. The Bani Israeel had said to Moses that they would believe in him when they would themselves hear the words of God by their own ears. Hazrat Musa chose seventy men of his nation who could represent them and who could be relied on. Hazrat Musa took them to Koh Tor and they heard the words by their own ears. But they said that those words were coming from behind the curtain, so they could not believe unless they see God with open eyes clearly. At this insolence the earthquake came from beneath and the thunder roared from above. At last they quivered and died, or became as dead. Hazrat Musa prayed to God for them in a very effective way attaching his own person with them. The substance of this prayer was that if God wanted them to be no more in the world He could have destroyed them with him before coming there and rehearsing His words unto them. No one had the power or courage to speak or check His Will. But when God did not will their death but permitted him to bring them to Koh Tor and hear Divine words, it could not be guessed that God willed to kill all of them in punishment for the folly committed by some fools. Certainly the thundering and the earthquake was a trial and a test and in such hard trials only His help could save them, and His Divine Self, the fountain of all goodness, was magnanimous enough to forgive them their sins and faults. Those seventy men who had become dead were revived by the prayer of Hazrat Musa and God forgave them their sins. (Then We revived you after your death haply you may thank.) ثم بعثنكم من بعد موتكم لعلكم تشكرون

156. "And write down for us in this world good and in the Hereafter, we returned to Thee." Said He, "My chastisement—I cast it upon whom I will—and My mercy contains all things. So I will write it down for those who have fear and pay the Zakat and who believe in Our Words—[146]

١٥٦. وَاكْتُبْ لَنَا فِي هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ اِنَّا هُدْنَا
اِلَيْكَ ؕ قَالَ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ
كُلَّ شَيْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۝

146. Hazrat Shah Sahib says : "Perhaps Hazrat Musa prayed the good of this world and of the other world for his own Ummat meaning thereby that his Ummat might be supreme in both the worlds. God said in answer that God would chastise those whom He will and His mercy was common and comprehensive for all, but the Mercy, which Moses was demanding, was written for those who have fear of God and pay zakat of their wealth or purify their self and have full faith in all the Divine Facts—it means the last Ummat shall believe in all the Divine Books. So whosoever believes in the last Book—the Noble Quran—amongst the Ummat of Moses shall receive this bounty and blessing and the prayer of Moses touched them." (Mozihul Quran)

157. Those people who follow that Messenger who is Ummi-Prophet whom they find written down with them in the Taurah and the Gospel, he bids them to good work and forbids bad work and makes Halal for them all pure things and makes Haram unto them all impure things and relieves them of their loads and those restrictions which were upon them. So those who believed in him and accompanied him and helped him and followed the light which is sent down with him—they are those who reached their goal.[147]

١٥٧. اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ
يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ
يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ
لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ
عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ۭ فَالَّذِيْنَ
اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ
ع ١٩ ٩ اُنْزِلَ مَعَهٗٓ ۙ اُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝

147. "Ummi" comes from Um (اُمّ) meaning mother—a man who has no teacher is just like a child who is born of a mother and has no teacher. The Holy Prophet was not a pupil of any man or jinn, but the knowledges and sciences which the holy Prophet gave to humanity, no one can offer even a portion of it. So the title of Ummi-Prophet is a matter of pride for him. (Hazrat Shah Waliullah of Delhi has said that Ummi is that who does not follow his desire in the least but is entirely subservient to the Divine Command. Tr.)

Ummi may also be connected with Ummul Qura (أُمّ القرىٰ) which is the title of Mecca, the birth-place of the Holy Prophet.

The Holy Prophet is known as Ummi-Prophet to show that the real teacher of the Holy Prophet is God and not any human being or Jinn and the sciences and knowledges coming out from the breast of a man without learning from any creature clearly prove that the Holy Quran is the Word of God and not the writing of the Holy Prophet. Those who say that the Holy Quran is the Word of Muhammad and not the Word of God have no reasonable proof. Such men are either Atheists or the prejudiced People of the Book or the Idolaters. Those people of the Book who are sincere in Religion believe in the Holy Prophet because they see the predictions about the Last Prophet in their changed and distorted Books still today. The Holy Prophet has declared those things as Halal which were made Haram upon the Jews for their disobedience and transgressions as described in Surah Nisa and lifted severe restrictions of their Religion. Now Islam is presented by the Ummi-Prophet, a Religion which has no severe conditions and strict laws, which were found and are still found in the Religion of the Jews and in the Religion of the Christians. The Jews and Christians had made the 'flesh of the swine' and 'interest' as Halal. The Holy Prophet divulged their original unlawfulness. Now prosperity lies in the belief of the Ummi-Prophet. Now prosperity is the share of those who will accompany him in all circumstances and help him against the Satanic forces and follow the Light which is sent down with him—here Light means the Divine Revelation recited (the Quran) and non-recited (Hadith). The Light here means the Quran and Hadith. Now the prosperity will be the portion of those who will follow sincerely the Quran and Hadith both. In other words the Hadith is the expansion of the original light given in the form of the Quran. Unless the meaning of Quran tally with the Hadith they shall not be reliable. The Holy Quran is Text and Hadith is its explanation. It means those who will deny the Hadith will not prosper. The Holy Prophet has said : بعثت بالحنيفة السمحة
It means the Shariah of the Holy Prophet is orthodox, upright in character, one-sided, generous, liberal, forgiving, lenient and magnanimous.

SECTION 20

158. Thou say : "O mankind ! I am the Messenger of God unto all of you, of Him whose rule is there in the Heavens and the Earth ; there is no service (worship) to anyone but Him, He it is who gives life and causes to die. So believe in Allah and His sent Ummi-Prophet, who believes in Allah and all His Words, and follow him so that you may find the way."[148]

١٥٨ قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ لَآ إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَاٰمِنُوا بِاللهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللهِ
وَكَلِمٰتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ○

159. And there is a group in Moses' Nation who tell the way of Truth and do justice according to it.[149]

١٥٩ وَمِنْ قَوْمِ مُوسٰى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ○

148. The Messengership of the Holy Prophet is for the mankind of the whole world. It is not confined to the people of Arabian Peninsula—the Pagan Arabs, the Jews and the Christians etc. God is Absolute Emperor of the Universe, the Holy Prophet is His absolute Messenger in the Universe. Now there is no way of salvation, deliverance, guidance and prosperity except to accept and follow the most comprehensive and universal system of Truth which the most resplendent and perfect Prophet has brought with him. To believe in him is to believe in all the Divine Messengers and the Heavenly Books.

149. Though most of the Jews are treacherous, perfidious and non-submissive yet there are some pious souls who invite others to guidance and are themselves upright with justice and truth.

160. And We divided them into the children of twelve grandfathers—big parties. And We sent order to Moses when his nation asked him for water : "Strike thy staff at this rock;" so twelve fountains gushed forth from it ; every party or tribe recognized its drinking-place. And We outspread the shadow of cloud over them and We sent the Manna and Salwa upon them. Eat of the good things which We have given you provision. And they did not inflict any loss upon Us but did their own loss.[150]

١٦٠ وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا ۭ وَاَوْحَيْنَآ اِلٰى
مُوْسٰٓى اِذِ اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۭ قَدْ
عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۭ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَ
اَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ۭ كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ ۭ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

161. And when it was ordered to them : "Settle down in this city,[151] and eat of it wherever you like, and say : Hittatun (forgive us) and enter into the gate performing Sajda, We will forgive you your faults. Of course, We shall give more to the good-doers.[152]

١٦١ وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَكُلُوْا مِنْهَا
حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّادْخُلُوا الْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيْۗـٰٔتِكُمْ ۭ سَنَزِيْدُ الْمُحْسِنِيْنَ ○

162. But the wrong-doers among them changed the word which was said to them by the word which was not said to them ; so We sent upon them the chastisement from heaven on account of their treachery and haughtiness.[153]

١٦٢ فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِيْ قِيْلَ
لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاۗءِ بِمَا كَانُوْا
ع يَظْلِمُوْنَ ○

150. For the sake of fair administration and reformation the children of twelve grand-fathers were made twelve big parties or tribes — each tribe being the progeny of one grand-father. Each tribe was headed by a Naqeeb or Chief who was the Chief Administrator, the Chief Executive etc. وبعثنا منهم اثنی عشر نقیبًا (And We raised among them twelve Chiefs (Naqeeb).

151. According to a majority of commentators this city was Areeha (اریحا).

152. Now one city is conquered afterwards the whole country of Sham. (Mozihul Quran). Or it means that the good-doers shall be forgiven and given more reward, as generally given in the books.

153. These events are mentioned in Sura Baqarah and they are related with the valley of Teyah (وادی تیہ).

SECTION 21

163. And ask them about the township which was at the sea shore. When they transgressed the Order of Sabath — when the fish came to them on Saturday on the water and when it was not Saturday they did not come unto them—thus, We tried them for that they were disobedient.[154]

١٦٣۔ وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِىْ كَانَتْ حَاضِرَةَ
الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِى السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۛ كَذٰلِكَ ۛ
نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ○

154. God had prohibited the Jews from hunting on Saturday. The Jews of Aila (Elat) were disobedient people and were habituated to transgression. God took a hard test. The Sea was abundant with fish on Saturdays swimming over the water surface, and were not seen on other six days of the week. This was an unusual test of the Jews who could not keep patient when they saw the fish within reach on Saturdays. They began to invent devices to catch them against the Divine Order. They made pits near the sea, when these pits were filled with plentiful fish on saturday they shut it sea-ward, so that they might not go back into the sea again. On Sunday they went there and caught the fish from those pits, so that the Sabath might not be broken in their idea. With these devices they tried to deceive God, but no one can deceive God. Consquently God made them wretched monkeys, spurned and despised in this world and the other world. It shows that devices do not avail anyone before God.

164. And when one group of them said: "Why do you advise those people whom God desires to destroy or chastise them with a terrible chastisement ?" They said : "As an excuse to your Lord, or else they may fear."155

١٦٤۔ وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ○

155. Perhaps those people might have been divided into several groups :

(1) Those who were transgressors and were disobeying God's Command under the guise of unholy devices.

(2) Those who forbade them to catch the fish by device.

(3) Those who kept silent at their disobedient activities.

(4) Those who stopped to advise them after some time under the feeling of disappointment.

The last two groups might have said to the forbidding group why they were wasting their time on those people who were going to be destroyed or chastised for their misconduct, because they had become hopeless cases and were impervious to advice. They said they advised them to present an excuse before their Lord, or else they might fear and think and come to guidance.

١٦٥۔ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖٓ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍ بَئِيْسٍ بِمَا كَانُوْا يَفْسُقُوْنَ ○

165. Then when they forgot that which was brought home to them, We delivered those who forbade the evil work, and seized the sinners in a vile chastisement on account of their disobedience.[156]

١٦٦۔ فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ○

166. Then when they increased in that work from which they were prohibited, We gave order : "Be you apes wretched."[157]

---

156. When they increased in their disobedience and totally rejected all kinds of advice and admonition, God chastised the wrong-doers and delivered those who were forbidding them from evil. The generalization of الذين ينهون عن السوء shows that those who were tired of advising and who began to say why they forbade them because they were to be distroyed or severely punished by God, and those who went on advising them to the last were delivered. Only the wrong-doers were seized and it is what is quoted from Ikrimah, and Hazrat Ibne Abbas has praised his comprehension. As for those who kept silent from the beginning to the end God also kept silent about them. Ibne Kathir has written very good : فنصّ على نجاة الناهين وهلاك الظلمين وسكت عن الساكتين لان الجزاء من جنس العمل فهم لا يستحقون مدحاً فيمدحوا ولا ارتكبوا عظيما فيذموا (The Holy Quran presents a verse over the deliverance of the Forbidders and over the destruction of the Wrong-doers and keeps silent over those who kept silent,because the punishment or reward is akin to the action, so the silent ones are not entitled to praise that they may be admired, nor they committed some thing mighty that they should be condemned.)

157. Perhaps some other chastisement might have come before becoming monkeys. When they transgressed all limits then they were turned into wretched and despicable monkeys.

Hazrat Shah Sahib says : "The Forbidders boycotted the Hunters and erected walls in their houses between them and habitats. One morning they woke, but they did not hear any voice from the other sides. They climbed up the walls and saw monkeys in those houses. The monkeys recognized their relations and put their heads on their feet and wept bitterly. At last they all died within three days in a very miserable condition."

167. **And remember that time when thy Lord had proclaimed that He would be surely sending forth upon the Jews unto the Day of Resurrection such a person who should give them an evil chastisement. No doubt, thy Lord is swift in retribution and He is All-Forgiving, All-Kind.[158]**

١٦٧. وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيٰمَةِ
مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيْعُ
الْعِقَابِ ۖ وَإِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ○

168. **And We scattered them into different groups on the Earth, some of them are virtuous and others of a different type. And We tried them in virtues and in evils so that they may return.[159]**

١٦٨. وَقَطَّعْنٰهُمْ فِي الْأَرْضِ أُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ
ذٰلِكَ ۫ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ○

---

158. God had informed the Jews through the Prophets that if they would denounce the Commands of the Taurah, then God shall be setting over them such persons, from time to time unto the Day of Resurrection, who would give them evil chastisement. (The History of the Jews testifies this Divine Declaration word by word and letter by letter. Hitler had also chastised the Jews ; he had virtually exterminated the Jews. The Jews shall never live in peace and the temporary power of Israeel under the patronage of the American canopy cannot give them any guarantee of security.) A time is coming when they will rally round the Dajjal and support him. The Jews will be killed by the companions of Hazrat Eisa who will come down from the heaven by the order of God to kill Dajjal and his companions and help Imam Mehdi. God is swift in retribution and the Jews should not be careless of God's seizure. God is All-Forgiving and All-kind and the Jews should not be hopeless of Divine Kindness and Divine Mercy. If they give up their perfidious activities and believe in Islam then God will become Merciful to them again.

159. The Jews were scattered in different parts of the Earth. They had no central power, they were generally subordinate subject of the states in which they lived. This political subjugation was a humiliation and a disgrace—a punishment from God. Few persons were good among them but the majority consisted of miscreants. God gave them ample opportunities to come to guidance. Sometimes God kept them in comforts and sometimes in hardships so that they mightincline towards God by repenting in hardship or thanking in gratitude.

169. Then after them came a bad succession who inherited the Book, they take the goods of this lesser life, and they say : 'We shall be forgiven and pardoned', and if such goods come to them again they shall take it forthwith. Were they not taken with a Covenant in the Book that they would not say anything but truth on God and they have studied what is written in it; and the abode of the Hereafter is better for the fearers. Do you not understand ? [160]

١٦٩. فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ
عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَاِنْ
يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ؕ اَلَمْ يُؤْخَذْ عَلَيْهِمْ
مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ وَدَرَسُوْا
مَا فِيْهِ ؕ وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا
تَعْقِلُوْنَ ○

170. And those who have held good to the Book and perform the prayer—no doubt We shall not spoil the reward of the good-doers.[161]

١٧٠. وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا
نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ○

160. There were some good souls among the old Jews, but after them more evil souls were born to succeed them and inherit the Divine Book ( ). The successors began to change the Divine Book, earned money on wrong pronouncements etc. In other words material wealth became their object of life and they forgot the Hereafter. In spite of all these treacherous activities they still cherished the hope of deliverance and salvation and said that they will be pardoned in the Hereafter. According to the Covenant they were bound to tell the truth concerning God and they know it from their Book which they read and teach one another. They forgot the Covenant deliberately on account of intense love for the worldly wealth. They sold their Eman and Akhrat for the worldly coins. They forgot this fact deliberately that the comforts and luxuries of the Hereafter are better and more permanent than those of this world. It would be better if they use their wisdom and understand this fact.

161. The door of repentence and reformation is open. Those Jews who come to believe in the Holy Quran according to the real guidance of the Taurat and perform the prayers, their reward shall not be spoiled and they will get the best reward of their labour.

171. And when We raised the mountain over them like a canopy and they feared that it would fall on them, We said : "Holding fast to what We have given you and remember that which is in it, haply you will ward off."[162]

١٧١ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ
وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
ع لَعَلَّكُمْ تَتَّقُونَ ○

162. They have deliberately forgotten the Covenant, otherwise it was not a thing to be forgotten, because it was taken in a wonderful way. When the book was given to the Jews they trembled in the balance. It was the general habit of the Jews to reject what they did not like. When they wavered, Koh-Tor was hung over their heads and they were ordered to take what was given to them and hold it forcefully and remember the instructions written in it, otherwise that mountain was to fall on them. It is a matter of great suspicion that the Jews might have forgotten that Covenant which was taken from them with such a significant event. Nay! They did not forget the Covenant, on the other hand they rejected it and intentionally buried it into oblivion for ever. They have gone far away from the original nature of man. They have not only forgotten this Covenant, but they have also forgotten the First Covenant which took place before the creation of man in the Spiritual world.

SECTION 22

172. And when thy Lord took out of the loins of Adam's children their descendents and made them testify upon themselves : "Am I not your Lord?" They said: "Yes! We testify"—lest you should say on the Day of Resurrection : "We were but heedless of it "—

١٧٢. وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ
أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ○

173. Or you say: "Our forefathers indeed associated with God before us and we became their children after them. So dost Thou destroy us for that deed which the vaindoers started."163

١٧٣. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ
بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ○

---

163. After a description of the Special Covenant (میثاق خاص) made through the Prophets, the General Covenant (میثاق عام) taken directly is related. What is this General Covenant? Why it was taken? When and where it was taken? What is the effect of this Covenant? Whether it is obligatory or not? These are several questions which may rise in the mind of the reader.

First of all we should think that the main purpose of man's creation is that man should recognize God and His Divine Attributes and worship Him with utmost submission. It is why the Prophets and Messengers are sent to invite humanity towards the accomplishment of this lofty purpose of creation. But we cannot order a blind man to see or a stone to hear because it is against reason to expect a thing from them whereof they have no capacity. Similarly man could not be ordered to worship God and recognize Him unless he did possess the capacity before charging him with

Divine Obligations. This capacity is the seed of Eman scattered in the hearts of all human beings without exception. Even Abu Jahl and Pharaoh were given this seed, otherwise they could not be invited to believe in God and His Divine Lordship. The fundamental basis of all Divine Religions and Heavenly Constitutions is the Belief in the Divinity of God and His Universal Lordship. The whole edifice of Religion stands on this fundamental rampart. Without this internal belief in the Divinity and Lordship of God the role of wisdom is futile and the guidance of Prophets is meaningless. If we probe deep enough we shall reach this conclusion that the off-shoots and principles of Heavenly Religion culminate in this very belief of God's Universal Lordship and His Indivisible Divinity ; or else they are woven round or wrapped in this very fundamental faith. The Wisdom and Revelation explicate this very faith engraven in the nature of man. So it was necessary to scatter this seed, which is the source and summit of all heavenly teachings and the substance of all Divine guidance, among all human beings magnanimously so that every individual may develope this seed into a full tree of Eman and Tauheed by the help of wisdom and Revelation. If this seed would have not been scattered among the human hearts at the time of origination, and this most important and delicate Faith would have been left at the mercy of mere wisdom, surely this most essential faith would have also become a theoretical hypothesis lost in philosophic postulations on which few people could unite as it is seen that the philosophic expostulations generally end more in diffidence than in unison. So God has simultaneously endowed man with the power of observation and speculation, together with this fundamental belief, whose brevity contains the details of all heavenly guidance, and without which no column of the edifice of Religion can stand. This is the effect of that very Tajalli that belief in God is a universal creed though they have much distorted it. But the fact is that the majority of mankind, somehow or other, believes in the existence of God. Those who deny God are humiliated in the eyes of mankind as the sick man who calls the delicious food as tasteless due to his diseased taste. The majority of mankind is more or less averse to the Atheists and Godless society. However, from the beginning of history, mankind have not been more united in any other thing than the conception of God. Different people of different strata of society and of different countries have been controlled by the Religious Forces, and Religion as such could not become extinct in any period of human history. This homogeneity of faith in the Lordship of God and His Divine Character is a simple proof of this fact that this light of faith in the Divine Lordship was cast in the hearts of all mankind directly by the Originator of the Universe. This Tajalli or Light is the source of all human achievements, human knowledges and Divine Recognition. The universal distribution of this light is the cause of homogeneity in the faith of Divine Lordship all over the world, otherwise through the channel of Reason or Wisdom such a universal unison was not possible.

The Holy Quran throws light on the real secret of this universal homogeneity in the present verses. No doubt, we do not remember where and when and in what circumstances we were given this belief. But a great writer or professor believes that someone has taught him in his childhood and he has reached the present stages, though he does not clearly remember who taught him ABC, where and in what circumstances he was taught, but the present signs prove that such an event must have taken place. Similarly the conception of God, which has been recognized by all the nations of the world despite the social, economic and political diversities, and which has been a spectacular phenomenon all over the world since the beginning of human life, shows that this belief must have been taught by some teacher. And so far as the environmental conditions are concerned they can be forgotten but the event cannot be denied. This spiritual teaching of God's Divine Lordship has established a strong argument against mankind. Now man cannot adopt or plead Kufr or Shirk or Heresy under this plea that he has adopted it because his fathers have done so. This argument of God is most decisive for him, who forwards an excuse of the blind following of his forefathers.

Hazrat Shah Sahib says : "God took out the children of Adam from his loin and their children from their loins and made them all testify His Lordship and Divinity and then put them into the loin. By this it claimed that every soul is self-sufficing in believing God as the Absolute Lord, the following of fathers is not warranted. If the father commits Shirk, the Son should adopt Tauheed and Eman. If there is doubt that the Covenant is forgotten, then what is the use ? So one should think that its mark is in the heart of every one and every one is calling that the Creator of all is God, everyone believes it, and one who denies or does shirk, so he is himself refuted due to his imperfect wisdom." (Mozihul Quran)

کشتی نشستگانیم اے باد شرطہ برخیز
باشد کہ باز بینیم دیدار آشنا را (حافظ شیرازی)

Note : The Beloved peeped into the window and asked the millions of lovers standing below after casting a Tajalli on them : "Am I not your Beloved?" They cried out : "Yes ! Thou alone is our Beloved." "Now wait and labour for the second meeting" is perhaps the sound which echoes in the ears of the lovers in all times. (Tr)

174. And thus We explain the facts openly so that they may return.[164]

۱۷۴- وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلَعَلَّهُمْ يَرْجِعُوْنَ ○

175. And recite to them the condition of that man whom We had given Our verses, then he shook them off, so Satan followed after him and he became one of those who are beguiled.

۱۷۵- وَاتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْٓ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ
مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ○

176. And if We had willed We would have raised his status by virtue of those verses, but he inclined towards the Earth and followed after his lust, so his state is like a dog, if loaded it will hang its tongue, if left free it will loll its tongue out. This is the likeness of those people who cried lies to Our verses ; so relate to them these events so that they may reflect.[165]

۱۷۶- وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗٓ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ
هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ
اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ○

---

164. Hazrat Shah Sahib says in Mozihul Quran that this event is related to the Jews that they have also turned away from the Covenant as the Polytheists have turned away from it.

165. These verses show that knowledge without purification is a dangerous thing and very often fatal. The Jews had knowledge but purification had become extinct among them. They had become the slaves of low desires and lusts. So God relates the story of Bala'am bin Baura who was a great scholar and had acquired some spiritual powers by dint of divine verses. But he had not purified himself from lusts and desires. Hazrat Moosa attacked a certain King. Bala'am lived in his kingdom. The King summoned Bala'am bin Baura to help him against Moses. He stood up but a voice checked him, and he sat down. But a woman deceived him and allured him to the great wealth which could be given by the King as a reward. So he again stood up, again some faint voice checked him but this inspiration was either not clear or Bala'am mistook it in accordance with his lust. He tried to use his spiritual powers against the army of Moses but failed. Finally he said to the King to send prostitutes in Moses' army, but this Satanic device also failed and Bala'am bin Baura was doomed to utter misfortune. It means lust is the enemy of man. When he followed after the lust, the Satan chased him and deceived him through that lust. Bala'am was a scholar of God's knowledge but he could not attain a high spiritual position merely with the help of knowledge without purification ( ). His knowledge was without purification, so he succumbed to his lust. Consequently, knowledge without purification is always dangerous and very often fatal. The Jews and other mankind should understand this fact that mere knowledge of Divine Constitution and Heavenly Books cannot be useful unless liberated from the grip of lust and desire of the self ( ).

177. Bad is the example of those people who rejected Our verses and they went on doing their own loss.

178. Whom God gives way, he finds the way and whom He leads astray — they are but in loss.[166]

179. And We have created for the Hell many jinn and men, they have hearts that understand not with them, and they have eyes that observe not with them and they have ears that hear not with them. They are as the cattle, nay but more unguided than they. They are those people who are heedless.[167]

١٧٧ سَآءَ مَثَلًا الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاَنْفُسَهُمْ
كَانُوْا يَظْلِمُوْنَ ○
١٧٨ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَمَنْ يُّضْلِلْ فَاُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ○
١٧٩ وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ
لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۡ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ
بِهَا ۡ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ۗ اُولٰٓئِكَ كَالْاَنْعَامِ
بَلْ هُمْ اَضَلُّ ۗ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○

166. God may guide an ignorant man if He will, God may lead astray a scholar if He will. So the learned scholars should not be proud of their knowledge and learning. It means knowledge without purification leads to error.

167. This verse is not contradictory to the other verse where the Quran declares that God has not created Jinn and Men but for His worship. In this verse the purpose behind the scheme of the Universe is mentioned and in that verse the purpose under the heavenly constitution is described. No doubt, the jinn and men are created for the adoration and worship of God, but those who will not serve this purpose they are created for the Hell because the final goal of disobedient and arrogant people is Hell alone. Many persons do not worship God — the main purpose of creation — but spend their life in worldly pleasures and sensual desires. They never turn to the achievement of spiritual perfections. They do not observe the signs of God, they do not listen to the good sermons of the Prophets and their followers. They spoil their best qualities in the pursuit of world and they spoil the light of their heart which distinguishes the right from wrong. In brief they spend their whole life in the animal pleasures and worldly lusts and luxuries and thus they resemble with the beasts and cattle in this sense. But if observed deeply these men are worse than animals because the cattle attend the master when he calls them and these arrogant people never attend their real master — the Lord — at His call. Moreover, the animals spend their natural capacities in those things which are appointed for them by God. They do not do any thing beyond their appointed function. From this view-point these arrogant people are really worse than the animals because they live within the prescribed bounds while the Unbelievers cross all bounds. They are in fact heedless of God. This is why they have reached this condition.

180. And for God are good Names all, So call on Him thereby ; and leave those who follow a crooked way in His Name. They will get the recompense of that which they have done.[168]

١٨٠. وللّٰه الاسمآء الحسنٰى فادعوه بها ۖ وذروا الذين
يلحدون في اسمآئه ۚ سيجزون ما كانوا يعملون ○

168. In this verse Muslims are warned of the destructive end of the heedless fellows. They are instructed not to yield to heedlessness. The greatest thing to eradicate the heedlessness is the Remembrance of God. So the Muslims should call on Him with His good Names and Attributes. The Muslims should cut off from those people who follow crooked way in the Names of God. They will be dealt with according to their deeds. الحاد (Ilhad) in the Names of God is that one may take such names of God, which Shariah has not allowed and which are not befitting His Divine Glory and Honour.

(Ilhad) is that one may apply the Names of God on other than God in its original sense, or apply the Special Names of God on other than God. For example, God is الله , now this special name cannot be given to any other beside God. God is رحمٰن (Rahman), now this name is specially reserved for God. Similarly, loose interpretation of God's Names is also Ilhad (الحاد).

Hazrat Shah Sahib says : "God has told you about His attributes, hence describe them while glorifying Him, so that He may turn towards you. And do not follow crooked way; crooked way is that such names of God are described which He has not told us as God is Great and not Long or Tall, God is Eternal and not Antiquated or Old. Using His Names in magic is also crookedness (Ilhad), or perversion, or heresy. Such men will get their compensation — good or bad — but they will not attain His nearness." (Mozihul Quran)

181. And among those people whom We have created there is a nation that they tell the right way and they do justice according to it.[169]

١٨١۔ وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ○

SECTION 23

182. And those who cried lies to Our verses we will seize them little by little from such place whence they will be quite in the dark.

١٨٢۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ○

183. And I shall respite them. Surely My guile is strong and perfect.[170]

١٨٣۔ وَاُمْلِيْ لَهُمْ ۚ اِنَّ كَيْدِيْ مَتِيْنٌ ○

169. This nation is the Ummat-e-Muhammadiya—the followers of the Holy Prophet (صلی اللہ علیہ وسلم). They have adopted the way which is pure from extremes, crookedness and perversion, and is characterized by justice, fair-play, equity and truthfulness. They are themselves adhering to this path and are inviting mankind to this very path.

170. The unbelievers and rejectors are not punished at once very often. On the other hand the doors of worldly luxuries and comforts are opened for them, till at last they become careless and heedless about the divine punishment and become more degenerated in their criminal life. Thus they make themsleves entitled to the maximum punishment to be given from God. This is the respite and the gradual drawing of God ( ). They think out of folly and shamelessness that they are being done kindness and mercy and in reality they are being prepared for the maximum chastisement. This is the secret device or guile of God that such a planning should be executed whose exterior is mercy and whose interior is extreme wrath. No doubt, God's device is very strong and perfect which cannot be defied by any sort of device or planning.

184. Have they not reflected on that there is no madness in their Comrade? He is but a plain warner.

١٨٤- أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا
نَذِيرٌ مُّبِينٌ ○

185. Have they not observed the Kingdom of the Heavens and Earth, and what God has created of everything, and this thing that perhaps their promise has come near? Then what discourse will they believe in after it.[171]

١٨٥- أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
خَلَقَ اللَّهُ مِن شَيْءٍ وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ
أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ○

---

171. Here the Unbelievers are interrogated as to why they are denying the Prophet, when they know by heart that he is not fanatic or mad.

His whole life is a spotless record of honesty, integrity and equity and they have experienced it very often. So why and how these unbelievers are denying the Holy Prophet? What is the reason with them? Moreover, the perfect administration of the Universe shows that the Revelation of God must be most perfect and above criticism. They should also reflect upon this fact that their time has perhaps drawn near. They will die soon denying and rejecting or they will be chastised soon for denying and rejecting. Hence they should make all possible preparations for the life, hereafter. If they reflect upon the Verses of the Quran and the Signs of the Universe they will find no difficulty in reaching the Truth—the Unity of God and DivineMessengership (توحید ورسالۃ). If they do not believe in the Quran, then what is that beside the Quran, which is worth believing? It means the Holy Quran is the last Revelation of God and if they do not believe in it then there shall come no other Revelation to guide mankind and show the way to salvation. But they can say that the Taurat and the Gospel are worth believing and they are enough. But when confidence cannot reposed in the Quran, it is next to impossible to believe in those Books which are so much changed in different countries and in different periods of history and which do not solve the teeming problems of modern life. Even then if they say that they also find many flaws in the Quranic Revelation so the fact is that which follows:

186. Whom God leads astray, there is no guide for him. And Allah leaves them in their haughtiness blindly wandering. [172]

١٨٦۔ مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ۭ وَيَذَرُهُمْ فِيْ
طُغْيَانِهِمْ يَعْمَهُوْنَ ○

187. They ask thee about Qeyamat: "What is the exact time of its occurrence?"

Thou say: "Its knowledge is with my Lord alone. He it is Who will reveal it at its time. Heavy is it in the Heavens and the Earth. When it will come upon you, it will come but unawares."[173]

They ask thee as if thou art anxious about its research.

Thou say: "The knowledge thereof is with God specially, but most men do not understand."[174]

١٨٧۔ يَسْــَٔـلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ۭ قُلْ اِنَّمَا عِلْمُهَا
عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَآ اِلَّا هُوَ ۘ ثَقُلَتْ فِي
السَّمٰوٰتِ وَالْاَرْضِ ۭ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ۭ يَسْــَٔـلُوْنَكَ
كَاَنَّكَ حَفِيٌّ عَنْهَا ۭ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

---

172. Guidance is the endowment of God. When a servant of God shows meekness before God he is endowed with this great bounty but when he shows haughtiness and arrogance against Truth he is rejected by God and is deprived of guidance and is left wandering blindly in the darkness of error.

173. When an individual or nation does not know about its death then the death of the Universe is also not known by anyone that in what century and year this event shall take place. That will be a great Event in the Heavens and the Earth. Only God knows its exact time of occurrence. Its occurrence is heavy and also its knowledge is heavy and only God has its knowledge and no one else can have its knowledge. Though the signs of that Event have been described by the Prophets and especially by the Holy Prophet Mudammad (صلی اللہ علیہ وسلم), yet after the appearance of all those signs the occurrence of Qeyamat will be all of a sudden and unawares, the details whereof are given in the Traditions of Sahih Bukhari.

174. The nature of question about Qeyamat very often raised by these people shows that the Prophet has also been anxious about its research and ;probably he has solved this problem, but they do not know that the knowledge of Qeyamat is especially confined to God alone. The Prophets do not follow after such things which are not permitted by God due to some secret reason. Moreover, the Prophets do not have in their power that they may know every thing which they like to know by means of mental efforts or research. The Prophets accept with great thanks what is given to them by God from His unlimited treasures. But the people with common understanding do not reach the deep facts.

188. Thou say: "I am not the owner of the good of my self, nor of loss but as God will. And if I could know the thing in the Unseen, I would have amassed a lot of good and the evil would have never touched me. I am but a warner, and a bearer of good tidings to the believing people."[175]

۱۸۸ قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ
لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ
وَمَا مَسَّنِيَ السُّوْٓءُ ۚ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ
يُّؤْمِنُوْنَ ۝

175. In this verse it is told that no one has permanent control or power or the unlimited knowledge, however great a servant he may be. Even the Chief of all the Messengers, Muhammad (صلی اللہ علیہ وسلم) is ordered to declare that he is not the owner of his own loss or gain, and if he had got the power to know by himself everything of the Unseen World he would have collected all those good things and successes which slip away from the hands of man because he knows not the Unseen, and no sorrowful situation would ever come to him in the presence of the knowledge of the Unseen. In the famous event of slander wherein the Hypocrites had made a dirty propaganda against the Ummul Momineen Hazrat Aisha Siddiqa (God is pleased with her) the Holy Prophet was grieved very much because he had not known the reality till God informed him of the real fact and Hazrat Aisha was declared pure and innocent (Ref. Sura Noor). If the Holy Prophet had the knowledge of the Unseen, or could know whatever he wanted to know of the Unseen, surely he would not have drawn so much pain and trouble at different occasions. At the occasion of Hajjatul Wida the Holy Prophet had said that if he had known before what happened afterwards he would not have the animal of Hadya with him. There are so many events in the life of the Prophet which could be reverted if the Prophet had knowledge of the Unseen (علم محیط). In Hadith-e-Ehsan it is said that the Holy Prophet had said that it was the first occasion that he could not recognize Jibraeel (who had come in the form of a man) till the time of his return. When Hazrat Jibraeel went away then he came to know that he was Jibraeel. According to the Scholars of Hadith this event took place in the last part of the Prophet's life. When Hazrat Jibraeel asked him about Qeyamat the Holy Prophet answered: "The Questioner and the Questioned were both equal in its knowledge—the Holy Prophet and Hazrat Jibraeel were both ignorant of the knowledge of Qeyamat." In other words the Encircling knowledge ( ) is the special quality of God alone. Not to speak of the knowledge of the Unseen, even the knowledge of the Seen and perceptible things is given by God. If God will, man can know very many things, but if He does not will even the perceptible things cannot be known. In brief it is told in this verse that "absolute power" or "absolute knowledge" is not the necesary qualification of Prophethood, as some idiots think. The knowledge of the Heavenly Constitutions, of course, should be perfect, befitting each Prophet, but the knowledge of the Universe is given to each Prophet as God wills befitting the Prophetood of each Prophet or required by each Prophet. In this branch of knowledge the Holy Prophet is supreme. He has been endowed with so many knowledges and sciences that their comprehension is beyond the power of any creature.

SECTION 24

189. He it is Who created you out of one soul and made of him his spouse so that he might rest with her. Then when man covered woman she bore a light burden and here and there moved with it ; then when it became heavy they both cried to God, their Lord : "If Thou givest a son in good health we shall in deed thank Thee."

١٨٩. هُوَ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۚ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا
خَفِيفًا فَمَرَّتْ بِهِ ۚ فَلَمَّا أَثْقَلَت دَّعَوَا اللَّهَ رَبَّهُمَا
لَئِنْ آتَيْتَنَا صَالِحًا لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ ○

190. Then when God gave them a son in good health they began to make partners in the thing bestowed by God on them ; so God is far far above their associations.[176]

١٩٠. فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى
اللَّهُ عَمَّا يُشْرِكُونَ ○

176. God created all mankind from Adam. For the rest and comfort of Adam his spouse was created from within his own body. Then both became the source of the whole human race. When man covered woman and she got pregnant without burden in the beginning, moving freely here and there; but when the stomach became heavy and no one could know what was within the stomach, then the man and woman prayed to God that they would thank God and their children if He gave them a good healthy child without any defect. When God fulfilled their desire they began to divide the thing which God had given them among the partners beside God. For example, some began to believe that their child was given by that saint or pir and they named him with that sense and belief as Pir Bakhsh, Imam Bukhsh etc. Some did not make this belief but practically did such things which represent such polytheistic faith e.g. they began to sacrifice goat or sheep in the name of a certain saint or at the grave of a certain saint or brought the child and made his forehead touch the grave etc. or called him by such names as Abdul Shams, Abdul Uzza, Abdul Nabi, Abdul Mustafa, Abdul Rasool etc. All such names are Haram because there is an element of clear 'Shirk' in them. It must be noted that God is over and above all kinds of Shirk whatsoever and all degrees of Shirk whatsoever.

According to Imam Hasan Basari etc. these verses do not particularly describe Hazrat Adam and Hazrat Eve but delineate the general behaviour of mankind when the bounties of God came in his hand and possession. But most of the commentators say that in these verses the story of Hazrat Adam and Eve is described. It is said that Iblees came to Hawwa in the shape of a pious man and took promise from her by deceit that if she gave birth to a son she would name him Abdul Harith and she also drew Adam to the same. Harith was the name of Iblees and was called by this name among the angels. But this event does not conform to the great status of Hazrat Adam as an innocent Prophet particularly when already wounded not long before by the treacherous attacks of Iblees.

191. Do they make such things as partners who create nothing but are themselves created ?[177]

١٩١. أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

177. The idols which are created by the hand and mind of man cannot become Creator or God. When they are so helpless it is against reason to adore them and give them Divine Status. The Idolaters are great fools that they have taken lifeless stone-idols as gods beside God.

192. And they have no power to help them, nor do they help themselves.

١٩٢۔ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَّلَآ أَنفُسَهُمْ يَنصُرُونَ ○

193. And if you call them to the way they will not follow you at your call. It is all equal for you whether you call them or keep you silent.

١٩٣۔ وَإِن تَدْعُوهُمْ إِلَى الْهُدٰى لَا يَتَّبِعُوكُمْ ؕ سَوَآءٌ عَلَيْكُمْ
أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صٰمِتُونَ ○

194. Whom you call on beside Allah, they are servants like you — just call them, so must they respond to your call if you are true.

١٩٤۔ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّٰهِ عِبَادٌ أَمْثَالُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صٰدِقِينَ ○

195. Have they feet wherewith they walk, or have they hands wherewith they lay hold, or have they eyes wherewith they see, or have they ears wherewith they hear. Say thou : "Call your associates and then try to harm me and give me no respite.

١٩٥۔ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۬ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۬
أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۬ أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا ؕ قُلِ ادْعُوا شُرَكَآءَكُمْ ثُمَّ كِيدُونِ
فَلَا تُنظِرُونِ ○

196. My supporter is God Who sent down the Book and He supports the good servants.[178]

١٩٦۔ إِنَّ وَلِيِّـۧ اللّٰهُ الَّذِي نَزَّلَ الْكِتٰبَ ۖ وَهُوَ يَتَوَلَّى
الصّٰلِحِينَ ○

---

178. The idols are lifeless objects and if you call them from the pitch of your voice they will not hear you, they cannot respond you. So it is very foolish to make them gods beside God and think they can support their devotees when they are in misery. The Idolaters said to the Prophet that he should give up his opposition to their idols, otherwise their idols would destory him. Hereit is told that such stone-idols cannot do any harm because they are mere stone structures. To think that the stone idols can do harm or profit any one is sheer polytheism. When God is on the help, even those opponents who have much wealth and power cannot do any harm to His loyal servants. The Holy Prophet was told to declare openly that he would continue his mission of propagating Tauheed and repudiating idol — worship and all kinds of polytheism whether the Polytheists and Idolaters detested it or not. If they did not like, let them make all possible preparations against him and against his mission, God would help him against the whole world, He would protect him against their unholy designs and guiles. God helps the good and virtuous servants. He helps those who uphold the Quran with justice and integrity. He is the supporter of Holy Prophet and after him his true followers.

197. And whom you call on beside God they can not render you any help, nor can they save themselves."

١٩٧. وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَا أَنفُسَهُمْ يَنصُرُونَ ○

198. And if you call them to the way they will hear nothing and thou seest them gazing at thee and they see nothing.

١٩٨. وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ
يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ○

199. Take to pardon and order to do good deed and shun the ignorant.

١٩٩. خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○

200. And if an incitement from the Satan incites thee, seek shelter from God, He is Hearer, Knower.[179]

٢٠٠. وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ
إِنَّهُ سَمِيعٌ عَلِيمٌ ○

---

179. خذ العفو is interpreted variously. The substance of most of them is that irascibility and hard-hearted behaviour should be avoided. It was possible that the Idolaters, whose polytheism and idolatery were condemned in the above verses, might open their mouths against the Holy Prophet in retaliation or do some wicked activities against Islam and the Muslims, so it is advised to create the habit of pardoning and neglecting and go on advising them perhaps they might understand the glorious teachings of the noble Quran and denounce their polytheistic ideals. It is also advised to shun the ignorant ones whose hearts have become impervious to truth and who do not receive any inspiration from the company of the Prophet. There is no need to waste time in quarrelling with such hot-headed and incorrigible fellows at their insolence and bad language. God will deal with them at the proper time. But because it is very possible sometime to be enraged at their outspoken gesture and the Satan from a distance may exercise his Satanic influence to provocate, so at such occasion you should seek God's shelter so that the Satan may be disappointed and nothing beneath your noble morality and sober temper may occur. No guile of the Satans can succeed against your graceful innocence when God's shelter is sought. God hears the humble words of every seeker of God's shelter and knows how to protect them from fall. God has Himself warranted the protection of your innocence.

201. In whose hearts there is fear, when Statan passes by them they get awakened, then forthwith they come to understand.[180]

202. And as for the satans' brothers — they go on dragging them into error and they do not remiss.[181]

۲۰۱- إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ○

۲۰۲- وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ○

180. Formerly the main address was towards the Holy Prophet though the sense is general and everyone is expected to seek shelter in God when the Satan tries to disturb the situation and provocate the bearer of Islamic message. Here the inner condition of God-fearing men is described. It is not unimaginable that Satan may pass by or touch the pious ones and drop some insinuation. But the pious souls, apart from the common men, do not fall into heedlessness for long — they become conscious of the Satanic influence very soon, they stand up as soon as they stumble down, they remember God at once and get awakened, their eyes of the heart open and they realize the situation and understand the reality, the curtain of timely heedlessness is torn by remembering God, the end of vice and virtue becomes clear and soon they get back from proceeding to any undesirable action.

181. But as for the non-pious (who have no fear of God in their heart) and who can be virtually called the brotherhood of the Satan, their condition is different from the Pious Souls. The Satans drag them in error and do not fail in driving them to the wrong path. And these people too do not feel any hitch in following them and thus they increase the arrogance and pride of the satans. In brief the pious souls should at once seek the shelter of God when the Satan teases them they should not delay in remembering God, lest the Divine favour may be lost in utter heedlessness and the heart may not turn towards God.

203. And when thou dost not go to them with some sign they say : "Why did thou not choose one from thyself?" Thou say : "I follow that which comes to me through revelation from my Lord. These are insights from your Lord and guidance and mercy for those people who are Momin".[182]

٢٠٣- وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ؕ قُلْ إِنَّمَا
أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَٰذَا بَصَائِرُ مِنْ رَبِّكُمْ وَ
هُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ ○

---

182. Whenever Revelation was delayed the Unbelievers said with mockery, "Why do you not bring a verse by your own self. After all the whole Quran is made by you (God forbid)." In the same way they demanded such Signs (miracles) which God did not want to show due to some reasons in His wisdom. When the Holy Prophet rejected their demand they said : لولا اجتبیتها i.e. "why did thou not bring from thy God our demanded sign selecting it by thy own self." In reply to both these demands God said to the Holy Prophet to declare: قل انما اتبع ما یوحیٰ الیّ من ربّی i.e. Say : "I only follow what is revealed to me." "It is not worthwhile on my part to forge anything against God, or ask God for any such thing, for the sake of the people, which is against His Divine Wisdom, or which is not permissible to be demanded. My business is to accept and act upon what God reveals to me, and advise others to follow the Divine Commands. So far as the signs and verses which you demand are concerned they are in the possession of God. And what a more wonderful miracle and what a more valuable verse would be than this Quran which is being presented before you and which is the treasure of insight-promoting facts and sermons and which contains a special store of guidance and mercy for the Believers ? When you are reluctant to accept it, there is no hope that you will believeif suppose those miracles and signs which you demand are shown or revealed unto you".

204. And when the Quran is read do give your ear to it and keep silent so that mercy may be done to you.[183]

۲۰۴۔ وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ○

183. When the Quran is such an invaluable treasure of knowledge and a mine of guidance and mercy, it is the right of the Quran that the audience should fully attend to it when it is read or recited, and listen to its sermons and instructions, and give up all sorts of talking, thinking and noising, and give full ear to the Quranic words and keep complete silence so that they may be entitled to the mercy and kindness of God. If the Unbelievers should listen to it in the said manner it is very likely that they may be endowed with Eman and if the Muslim hear it with the said esteem and veneration, he may get to the heights of a Wali by the grace of God, or at least he may increase in Eman and get reward.

From this verse most of the scholars have derived that in the congregational prayers when the Iman recites the Quran the Muqtadees should listen and keep silent as Hazrat Abu Musa and Abu Huraira have quoted from the Holy Prophet (Be peace on him) : واذا قراء فانصتوا When the Iman recites in prayers, keep silent.

Note : Full details are given in Fothul Mul'him by the great Allama Shabbir Ahmad Usmani on this Mas'ala. This marvellous book is the explanation of the famous Book of Traditions—Muslim.

205. And do remember thy Lord in thy heart beseeching and fearing and with a voice, which is less than that of calling loudly, in the morning and evening and do not be heedless.[184]

۲۰۵. وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ○

206. No doubt, those who are near thy Lord do not wax proud at serving Him and remember His Holy Self and to Him alone they bow down in Sajda.[185]

۲۰۶. إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ۩ ع

184. The great Zikr (Remembrance) is the Holy Quran itself whose veneration is described above. Now some rules and manners of general Zikr are described. The spirit of Zikr-ul-Allah is that the heart should be attentive to what is coming out of the tongue, so that the benefit of Zikr may be obtained in full. Both tongue and heart should be absorbed in Zikr. During Zikr the heart should be full of compassion and the Za'kir (Rememberer) should call on God with true longing and fear as a flatterer overawed calls someone with great fear and in an humble manner. The tone, voice and features of the Za'kir must be possessed of an aspect of beseeching and fearing. The dignity and honour of Zikr and Mazkoor (God) will naturally make the voice low as God says in the Holy Quran : وخشعت الاصوات للرحمٰن فلا تسمع الا همسا (And the voices shall be hushed due to the dignity and awe of Rahman and thou wilt not hear but murmur). This is why crying loudly is not allowed. Zikr-bil-Jahr (which is so prevalent among the great saints of Islam) is that which is done with some force and with a voice which is below crying. Zikr-bil-Jahr is therefore not prohibited as some people think. He who remembers God is also remembered by God in turn. And what a greater fortune of a Lover would be than that the Beloved may also remember him ?

185. Do not be heedless of God's remembrance day and night, particularly in the morning and evening. When the angels, who are the great servants of God and near-stationed to Him, are not disdainful of Zikr and worship but are always busy in remembering and serving God and only bow down in Sajdah before Him, it is more imperative on man to do Zikr and worship and to bow down before Him and not to be heedless of His remembrance, His worship and should not feel disdainful in performing Sajdah to His Holy Self.

Note : At this place the reader should perform Sajdah and if his Qirat is also heard by some other man he should also perform Sajdah.

آياتها ٧٥ سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ ركوعاتها ١٠

(SURAH ANFAL* REVEALED IN MEDINA — VERSES 75, SECTIONS 10)

*This Surah is Madani and was revealed after the Battle of Badr. During the thirteen years of Meccan life the tremendous and terrible cruelties of the Polytheists on the small numbers of Muslims and the demonstration of extraordinary patience, perseverance and the miraculous stability and devotion by the Muslims at the atrocious behaviour of the Unbelievers form a unique chapter of World History. The Idolaters left no stone unturned in oppressing and harrassing the Muslims in order to divert the course of Islam and make the Messenger of God fail in his noble mission. In spite of all these ferocious crimes and cruelties which the Muslims were suffering at the hands of the Quraish and their supporters, the devotees of Islam were not given the permission of raising sword against their fierce foes. The last limit of patience and test was that the Muslims left their home, their holy land of Mecca, their wealth and property, their kith and kin and what not for the sake of Allah and His pious Messenger. When the tyranny and pride of the Idolaters and the helplessness and persecution of the Muslims crossed the bounds, and the hearts of the Muslims were purified from the love of children and wives, native land and national links and affinities, from the love of wealth and property and from all and sundry, beside God, and so fully infatuated with the love of Allah and Rasool and the sincere devotion to Tauheed (Divine Unity) that no room was left in their hearts for the slightest love for anything beside God, then those oppressed souls, who had been suffering immense troubles and aggressions for thirteen years before Hijrah at the hands of the savage Unbelievers and who were not in peace even after migration from their native and holy land of Mecca to Medina, were given the permission of Jihad and Retaliation by the Quranic verses (39 and 40) in Surah Hajj:

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ط وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ الَّذِيْنَ اُخْرِجُوْا
مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ط

[Order (is) given to those with whom the Kafirs fight, for that they were wronged and tyrannized and God is ever powerful at helping them — those who were turned out of their homes without right only because they said : 'Our Lord is Allah'—]. But the veneration of Ka'aba hindered the Muslims to take the initiative of proceeding to Mecca for invasion. So after migration for about one and a half year the operations were confined to break the economic strength of the Meccan Idolaters by attacking and

defeating the Commercial Caravans of the Meccans travelling between Sham and Mecca or Yeman and Mecca, and thus stabilize the economic position of the poor Muslims. The small invasive expeditions of Abua, Buat, Ushaira etc. (ابواء - بواط عشیرہ وغیرہ) and a few others whose details are given in the Books of Traditions were undertaken according to this preliminary planning or phase extended in eighteen months as a thoughtful prelude to full-fledged Jihad. In the second year of Hijra the Holy Prophet came to know that a big trade expedition under the command of Abu Sufyan was on its way to the country of Sham from the city of Mecca. When it returned with Sixty Quraishites, one thousand camels and a merchandize worth fifty thousand dinars, the Holy Prophet was informed of its movements. The Holy Prophet announced a meeting of the Sahaba and according to Sahih Muslim he consulted with them whether that expedition should be intercepted. According to Tibri many of the people evaded to participate in this struggle of interception because they did not apprehend any big battle which might require great numbers. Moreover, the Ansars were bound to help and support the Holy Prophet in case of external aggression or invasion on Medina. They were not bound by any article in the covenant to participate in an initiative struggle outside Medina in any form whatsoever. When the tempo of the gathering appeared drooping, Hazrat Abu Bakr, Hazrat Umar and the Chief of Ansars Hazrat Sa'ad bin Ibada made exciting speeches. At last the Holy Prophet with a little above three hundred men started towards the Caravan. Because there was no fear of any fierce encounter, therefore any heavy arrangement of weapons etc. was not made. They started with prompt preparations. This is why according to Bukhari, Hazrat Ka'ab bin Malik had said that those who did not take part in the Battle of Badr were not wrathed—because the Holy Prophet had started only with the intention of the commercial expedition and not for any fullfledged battle ; and it was a chance that God created the circumstances of actual war. Abu Sufyan got to know the intention of the Holy Prophet. He at once sent a man to Mecca. Therefrom a huge army of about one thousand men, in which there were famous chifs of Quraish, started for Medina with full equipments. The Holy Prophet was at Sufra. When he came to know that a huge army of the Idolaters and Polytheists under the command of Abu Jahl and other leaders of Kufr was coming on Medina, he informed the Sahaba of this unexpected situation and said that there were two parties before them at that time — the trade caravan and the army of fighters — God had promised to give victory over one of them. So they should tell which party they were ready to encounter with. Because they had not come to encounter with this army of fighters and as such they had not made necessary preparations, so some of them gave this opinion that attack on the commercial caravan was more fruitful and easier in view of their insufficient preparations. But the Holy Prophet was not pleased with this opinion. Hazrat Abu Bakr, Hazrat Umar and Hazrat Miqdad bin-al Aswad made

exciting speeches at this critical moment, and finally after the speech of Sa'ad bin Mu'az it was decided that valour should be shown against the militant crowd, and the ringleaders of kufr should be cut down and exterminated. Consequently, both armies encountered with each other at Badr and God, the Most High, gave a glorious victory to the Muslims. Seventy big Chiefs of the infidels were killed and seventy others were made captive. Thus the strength of kufr broke down and the banner of Islam was heightened for ever. This Sura Anfal generally deals with the relevant portions of this Great Event — The Battle of Badr.

Those who have maintained that in this expedition the Holy Prophet had initially intended for the aggressive army of the Idolaters, which was coming on Medina by itself, and the Holy Prophet had never intended for the Trade Caravan from the beginning to the end — they actually want to sacrifice the whole store of Prophetic Traditions and Quranic allusions at the altar of their self-made hypothesis. This logic is not understandable that causing harm to the life of the belligerent infidels (from whose high-handedness the life, property and everything else of the Muslims did not remain safe in the past nor in future there was any hope of peace) may be legally and morally justified, but causing damage to their wealth and commerce may be considered as against humanity and civilized standards. In other words their life and blood was lawful but their wealth was immune as before — it means the belligerent infidels might be deprived of right to life but in no case they could be deprived of means of life. This is a strong logic unsupported by reason.

Moreover, they say that war is permitted only in case of self-defence and it is not lawful for the Muslims to invade those people who have not attacked them, because it is against the Quranic verse : وقاتلوا في سبيل الله الذين يقاتلونكم which means the Muslims should fight in the way of Allah with those people who fight with them. Apart from this fact that the present situation has no connection with the above verse, because the state of war was already there and the Meccan infidels had been inflicting great atrocities on the Muslims and attacking them every now and then even after Hijrat and were giving them threats for the future and were thereto making conspiracies and correspondence with other Unbelievers including the Jews, this principle that war is only permitted in case of self-defence is not correct in itself, because the said verse was revealed in the early days of Hijrat, but afterwards other verses were revealed containing the commandment of bare fighting against the Unbelievers in the way of God. Moreover, it is also worth consideration that mere order of self-defence against aggression does not mean that in other circumstances war is absolutely prohibited.

Note : Shiblee Naumani and Sir Sayyid Ahmad Khan were influenced by the Western Standards in politics, laws and cultural values. This is why Shiblee

Naumani adopted a new line of thought and expressed a defensive outlook of very many Islamic Ideals in his Seerat-un-Nabi. He tried to present Islamic Traditions in a way that they may not come into conflict with the western standards and led a course of diversion in this wrong effort. The fact is that Western Philosophy of Law, Culture, Politics and Economics is itself full of inherent contradictions while the Holy Quran is pure from conflicting ideas. So it is beyond reason to make the Philosophy of Western Thinkers, representing conflicting tendencies of human mind, a criterion to judge the principles of the Quran which is pure from inconsistencies and which contains eternal principles and laws never subject to change and abrogation. Modern Muslims over-influenced by the immature brain of the West are also suffering from this dangerous disease. It is notable that possession of Truth is quite different from the search for Truth. The Real Muslims stand on the point of destination while humanity at large is either betrayed or is on the way to the final destination. But unfortunately that is a long journey. So the Muslims should thank God Who has given them the perfect knowledge of Truth in the form of the Noble Quran and should never follow or tread the way of perversion and distortion being influenced by the incomplete philosophies of life so dearly cherished by the Unbelievers living in the East and West. **(Tr)**

In the name of Allah—Who is Excessively Merciful, Extremely Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. They ask thee of the order concerning spoils of war. Thou say : "The wealth of spoils belongs to Allah and the Messenger, so fear God and harmonize reconcilement among yourselves, and obey the order of God and of His Messenger if you do possess Eman.

١. يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ۭ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ
فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠ وَاَطِيْعُوا اللّٰهَ وَ
رَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

2. Men of Eman are those that when God's Name comes, their hearts quake and when His Words are recited unto them their Eman increases and they have trust in their Lord :

٢. اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ
قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا
وَّعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ

3. Those men who steadfastly keep prayers and expend of what We have provided them.

٣. الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

4. Those are they who are Believers true ; for them are degrees with their Lord and forgiveness and provision of honour.[1]

٤. اُولٰۗىِٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ
وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ

---

1. There was a contention about the spoils of Badr among the Sahaba. The young who had fought in the forward lines said that the wealth of spoil was their exclusive right. The elders who had been at their back said that victory was achieved due to their support, so the spoils should be given to them. A party which had been guarding the Holy Prophet thought itself entitled to it. In these verses it is told that victory depends upon the help of God only. The support or force of any one does not count. So the owner of wealth is God. The Messenger is His viceroy. The wealth should be distributed according to His Order through the Messenger. The business of the staunch Muslims is that they should fear God in all matters. They should live in peace and avoid disputes about trifling matters and obey God's order and His Messenger's putting aside their own wills and wishes. When God's Name comes in between they should tremble with fear and their Eman should become stronger hearing the verses and commandments of God — so strong and powerful that they should rely on none other than God. They should bow down their heads in homage before God only and in His Name only should they spend their wealth. In brief they should seek the pleasure of God by all things — wealth, action, morality and faith. Only such men can be called true and strong believers — those who will be stationed with God in high degrees and ranks of honour accordingly and they will be provided with goodly and gracious provisions neglecting their trifling errors. (May God also provide us with such provisions by His grace and kindness !)

5. As thy Lord brought thee forth from thy house for the right action and a party of the Believers was not pleased.

۵. كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۖ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ

6. They disputed with thee in the right thing after its being revealed as if they were driven towards death with their eyes wide open.[2]

۶. يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۗ

---

2. Just think that how the help, support and succour of God worked in favour of Muslims from the beginning to the end in this Battle of Badr. It was only God Who made the true promise of helping the Religion of Islam and brought forth this Prophet for a right action and right purpose — Jihad against the Infidels — from Medina to the plain of Badr at a time when a party of the Musalmans was not willing to fight against the Quraish. These people were prevaricating and disputing about a thing which was verily true and pre-settled and it was made open to them through the Prophet that it was the Word of God, absolute and unchangeable. What was this absolute truth ? It was the promise of God that the Muslims would be given victory and Islam would dominate in spite of the odd numbers of the Infidels. But some people were showing weakness against Abu Jahl and his army as if death was before them. It was not strange that some Muslims were showing weakness against Abu Jahl and his ferocious men because they had been very much oppressed and tyrannized in Mecca by Abu Jahl and his bloodthirsty comrades, and a terror was left in their hearts. But God helped them and made them victorious against the odds by His grace and inspiration. God infused divine grace into their lowly spirits and thus they recovered vigour after a temporary psychic pr..stration. Consequently, it was God alone Who gave them victory and the fruit of victory, so the wealth of the spoils belongs to Him, and as such it must be expended or distributed according to His Command and Order which is revealed to the Prophet in this Sura.

Note : In the words كما اخرجك ربك the letter ك denotes 'Cause' according to the research of Abu Hayyan as interpreted by the Scholars in the verse : اخرجك ربك من بيتك onward, the واذكروه كما هداكم and as such from the words subject thereof is maintained in the sense of "Cause" for the words : الانفال لله والرسول. Moreover, according to the interpretation of Ruhul Ma'ani in اخرجك ربك من بيتك the words : من بيتك -- not only indicate the meaning of bringing forth the Holy Prophet out of his house, but represent the whole span of the period from coming out of the house upto the entering into Jihad comprising all events including the event described in وان فريقا من المؤمنين لكارهون الخ etc. The aversion of one party was exposed just at the time of coming out of Medina which is described in the introductory note of the Sura above with reference to Sahih Muslim and Tibri, and the disputing situation rose, away from Medina at Sufra when they came to know about the arrival of Abu Jahl and his army at the other side of Badr. These expositions will wipe out the fancies of the Pseudo-Islamic Thinkers.

7. **And when God did promise you that one of the parties would be yours and you wished that the one in which no thorn might prick should be yours, but God desired to make true the Truth by His Words and cut down the root of the Infidels,**

٧. وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَ
تَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ
اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۝

8. **In order to verify God's Truth and set the Falshood at naught, and though the sinners get abhorred.**[3]

٨. لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝

3. The Musalmans wanted that attack should be made on the Trade Caravan so that no thorn might prick them and a plenty of wealth come in hand. But God desired that Truth might be confirmed by His Words by encountering a small party without equipment with a well-armed and well-equipped bigger army and cut down the root of the Meccan Infidels, so that in this way the truth of His Promises being verified the Truth come out Truth and the falsehood might come out falsehood very clearly against the wishes of the Unbelievers. And this is what actually took place. Seventy chiefs of the Quraish including Abu Jahl were killed in the Battle of Badr and another seventy were made captive. Thus the backbone of the Unbelievers was broken and the foundations of the Meccan Idolaters were shaken.

9. **When you began to implore your Lord for aid, then He came forward to your call that "I shall send for your aid one thousand angels — comers in succession."**

10. **And this one God gave as a good tiding and that your hearts thereby get confident, and help is none but that from God. No doubt, God is All-Mighty, All-Wise.**[4]

٩۔ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ○

١٠۔ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا
ع النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○ ع
١٥

---

4. The Battle of Badr was indeed an occasion of a very hard test and a mighty ordeal for the Musalmans. They were small in number, they were not equipped with war requisites because they had not come out for a war. Before them was a huge army, thrice their number, well-equipped and well-prepared for a war intoxicated with their pride of strength. It was the first mentionable encounter of the Muslims and the Kafirs. The Kafirs got a better position and control of water pools etc. The Musalmans were on the lower side of sand-bed, the feet sank while walking and the sandy dust was also a trouble for them. Water being unavailable they were feeling great difficulty in performing Wuzu and taking bath and quenching the thirst. All these adverse circumstances were creating the fear of defeat. Moreover, the Satan was doing his work and whispering into their hearts that if they were the granted servants of God, the help of God would have been in their support and they would have never faced such a troublesome situation. At that time God sent down rains by His gracious power. The sands of the lowland subsided affording firm footing to the Musalmans and the steepy land of the enemy became marshy and slippery. They quenched their thirst and performed Wuzu and took bath and got external relief. With this external relief God bestowed upon them spiritual relief also. God cast upon them a kind of peaceful slumber which removed the defilement of the Satan and purified them from all kinds of fear and negative thoughts about their success which had outwardly become uncertain due to the adverse circumstances. According to some Traditions the Holy Prophet and Hazrat Abu Bakr Siddiq passed the night at Areesh (عریش) in prayers. During the last hour the Holy Prophet was taken up by a light slumber. When he awoke from it he said, "Be merry that (Hazrat) Jibraeel is coming down for your help." When the Holy Prophet came out of Areesh the words : سیهزم الجمع ویولون الدبر were on his holy tongue, which mean : "Now this crowd shall suffer defeat and will flee turning their backs." It was a good tiding for the gloomy Muslims who were much affected by the adverse circumstances sometime before. In brief the material and the spiritual rains changed the whole atmosphere in favour of the Musalmans and their hearts were invigorated with new spirits against the Satan, the Abu Jahl and his army.

SECTION 2

11. When He cast upon you slumber from Him for peace and sent down on you water from heaven in order to purify you thereby and remove from you the defilement of the Satan and strengthen your hearts and confirm your feet.

١١. إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

12. When sent down thy Lord order to the angels : "I am with you, so confirm the hearts of the Muslims. I shall cast into the hearts of the Infidels terror, so smite above the necks and cut their finger-joints in all."

١٢. إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ
آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝

13. It is for that they became opponent of Allah and of His Messenger, and whosoever becomes the opponent of Allah and of His Messenger so there is no doubt in it that God's chastisement is very severe.

١٣. ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَن يُشَاقِقِ اللَّهَ وَ
رَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

14. This much you do taste (now) and know that for the Unbelievers there is the chastisement of the Hell (in addition).[5]

١٤. ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ۝

5. The significance of the Battle of Badr can be estimated by this fact that the Satan came to Abu Jahl in the person of the Prime Chief of the tribe of Kenana, Suraqa bin Malik Mudaljee, and greatly encouraged the Infidels that no one could overcome them, he and his whole tribe was with them. Under the banner of the Satan

there was a great army of the satans as given below. In answer to the Satan and his army of satans God sent the Royal Regiments under the command of Jibraeel and Mikaeel saying that He was with them. If the satans were encouraging the Unbelievers in the person of men and were prepared to fight against the Muslims and were trying to dishearten the Muslims by insinuations and whisperings, they (Jibraeel and Mikaeel) should confirm the hearts of the oppressed Muslims. On one side they (angels) would encourage the Muslims, on the other side He (God) would cast terror into the hearts of the Unbelievers. They should smite the necks and cut the finger-joints of the Unbelievers, ranking with the Muslims, because that day the Jinn-Unbelievers and Men-Unbelievers had both united against Allah and His Messenger ; so they should come to know what severe punishment was to be given to the opponents of God. The punishment which would be given Hereafter would be the real punishment but in the World too they should see a sample of that punishment and taste somewhat of the Divine Chastisement. According to some Traditions the people saw the angels with their own eyes and could easily distinguish the slain of the angels from the slain of men. God, the High, showed this as an example that if anytime the Jinn-Satans and Men-Satans gather together in such an unusual way against Truth, He can send His help to His granted servants and the torch-bearers of Truth in such an extra-ordinary way in the form of angels as He had done in the Battle of Badr for the Muslims living for Truth and dying for Truth. But God does not depend upon causes because He Himself created the causes without the help of cause. So He does not depend upon the angels or any other means in the performance of any deed or work. Moreover, he has given immense powers to the angels and one angel has got so much power that he can overturn big towns and mountains. But this is the world of cause and effect and the scene of Badr was an answer to the frenzy of the Jinn-Satans and Men-Satans united against Truth (Islam).

15. O Believers ! When you encounter the Unbelievers in the battlefield, then turn not your backs to them;[6]

16. And whoso turns to them his back that day, save using war tactics or rallying to a troop, turns with the wrath of God, and his abode is Hell and what a bad abode it is ![7]

١٥. يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا
فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ۚ ○
١٦. وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ
مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ
وَبِئْسَ الْمَصِيْرُ ○

6. Running away from Jihad فرار من الزحف and turning back to the Unbelievers in the battle is a very serious sin — اکبرالکبائر — one of the greatest of the Big Sins. If the Unbelievers are twice the Believers in number it is not permitted to run away from the battlefield by the jurists (فقہاء).

7. If the retreat is for the sake of some military device e.g. the re-attack may be more effective, or a party of soldiers is cut off from the central army and that party wants to join with it, then such a retreat or turning back is not a crime. It is sin when the retreat or turning back is meant to run away for the sake of saving life.

17. So you did not kill them but Allah killed them, and thou did not throw the handful of dust when thou had thrown but God threw, and so that He may do to the Believers from His side goodly beneficence. No doubt, Allah is Hearer, Knower.[8]

١٧. فَلَمْ تَقْتُلُوهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۠ وَمَا رَمَيْتَ إِذْ
رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَاءً
حَسَنًا ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

---

8. When the war rose to its height the Holy Prophet threw a handful of gravels towards the army of the Kuffar (Unbelievers) and said three times شاهت الوجوه which means the faces became distorted or deformed. By the power of God, the Almighty, the sand-dust went straight into the eyes of every Kafir (Unbeliever). The Kuffar began to rub the eyes and the Musalmans took them all of a sudden. At last many of the Kafirs were killed. It is what is said by God that though outwardly the gravels were thrown by your hand, but the action of a man usually cannot be such as to make the sand-dust reach into the eyes of every soldier and become the cause of defeat for a whole army, well-armed and well-equipped. It was the Hand of God only who turned the tables on the Infidels who had come in pride and power. The small force of the poor Musalmans could not bring about the ruin of the huge army of the Infidels and put to death their renowned chiefs. It is only the Miracle of God's power that He destroyed such proud and arrogant Infidels. Nevertheless, it is a fact that the Muslims were made the agency of this work and the work outwardly was done by their hands and they were given such super-habitual power which they could not gain by themselves. It is done so that God's power may be demonstrated and the Musalmans may be endowed with special favours and goodly beneficence. No doubt, God hears the prayer and importune of the Momins (Believers) and knows their deeds and circumstances, and also knows well how and when kindness may be done to His granted servants.

18. This is done and know that Allah will weaken the guile (device) of the Unbelievers.[9]

۱۸۔ ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ○

19. If you want decision, verily judgment has come to you ; and if you desist so it is better for you, and if you repeat We shall repeat too ; and naught will do you your host though it be numerous, and know that Allah is with the Believers.[10]

۱۹۔ اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ
خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ
فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ○

---

9. As God has set at naught all the plans of the Infidels in the present time, their guiles shall also be weakened in the future times.

10. These words are directed to the Infidels of Mecca, who often said to the Holy Prophet and to the Muslims before migration : مَتٰى هٰذَا الْفَتْحُ اِنْ كُنْتُمْ صٰدِقِيْنَ — "Where is the Decision if you are really true ?" So the final judgment will take place on the Day of Resurrection but a kind of primary decision is seen by you at Badr in that how extraordinarily you got the punishment at the hands of the weak Musalmans. Now if you refrain from opposing the Prophet (Be peace on him) and from polytheism and unbelief (شرک وکفر) it is better for your World and Hereafter. But if you again resort to open war and rebellion as you have done so far, then We shall again help the Muslims as We have done in Badr, and eventually you shall become humiliated and disgraced. When God's help is with the Musalmans your troops and parties, supernumerous though they may be, cannot avail you an aught. Some of the Traditions say that while starting from Mecca Abu Jahl etc. had prayed holding the Sheet of Ka'ba : "O God ! Give victory to that one (of the two parties) which is higher and nobler and vanquish the mischief-monger." In the words.
(Verily judgement or decision has come to you) there is also an answer to Abu Jahl etc. — the higher and the nobler ones got victory and the corrupters were humiliated and disgraced.

SECTION 3

20. O Believers ! Obey the order of God and of His Messenger, and do not ye turn away from him hearing."[11]

٢٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا
عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ۚ

21. And be not as those who said : 'We have heard,' and they hear not.[12]

٢١۔ وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ۝

22. No doubt, the worst of living beings in God's sight are the deaf-dumb who do not understand.[13]

٢٢۔ اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ
لَا يَعْقِلُوْنَ ۝

---

11. Previously it was said that God is with the Believers. Now it is told how they should behave towards God and His Messenger, so that they may be entitled to Divine Help and Support. So it is told in this verse that a true Momin should be perfectly obedient to God and the Messenger. Come what may but he should not turn his face in any way when he has listened to the Words of God, understood them and accepted them. The adverse circumstances and evil forces will try to turn him from the path of Islam, but a sincere Momin should never turn away from the path of Islam in words and deeds.

12. There are men in this world who say by tongue : "We have heard", but what is the use of such hearing when they don't understand what they hear, or do not accept after understanding ? Formerly the Jews had said to Hazrat Musa, "We have heard but we do not accept" سمعنا وعصينا . The saying of Meccan Idolaters follows : قد سمعنا لو نشاء لقلنا مثل هذا (Indeed we have heard the Quran which you rehearse. If we will we can bring too the like of it.) The Hypocrites of Medina said the Kalema of Islam by tongue before the Holy Prophet and the Muslims but remained rejectors by heart as before. However, a sincere Momin should not follow the Jews, the Polytheists and the Hypocrites. He should be entirely devoted to the Divine Commands and the Prophetic Orders by heart, by tongue, by action in private and public life.

13. Those who were given tongue to speak, ears to hear and heart to understand — but they made all these powers void — they neither said the Truth by tongue, nor heard the Truth by ears, nor tried to understand the Truth by heart and mind — they did not utilize their talents given by God in the real work for which those talents were bestowed — no doubt such men are worse than animals.

23. And if God had known of any good in them He would have made them hear, and if He now make them hear they will definitely run away turning face.[14]

٢٣. وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ○

14. The real fact is that these men do not have the root of goodness in them, because real virtue is achieved when there is the true spirit of search for Truth in the heart of man, and when there is the capacity for absorption of the light of guidance. A people, who has become destitute of the spirit of desire for Truth and who has spoiled her talents by her own hands, those talents which were bestowed by God for the sake of God, gradually loses her capacity for Truth. This state is described by God as hopeless with regard to the acceptance of Islam — the Divine Truth. When God did not see the capacity for Truth in their hearts, then they were not inspired with the light of guidance. If they had got the capacity for Truth, God would have made them hear His verses by the internal ears and made them understand His verses by the sincere heart. But because they have lost their inner ears and inner hearts they are not expected to accept Truth, even though they may understand His verses in the present state.

24. O Believers ! Obey the order of God and of the Messenger when he calls you unto that in which there is your life ;[15] and know that Allah does stand between a man and his heart and that unto Him shall you be gathered.[16]

٢٤- يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ
لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ
قَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ○

15. Again the Believers are advised to immediately attend to the call of God and His Messenger and leave away all other engagements. Whenever and wherever they are ordered they should waste no time in complying with the Divine Message and the Prophetic Call, because any work or duty which is assigned to them by God and His Messenger is full of goodness in its plenitude and a source of peace and honour in this world and eternal bliss in the Hereafter.

16. "Do not delay in complying with the order of God and the Prophet, lest the heart should change afterwards. The heart is not within the control of man. It is under the control of God, He may change it to wherever He wills. And Allah does not destruct the heart of any man in the first instance, nor does He seal it. When the servant resorts to indolence He hinders the heart in causation, and seals it if he persists in obduracy and does not incline to Truth." (Mozihul Quran)
Some scholars have taken the meaning of nearness by the words : ان الله يحول بين المرء وقلبه — God is so near man that even his heart is not so near to him as God says in the Quran : نحن اقرب اليه من حبل الوريد (ق-١٦) — We are nearer to him than his jugular vein — (Surah Qaf, verse 16.) So obey God with the sincere heart. God is more aware of the secrets and mysteries of your hearts than you. Infidelity can not do before God. Everyone has to appear before Him and there all the hidden things shall be divulged.

25. And beware of the disturbance which will not fall upon the wrong-doers among you in particular, and know that God's chastisement is very severe.[17]

٢٥. وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ
خَاصَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ○

26. And remember when you were small lying subdued in the land and feared that the people would catch you, then He gave you a secure station and gave you strength by His Help and provided you with the good things that you may thank.[18]

٢٦. وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَ
رَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ○

---

17. Suppose the majority of a certain People adopted the way of wrong-doing and transgression and some men kept away from them, loose and uncombined, but laid a compromising unction to their souls — neither advised them nor expressed any contempt for their misdeeds and abominable practices—such a state is Fitna and Fasad (فتنه وفساد) a disturbance, a calamity, a visitation, a divine dispensation of punishment, in whose girth those transgressors and these silent adulators shall both be circumvented. When the chastisement comes all of them shall be affected in proportion to their respective state. It means there shall occur a general calamity and no one shall be secure form it. According to this interpretation it will mean that the Muslims should be ever ready for carrying out the order of God and the Messenger and advise those who are disobedient in the community and show bitter contempt if they do not refrain from disobedience and transgression.

Hazrat Shah Sahib says : "If laziness is shown in obedience to the order the heart retires (from conscious response) and the difficulty in obeying the order also rises. Moreover, if the good souls show laziness (in the performance of their duties and obedience to the command), the sinful shall denounce altogether, and then bad custom shall take root (in the society) resulting in a general calamity. The misfortune falls on all without exception as a result of idleness of the good souls and the sins of the bad souls, as in the battlefield if the brave men show idleness, the dastards run away altogether, and therefore when the defeat occurs even the brave ones cannot avert it."

18. Do not delay or show idleness in obeying the order (Jihad) considering your small number and weakness. Before Hijrat, and even just afterwards, you were small number and had little equipment. Considering your weakness the people were avaricious to devour you. And you also feared that lest the enemies of Islam should pluck you and pick to pieces. But God gave you a secure abode and station in Medina and established brotherhood between Muhajirs and Ansars, which is a unique event in human history. Afterwards He gave you an open victory at Badr by the grace of His Help and cut down the root of the Infidels and gave you spoils of the war together with the war-prisoners and provided you with the good things in this way so that you may remain His thankful servants.

27. O Believers ! Betray not God and the Messenger and misappropriate not your trusts knowingly.[19]

28. And know that your wealth and your children are apt to involve you in trouble and that with God lies a great Thawab (reward).[20]

٢٧. يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَ
تَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ○

٢٨. وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ
اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

---

19. Betrayal of God and the Messenger is that one may disobey their commands and orders. By tongue they declare themselves the loyal Muslims but do what the Infidels do. Betrayal also means to detract from the right path of honesty and integrity and perform the duties assigned to them by the Prophet under God's directions in a way repugnant to their will, or misappropriate the trusts assigned by God and the Messenger, or pick and steal the spoils of war etc. In brief it is obligatory on the part of a Muslim to guard against and ward off any mistrust pertaining to God, God's Messenger or God's creatures. Under this head come all divine and human obligations. According to some traditions when the Jews of Bani Quraiza requested the Holy Prophet for peace and that they should be dealt with in the same way as the Jews of Bani Nuzair were treated, the Holy Prophet said, "No ! I give you this much right that you make Sa'ad bin Muaz as arbiter, the decision which he may give for you must be accepted". They called Abul Baba, a follower of the Holy Prophet, to their place by the permission of the Holy Prophet and asked his opinion about that matter i.e. whether they should take the arbitration of Sa'ad bin Muaz or not. Hazrat Abul Baba had some good will for them because his wealth and children still lived among Bani Quraiza. Abul Baba pointed towards his throat by his hand (if you accept the arbitration of Sa'ad bin Muaz you will be sacrificed). Abul Baba did it unconsciously but at once awoke to his mistake and thought that he had betrayed the confidence of God and the Messenger. He came back and tied himself with a column and made an oath that he would neither eat nor drink till either death came, or God might grant his repentence. He kept on tied there seven or eight days. He fell faint due to extreme hunger. At last good tidings came that God granted his penitence. He said, "By God I shall not untie myself until the Holy Propnet himself would not untie the rope by his own holy hands." The Holy Prophet came and released his captive by his own hands. Ibne Abdul Bar has claimed that this event had taken place due to non-participation in Ghazwa-e-Tabuk. (And God knows better).

20. Man very often steals the trust of God and His creatures for the sake of wealth and children. So it is told that the value and price of trustiness which is with God is greater than the wealth and children of this world.

SECTION 4

29. O Believers ! If you will be fearing God He shall decree a decision for you[21] and acquit you of your sins and forgive you, and mighty is the grace of God.

٢٩- يَآاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

21. If you hold to piety fearing God He shall decide between you and the Infidels, and give you honour and disgrace your opponents and ruin them as in the Battle of Badr. In addition God will give you eternal happiness and to them everlasting pain in the Hereafter, as the Holy Quran says in Sura Yaseen وامتازوا اليوم ايها المجرمون (and be separated today ye sinners!), and in Sura Mursalat هٰذا يوم الفصل (This is the Day of Decision). Moreover, God shall cast into your heart, by virtue of piety, a light which will help you to decide between Right and Wrong with adroitness and intuition.

And Hazrat Shah Sahib says : "Perhaps this idea might have struck the Muslims that the victory of Badr was by chance, so they should go on doing kindness to the Infidels for the safety of their wealth and relations (without bringing it to the notice of the Holy Prophet) that were within Meccan Unbelievers. So in the previous verse stealthiness was condemned, and in the present verse the Muslims were give consolation that they should not feel distressed at that situation. God would soon sentence a decision and the families of Musalmans would not remain within the Meccan Idolaters."

30. And when the Infidels devised against thee to confine thee or slay thee or expel thee ; and they devised and God devised too, and the device of God is the best.[22]

۳۰. وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ○

22. Before Hijrat the Meccan Idolaters had assembled at Darul Nadwah to decide about the Prophet of Islam. They thought Muhammad (صلی اللہ علیہ وسلم) was a headache for them so they should get rid of him sooner, as his influence was widely spreading and he was gaining power gradually. They thought if he was not checked he would gain indomitable power, so he should be put down before he rose to power. Opinions differed — some said he should be arrested and confined, some said he should be badly injured and wounded, some said he should be exiled from the soil. Finally, the meeting passed the proposal of death put forward by Abu Jahl unanimously. It was decided that one young man should be chosen from every tribe willing to kill the Prophet. These young men should form a gang to invade all of a sudden. Every young man from the Arab Tribes should strike Muhammad simultaneously so that the Bani Hashim might be unable to fight against the whole Arabia and the Blood Money if any might be distributed among all the tribes. The Infidels were making these Satanic plans and God was devising otherwise. The Holy Prophet was informed of this evil plan by the Angel by the leave of God. The Holy Prophet managed Hazrat Ali to lie down on his bed and himself went out of the house throwing dust into the eyes of the evil gang who had assembled near his house to slay him. The Holy Prophet kept safe, Hazrat Ali kept safe by the grace of God but those who had come with evil design were slaughtered in the Battle of Badr one by one. So it is told that no one can harm if God is on the help, and God can save the families of Musalmans surrounded by the Infidels in Mecca as He had saved the Holy Prophet and Hazrat Ali in a more dreadful situation.

دشمن اگر قوی است نگہبان قوی تر است

(If the enemy is powerful, the Protector is more powerful)

31. And when someone recites to them Our verses they say : "We have heard, we can also say the like of it if we will, they are nothing but the tales of the ancients."[23]

٣١- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ
لَقُلْنَا مِثْلَ هَٰذَا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ○

32. And when they said : "O God ! If this very Religion be indeed the Truth from Thee, then rain down upon us stones from the sky or bring us some chastisement terrible."[24]

٣٢- وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ○

---

23. Nazr bin Harith used to say that he could make a word like that of the Quran if he so willed, there was nothing in it except tales and stories. But Quran put the settlement of all disputes on this very thing, then why did they not will? Someone had said: "My horse can reach London in one day only if it may run, but it does not run." However, the Infidels would say, when they heard the stories of the past nations, that Quran was simply a compendium of ancient tales, now in Badr they have seen that the Quran was not a treatise of mere tales and fictions — the promise of chastisement reached them too as it had reached the past nations.

24. In this verse the extreme ignorance, misfortune and hatred of the Infidels is described. It means that they said to God why then such a delay in chastisement if Islam was the right religion in reality which they had been rejecting so resolutely and for such a long time ! Why the rains of stones were not ordered to chastise them or exterminate them like the ones which were sent on the past nations ? It is said that this prayer (دعاء) was uttered by Abu Jahl before Ka'aba at that time when they were to start from Mecca to fight with the Messenger of Allah. At last, they saw a sample of what they had prayed for in Badr. Abu Jahl was himself killed with his sixty nine comrade-chiefs by the hands of the weak and meagre Musalmans, and seventy other chiefs were made captive in humiliation. Thus God cut their root. No doubt, the rains of stones were not sent upon them like the people of Lot but a handful of sands which were thrown by God through the hand of the Holy Prophet was a small sample of heavenly stone-rain : فلم تقتلوهم ولكن الله قتلهم وما رميت اذ رميت ولكن الله رمى

33. And God would never chastise them till thou lived within them, and God shall never chastise them till they will be begging forgiveness.[25]

٣٣. وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۭ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ۝

25. Hazrat Shah Sahib says : In Mecca the chastisement was hovering in suspense due to the holy presence of the Prophet there. When he got out the chasetisement came. Similarly, a sinner is not seized till he repents and feels penitent at his sins, though the sin may be of any magnitude whatever. The Holy Prophet has said : "Two things are shelter for the Sinner—One is my presence and the other is Istighfar" (استغفار) i.e. repentence and begging God's pardon and forgiveness.

(Mozihul Quran)

According to most of the Commentators the meaning of this verse is that two things are a hindrance to the type of chastisement which the Polytheists were demanding and which is generally extraordinary and exterminates the whole nation — one thing is the holy presence of the Prophet and the other thing is the presence of the seekers of God's pardon (مستغفرین), be they Muslims or Non-Muslims as it is said that the Polytheists also said : غفرانك، غفرانك (Thy pardon, Thy pardon) during Tawaf in Talbeeh. The non-extraordinary type of chastisement as famine, epidemics or massacres etc. is possible even in the presence of the Prophet or the seekers of God's pardon. When the people will resort to disruption, heavenly device shall resort to chastisement. This is what follows :

34. And what thing is there in them that God should not chastise them and they do bar from the Holy Mosque, and they are not its charge-holders? Its charge-holders are those only who are pious, but most of them donot know it.[26]

۳۴۔ وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَآءَهٗ ؕ اِنْ اَوْلِيَآؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

35. And their Salat at the Ka'aba was naught but whistlings and clappings. So taste the chastisement—the retribution of your Kufr (Unbelief).[27]

۳۵۔ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّتَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

26. The non-visitation of chastisement is due to the two causes mentioned above, otherwise your disruptions, your offences, your mischievousness demand a hasty chastisement. What a more mischievousness would be than the barring of the Unitarians from coming to the Holy Mosque, or hindering them from the worship of God by making all sorts of evil devices, not only this but trying to prohibit them for ever from reaching this Holy House by expelling them from Mecca for ever. To justify their evil activities of trying to prohibit the Holy Land for the sincere devotees of God they say that they are the custodians of the Holy Mosque, so they will allow whom they will and disallow whom they will as a right. So it is wrong firstly because even the Mutawalli (Patron or the man in charge of the Mosque) cannot bar the people from worshipping in the mosque, secondly the right to Tauliyat (charge of the mosque) does not reach them, the charge-holders of the Holy Mosque can be only those who are pious and holy, the Polytheists and the wicked cannot claim to its right. But most of them in their ignorance think that they are the children of Abraham and belong to that tribe, so they are entitled to its hereditary control and protection i.e. they are the hereditary Mutawallis of Ka'aba, unarrested by any condition. So it is told that Tauliyat of Ka'aba is the right of those Children of Abraham who are pious, and not the right of such unjust fellows who bar from it people with whom they are displeased.

27. The Polytheists bar the real observers of Salat from Ka'aba. And what is their Salat near Ka'aba ? — naked circumvention of Ka'aba and whistlings-clappings in place of Zikrullah (ذکر اللہ) like the ones prevalent among Hindoos of Bharat and other ignorant peoples of the world. In brief, they neither themselves worship, nor allow others to worship God. Such absurd and meaningless things they have appointed as the Worship of God. Some have said that whistlings and clappings were meant to disturb the Prayers of Muslims, or else for jesting and joking. So they shall taste the chastisement for their kufr and infidelity. It means whistling and clapping is not allowed in a Mosque.

36. No doubt, those who are Infidels they expend their wealth in order to bar from the way of God;[28] and still they will expend more, and consequently it will be an anguish for them and at last they will be overthrown; and those who are Kafir shall be driven to the Hell;[29]

٣٦- إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن
سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ
يُغْلَبُونَ ۵ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۝

37. That God may separate the unholy from the holy and place the unholy one upon the other, then heap them up all together and then put them in the Hell. They are those who are in loss.

٣٧- لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ
بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

28.. Twelve chiefs of the Infidels had taken the responsibility of giving food to the army of Abu Jahl in Badr every day one by one. So ten camels each day were sacrificed on behalf of one chief. When they got defeat the remaining army went back to Mecca and said to Abu Sufyan etc. that the merchandize which the Caravan had brought from Sham should be expended in taking vengeance from Muhammad (be peace on him). All of them agreed to this proposal. Such kind of expenditure is described here.

29. Hazrat Shah Sahib says: "By and by God shall make Islam prevail. Meantime the Unbelievers shall expend up their force of life and property till that the good and bad shall be separated i.e. those in whose fate Islam is written shall become Muslims and those who are to die on kufr should go to the Hell all together." (Mozihul Quran).

When the Unbelievers got defeat in Badr they suffered a very penetrating anguish, and similarly in other battles their crushing failures caused them excessive spiritual pains and mental agonies at the loss of immense life and property. They spent a lot of wealth against Islam and the Muslims but of no avail. They achieved nothing but pains and sorrows in this world and permanent anguish in the next world. Some of them, however, embraced Islam being torn and tired by wars and battles. Thus the Infidels suffered double loss in opposing Islam, the Prophet of Islam and the Musalmans.

Note : It means the wars brought about distinction between Kufr and Islam, Believers and Non-Believers, Right and Wrong, The Holy and the Unholy, and many Unbelievers seeing the prevailing and dominating character of Islam a result of Divine help and support embraced Islam sincerely. Moreover, the past Unbelievers were punished by Heavenly Chastisements and the present Unbelievers are generally chastised by wars and sometimes by the heavenly or earthly disasters. (Tr)

SECTION 5

38. Thou say to the Unbelievers if they desist they will be forgiven what is past, and if they return, so gone is the way of the past.[30]

٣٨۔ قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ۝

30. If they desist from Kufr, arrogance and enmity against Islam, even now and get into the fold of the Prophet of Islam, all those sins done during the state of Kufr shall be forgiven in toto. The Holy Prophet has said : الاسلام يهدم ما كان قبله which means Islam obliterates what is before it. Of course, the human obligations (حقوق العباد) shall not be forgiven. They have separate sanctions.

But if they do not give up their present state of Kufr and arrogance they will also suffer destruction like the past peoples who were destroyed for the enmity and opposition against the Prophets. It may also mean that they will also be punished as their brothers were punished in Badr.

39. And go on fighting them till there is no seduction and the order of God may prevail over in its entirety ; then if they give over so God sees their work.[31]

٣٩. وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ○

31. The Muslims are ordered to fight till the power of the Unbelievers is shattered to such an extent that they may not be able to bar the Muslims from Islam and Eman, or may not be able to threaten Islam to death, as History is witness to this fact that when the Unbelievers became somewhat powerful or dominant the Eman and Religion of Muslims got in danger. The example of Spain is before us, how the Muslims were ruined or driven to apostasy when the Unbelievers got the power and opportunity. However, the first purpose behind Jihad or fighting is that the Muslims may worship with peace and satisfaction and the wealth of Eman and Tauheed may be secured from the cruel hands of the Unbelievers. This is the Tafsir (interpretation) of Fitnah (فتنة) which is described by Hazrat Abdullah Ibne Umar and supported by other Sahaba (God is pleased with them) in the Traditions. And the last purpose of Jihad is that the glory of Kufr may be destroyed altogether and the sovereignty of One God may be established thoroughly — no other order except God's may prevail all over the globe as will happen when Hazrat Messiah will descend from Heaven and kill the Dajjal and break the Cross and slay the pig. In brief, Jihad and fighting are obligatory on Muslims — whether defensive or offensive — till these two purposes are achieved i.e. Security of Muslims from the cruel hands of the Unbelievers and the Order of God prevailing throughout the length and breadth of the Earth. This is why the Holy Prophet has said : الجهاد ماضٍ الیٰ یوم القیٰمة (The Jihad shall survive till the Day of Qeyamat). The conditions and orders of Jihad may be seen in the Books of Fiqh.

Those who give over Kufr and arrogance outwardly there shall be no fighting with them. Their inner state and future conditions shall be handed over to God. He will deal with them according to their inner state and intentions, because they can do nothing hidden from God. The Muslims are enjoined to deal according to their apparent conditions. And the Holy Prophet has said : امرت ان اقاتل الناس حتیٰ یقولوا لا اله الا الله فاذا قالوها عصموا منّی دماءهم واموالهم الا بحقها وحسابهم علی الله عزّ وجل

(I am commanded to fight men till they say : There is no God but Allah. So when they said so their blood and wealth became inviolable unto me except what is demanded of them as a right, and their account is with God — the Reverent, the Glorious).

40. And if they do not acquiesce in, so know that God is your Lord — what a good Lord He is and what a good Helper He is.[32]

٤٠- وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى
وَنِعْمَ النَّصِيْرُ ○

---

32. The Muslims should undertake Jihad trusting in God's Help and Support. They should not be overawed by the immensity of Unbelievers' goods and equipments, as they have experienced in Badr how excellently God helped and supported the Muslims.

41. And know that whatever booty you get, so for God the one fifth of it and for the Messenger and his near kinsmen and for the orphans and the needy and the travellers[33] if you have faith in God and in that thing which We sent down upon Our servant on the Day of Decision,[34] the day when the two armies encountered, and God is powerful over everything ;[35]

٤١. وَاعْلَمُوٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ الجزء
لِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

---

33. In the beginning it was said : قل الانفال لله والرسول which means the spoils of war are for Allah and Rasool. Here some details thereof are described. The spoils which are got after a war with the Unbelievers, the fifth portion thereof is the Niyaz of God (God's dedication or share) which can be expended by the Prophet on God's behalf and in the capacity of God's viceroy at five places :

(1) On his personal self. (2) On those kinsmen (Bani Hashim and Bani-al-Muttalib) who helped the Prophet in the work of God from early times and supported him for the sake of Islam or due to relationship and who were not allowed to take any thing from Zakat. (3) On the orphans. (4) On the needy persons from the Muslims and (5) On travellers.

The remaining four/fifth of the spoils shall be divided in the army. The horseman shall be given the double of the fighter on foot. According to the Hanafite School, after the passing away of the Holy Prophet only three classifications out of the five are left because the expenditure on the person of the Holy Prophet after his passing away has ended. Similarly that portion of his kinsmen has ended which was given to them by virtue of their traditional support to the Holy Prophet. Of course, preference shall be given to the poor and needy kinsmen of the Holy Prophet in the share apportioned for the needy and poor Muslims. According to some Scholars, after the Holy Prophet the Ameerul Momineen should get the one-fifth of the one fifth for his personal expenses, (God knows better). According to some Traditions when the one fifth (the share of God's Name) was taken from the spoils the Holy Prophet took a portion of it for Baitullah (Ka'aba). Some Jurists have written that where Ka'aba is far away there a portion for the Mosques should be taken.

34. "The Day of Decision" means the Day of Badr in which a clear decision of the struggle between Right and Wrong was resolved into a permanent conclusion. On that day God sent down victory and help upon His most perfect servant, sent the succour of angels and sent down peace and tranquility upon the Muslims. So those men who believe in God and His unseen support cannot feel any difficulty in taking out one fifth of the spoils in the name of God.

35. As He made you victorious and triumphant on that Day, He is powerful to give you more victories and make you more dominant in future also.

42. When you were on the nearer bank and they were on the farther bank[36] and the caravan had gone down from you,[37] and if you had made an appointment amongst yourselves you would have not reached according to the appointment all at once,[38] but God had to do a work which was determined, so that whosoever was to perish should die after the establishment of proof, and might live who was to live after the establishment of truth. And no doubt God is Hearer, Knower.[39]

٤٢- إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَ
الرَّكْبُ أَسْفَلَ مِنْكُمْ ۚ وَلَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِي
الْمِيعٰدِ ۙ وَلٰكِنْ لِّيَقْضِيَ اللّٰهُ أَمْرًا كَانَ مَفْعُولًا ۙ لِّيَهْلِكَ
مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ ۗ
وَإِنَّ اللّٰهَ لَسَمِيعٌ عَلِيمٌ ۝

36. The 'nearer bank' means the side of the battlefield which was nearer Madina Tayyaba, similarly the 'farther bank' would be that which was away from Medina.

37. It means the Trade Caravan of Abu Sufyan was moving down-wards with the coast of the sea, and the army of Quraish had come in between the Caravan and the Musalmans.

38. If the two hosts would desire to go at some time appointed beforehand difference of opinion was very likely to occur, or one of the hosts would have hesitated to reach at the appointed hour, because on the one side the Musalmans were fearful of the numbers of the Unbelievers and their material equipments, and on the other side the Infidels were overawed at the righteousness, God-worship and dauntless valour of the Musalmans. Both of them could shun the responsibility of or participating in the war at the first instance.

39. "The Quraish had come to help their caravan and you had come to plunder it. The Caravan slipped away safely and both armies came down on the two banks of a plain. One is unaware of the other. This was the plan of God. If you had gone by your own intention you would not have reached at such a timely hour. And after this victory the Truth of the Prophet became clear to the Unbelievers. Whosoever died he died after knowing the Truth, and whosoever lived he lived after recognizing the Truth, so that God's argument may be fully established." (Mozihul Quran)

And it is also possible that dying and living may mean Unbelief and Belief (كفر وايمان) i.e. now he who embraces Eman and he who adheres to Kufr, both of them will do it after the distinct appearance of Truth.

And God is the hearer of the weak Muslims' cry for help and knows how to help them. Just see how He heard the cry of the Muslims in Badr and how He helped them !

43. When God showed thee those Infidels in thy dream as few, and had He shown them many ye people would have lost heart and quarrelled about the matter but God saved. He knows well what is in the hearts.[40]

۴۳۔ اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا وَلَوْ اَرٰىكَهُمْ
كَثِيْرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْاَمْرِ وَلٰكِنَّ اللّٰهَ
سَلَّمَ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

44. And when God showed you that army at the time of encounter in your eyes small and showed you small in their eyes, so that God should do the work which had been determined; and unto God reaches every work (affair).[41]

۴۴۔ وَاِذْ يُرِيْكُمُوْهُمْ اِذِ الْتَقَيْتُمْ فِيْٓ اَعْيُنِكُمْ قَلِيْلًا
وَّيُقَلِّلُكُمْ فِيْٓ اَعْيُنِهِمْ لِيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا
ع وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

40. The Muslims should do Jihad trusting in God's help and support. They should not be terrified by the goods and equipments of the Unbelievers or the large size of their army, as they have just seen in Badr how God helped and supported the Muslims. It was also an unseen help from God when He showed the Unbelievers small in number in the dream of the Holy Prophet and also in the eyes of the Muslims at the time of encounter, and thus saved the Muslims from falling into diffidence and distraction because He knows well what thing creates courage and valour in the hearts and what causes cowardice and pusillanimousness.

41. Hazrat Shah Sahib says : "The Unbelievers appeared small to the Prophet in the dream and to the Muslims at the time of encounter so that the Muslims should fight with courage and bravity. The dream of a Prophet cannot be wrong. In reality those who remained infidels were few among them ; a great number was of those who embraced Islam afterwards." (Mozihul Quran)

The small number of the Infidels shown in the dream may be interpreted to show the vanquishable character of their army pointing towards the victory of the Musalmans and the defeat of the Infidels. The Infidels, however, saw the Muslims as few at the time of encounter (and they were really few) but afterwards when the Muslims showed their valour God sent down the army of the angels and at that time the number of the Muslims looked double the infidels as mentioned in Sura Aale Imran, verse 13.

SECTION 6

45. O Believers ! Whensoever you encounter any army, then be firm and remember Allah very much so that you may achieve the goal.[42]

۴۵۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَ
اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝

42. Remembrance of God includes all kinds of Zikrullah (ذکراللہ) as Salat, Dua, Takbir and Allah, Allah (صلوٰۃ، دعا، تکبیر، اللہ اللہ) etc. The effect of Zikrullah is very great and astonishing. The heart of the Zakir (Rememberer of God) keeps powerful and contented which is the greatest requirement in a Jihad. When the heart is full of terror, fear of death, dissatisfaction and misbelief even heavy arms and ammunitions do not help. Zikrullah pours down the drops of spiritual vitality into the heart of the Zakir-Mujahid (Rememberer-fighter) and he fights the foe with an extra-ordinary zeal never to be experienced by the Kafirs (Infidels and Unbelievers).

46. And obey the order of God and of His Messenger and do not quarrel together or you will become impotent and your reputation will wither away,[43] and be patient; undoubtedly God is with the patient.[44]

٤٦- وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۚ○

43. If your reputation and fright vanish, the victory and success in war shall become difficult and uncertain.

44. Bear the hardship and adversities which may befall during Jihad with firmness and perseverance, and do not lose courage. God helps those who show courage in His way. In this verse the Muslims are told about the key of success. Wealth, multitude, magazine etc. is not the source of success and victory. It is gained by dint of patience, fortitude, perserverance, power and contentment of heart, remembrance of God, obedience to God, His Messenger, their viceroy-chiefs and by means of unity and discipline. It would be most congenial to quote the several words written by Ibne Kathir from the profound depth of heart and sincerity :

وقد كان للصّحابة رضى الله عنهم فى باب الشجاعة ولا ئتمار بما امرهم الله ورسوله به
وامتثال ما ارشدهم اليه مالم يكن لاحدٍ مِّنَ الامم والقرون قبلهم ولا يكون
لاحدٍ ممّن بعدهم فانهم ببركة رسول الله صلعم وطاعته فى ما امرهم فتحوا القلوب
والاقاليم شرقًا وغربًا فى المدة اليسيرة مع قلة عددهم بالنسبة الى جيوش سائر
الاقاليم من الرّوم والفرس والترك والصقالبة والبربر والجيوش واصناف السودان
والقبط وطوائف بنى آدم قهر الجميع حتى علت كلمة الله وظهر دينه على سائر الاديان وامتدت
الممالك الاسلامية فى مشارق الارض ومغاربها فى اقل من ثلاثين سنة فرضى الله عنهم وارضاهم
اجمعين وحشرنا فى زمرتهم انّه كريم توّاب (ابن كثير)

"And verily the Sahaba (God is pleased with them) were matchless in the chapter of valour and in submission to what God and His Messenger commanded and in compliance with what God and His Messenger directed them, that there is no example of them, neither in the nations and ages of the past nor in the future generations, because they had got the blessing of the Holy Prophet (صلى الله عليه وسلم) and they were active in obedience to what he commanded them, with the result that they conquered the hearts and countries of the East and West in a very short period despite their small number against the heavy odds of other empires, countries, regions and nations as the Roman and Persian Empires, the countries of Sudan and Egypt, the Regions of West Africa, the Turks, the Berbers, the Saqaliba and other denominations of Bani Adam (Human Race). They subdued all of them and finally succeeded in establishing the Kalema of God high in the world and the Divine Religion prevailed over all other religions of the world, East and West, within a short period of thirty years. So God was pleased with them and they were pleased with God. 'O God ! Raise us from amongst them ! Verily He is Most Generous and Most Relentant".

47. And be not as those who went forth from their houses swaggering and to show off to men and barred the people from God's way and what they do is in the control of God.[45]

٤٧۔ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ۝

45. Abu Jahl had come out with a great pomp and show and with an uproar of musical instruments so that the Muslims might be terrified and his supremacy might be established over all other tribes of Arabia. At night he received a message from Abu Sufyan that the Trade Caravan had gone out of danger so they should return to Mecca. Abu Jahl said with pride that they could not return unless they celebrated a picnic at the Badr Mountain, where the women would sing songs of victory and merriment, they would sacrifice camels and enjoy parties of wine and hold sumptuous banquets for three days in order to leave a legacy for their posterities to commemorate that day as the Day of Victory, and at the same time over-awe the Muslims so that they might not dare face them in future. Abu Jahl was making these treacherous plans against Islam but he did not understand that all his evil designs and treacherous devices were under the control of God who might do or undo them or turn the tables over the Infidels. Eventually the Infidels met a deplorable fate — they had to drink the cup of death in place of wine and water at the Badr Mountain. They could not enjoy the songs of victory ; on the other hand lamentations and mournings from Badr to Mecca created a havoc in the length and breadth of Arabia. The wealth which they had intended to expend against Islam came into the possession of the Muslims. The foundation-stone of Tauheed was permanently set on the plain of Badr. Thus God decided the fate of world communities and nations in this small piece of land. Abu Jahl was killed with his well-known comrade-chiefs. Thus Kufr was defeated for ever in the soil of Arabia and Islam was established for ever in the soil of Arabia to spread in the length and breadth of the globe under the historical and logical process.

However, in this verse the Muslims are given a very good instruction — Jihad is not simply a feat of bloodshed and slaughter but is a glorious and great worship of God which loses its utility if done with the spirit of self-ostentation, or with an intention of self-elevation or with an idea of self-aggrandizement. God shall not accept an insincere Jihad divine of divine devotion and submission.

48. And when Satan decked out their deeds fair into their eyes and said : 'No one shall overcome you today from the people and I am your supporter', then when both armies faced each other he withdrew upon his heels and said : 'I am not with you, I see what you do not see, I fear God, and God's chastisement is very severe'.[46]

۴۸۔ وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ
الْيَوْمَ مِنَ النَّاسِ وَاِنِّيْ جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ
نَكَصَ عَلٰى عَقِبَيْهِ وَقَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكُمْ اِنِّيْٓ اَرٰى مَا
ع لَا تَرَوْنَ اِنِّيْٓ اَخَافُ اللّٰهَ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝

46. The Quraish were proud of their power and multitude, but they were vexed with Bani Kanana. So the Quraish were afraid of some hindrance to their success from the side of Bani Kanana. At once the Satan came to them in the shape of Suraqa bin Malik (سراقہ بن مالك), the Prime Chief of Bani Kanana, with his army of satans to encourage the Quraish against the Muslims and convinced Abu Jahl of his full support. They should have no fear from the side of Bani Kanana as he was with them. When the battle raged fiercely and the Satan saw Hazrat Jibraeel and other angels he left the hand of Abu Jahl and took to his heels. "Suraqa ! you are deserting right in the hour of needs", said Abu Jahl with great surpise and despair. "I can't stand by you, I am seeing those things which you do not see—the angels of God" said the Satan with a sinking heart. The Satan had said that his heart was sinking to see the army of God, so he could no longer stand by them lest he should be caught by some hard chastisement (from God). Hazrat Qatada says, The Cursed (Satan) told a lie. There was no fear of God in his heart. Of course, he knew that the army of Quraish was entangled into a great distress and no one could save it from defeat and

destruction. And this is his old habit that he deserts his friends and followers in distress and distraction. Here also the Satan acted upon his old practice :

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (النساء آیت ۱۲۰)

(The Satan gives them promise and gives them hopes and what Satan gives them of promise is all deception. Nisa, 120).

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (الحشر آیت ۱۶)

(As the story of the Satan when he telleth man to deny, then when he denied the Satan says, "I am quit of thee. I fear God, the Lord of the Worlds." Surah Hashr, 16).

أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم ۖ مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم
بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (ابراہیم آیۃ ۲۲)

And said the Satan when the whole affairs got decided : "No doubt, God had given you true promise, and I promised you then I broke it. And I had no authority over you, but that I called you and you responded to my call, so do not blame me but blame yourselves. I am not to reach your imploration, nor you to reach my importune. I do deny that you made me partner aforetime (in the world). Of course, those who are wrongdoers, for them there is a terrible chastisement." (Surah Ibraheem, Verse-22).

SECTION 7

49. **When said the Hypocrites and those in whose hearts was sickness : "These people are proud of their religion", and whosoever relies on God, then Allah is Mighty, Wise.**[47]

50. **And if thou seest when the angels take (draw) the soul of the Unbelievers, strike at their faces and at their backs and say, "Taste the chastisement of burning ;**[48]

۴۹- إِذْ يَقُولُ الْمُنٰفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ
هٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللّٰهِ فَإِنَّ اللّٰهَ
عَزِيزٌ حَكِيمٌ ○
۵۰- وَلَوْ تَرٰىٓ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبٰرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ○

47. Seeing the valour and dauntlessness of the Muslims who were so small in number and without sufficient and proper equipment, the Hypocrites and those who uttered the Kalema of Islam but they had diseased hearts, began to pass taunting remarks that the Muslim-Mujahideen (Muslim fighters) were not actually brave and courageous but were proud of the truthfulness of their Religion that they fanatically threw themselves into the jaws of death. God answers such traducers and critics (of all ages) that it is not pride but trust (توکل) — one who has full confidence in the unlimited power of God and one who believes that what will come from God shall be absolutely prudent and correct, becomes extraordinarily dauntless and brave as the Badr Mujahideen.

48. After striking, the angels say to them : "Now taste this (pain) and Hereafter shall you taste the chastisement of the Hell." Many of the Commentators have inserted it in the event of Badr — those Infidels who were killed in Badr were treated so by the angels. But the words of the verse are generalized for all Infidels from the worldly life to the Barzakh (life of the grave from death to resurrection) and from the Interim Barzakh to the Hereafter.

51. That is the recompense of the very thing which your hands have forwarded, and for that God never does wrong to His servants";[49]

52. As the case of the People of Pharaoh and those before them— that they denied God's words, so God seized them at their sins. No doubt, God is Strong, Giver of severe chastisement.[50]

٥١. ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ○

٥٢. كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ○

49. This is all but the punishment of your misdeeds, otherwise there is no atom of injustice or wrong with the Just God. If an atom of wrong is proved for His Just Throne then He will not be simply wrong and unjust (ظالم) but will be All-Wrong and All-Unjust (ظلّام) — unlimitedly wrong and unjust, because His every attribute is unlimited and transcendent.

50. It has been the way of human history from antiquity that when the people became adamant or refactory in denying or rejecting or fighting against the Prophets, God seized them in one chastisement or the other.

53. The cause of it is that God is never to change the bounty which He gave to a certain people until they change that which is in their souls and that God is Hearer, Knower.[51]

٥٣. ذٰلِكَ بِأَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝

51. When the people change the natural talents or powers of virtue by their wrong doing or excessive attitude and do not utilize the external and the internal bounties bestowed by God in the ways directed by the Divine Providence and at the right occasions, on the other hand they utilize them in His opposition, then God snatches His bounties from them and changes the reward into retribution. He hears each and every thing of the servants and knows all conditions, nothing is behind the curtain from Him. Therefore what He does with any servant does correctly and properly.

Hazrat Shah Sahib says : "Unless people change the thing of the souls i.e. till the intention and faith is not changed, the bounty bestowed by God is not snatched."

In other words ما فی انفسهم denotes INTENTION and FAITH (نیة واعتقاد) pointedly. In other words when the Niyat becomes unholy or impure and the Belief is polluted, man forfeits the right to Divine Favours, Divine Blessings and Divine Bounties.

Note : When sincerity is changed into selfishness, when selfless service is changed into personal interests, when self-devotion is changed into self-ostentation, when service to God is changed into self-glorification in stead of pleasing God, when honesty is changed into policy we say that the Niyat (Intention) has become bad or impure. When one thinks about his achievements as the result of his own personal efforts or wisdom and not the endowments of God, when a man thinks that his bounties are given by such and such god etc. when a man diverts his views from the hidden hand of God working in the events of Time and Space and thinks that all revolutions, changes and events are but the result of scientific or material laws working in the phenomena of the Universe, or in brief when Man falls down from God and crawls on the Matter we say his faith or Belief is polluted. And what is not God is Matter or Nothing. Consequently purification of Niyat and I'tiqad (Intention and Faith) is utmost necessary for the attainment and preservation of Divine Favours, Divine Blessings and Divine Bounties. And the Holy Prophet has said that all actions depend upon intentions (إنّما الاعمال بالنّيّاة). (Tr)

54. As the case of the People of Pharaoh and those before them—they cried lies to the Words of God, then God destroyed them at their sins and We drowned the People of Pharaoh, and all of them were wrong-doers and unjust.[52]

55. The worst of all living beings before God are those who denied, then they never come to believe,

56. Those of them with whom thou hast made covenant, then they break their covenant every time and they have no fear;[53]

٥٤. كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ○

٥٥. اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ○ۖ

٥٦. اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ○

52. The Pharaohs and the nations before them were destroyed on account of their crimes, and the Pharaohs were especially drowned. And this all happened when they rebelled against God and wronged themselves by their own haughtiness; otherwise God has no personal grudge for any creature.

53. Those who permanently adhered to Kufr and Unbelief and being careless of the end have become addicted to treachery and breach of contract — such people are the worst animals in the sight of God. The condition of the Pharaohs was actually the same in treachery and breach of covenant.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيْٓ اِسْرَآءِيْلَ ۚ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ (اعراف آيت ۱۳۴)

The Pharaohs were most treacherous and never fulfilled the promises which they made to Moses. Whenever some distress fell upon them they very humbly requested Moses to pray to God for the removal of that misery. They maintained if they were released from the misery then they would believe that he was a Prophet and they would allow the Bani Israeel to go with him where he liked. But when God removed the wrath from them they always broke their covenant. And the Jews of the Mohammadan period had the same nature. They made firm covenant with the Holy Prophet that they would not help the Idolaters of Mecca, but just afterwards they helped them and said that they had forgotten the covenant. They did so over and over again. In the coming verses it is told what to do with such treacherous fellows.

57. So if thou findest them any time in the war, give them such a severe punishment that seeing it their backers may run away, haply they may receive lesson.

٥٧. فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ○

58. And if thou hast apprehension of treachery from a certain people, then throw their covenant at them in such a way that you and they may become equal. No doubt, God is not pleased with the treacherous.[54]

٥٨. وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَآئِنِينَ ○ ع

54. If these treacherous fellows openly breaking the covenant come upon you in a war, you should punish them so severely that their followers or their coming generations may receive a lesson and never dare break the covenant. But if a people has not openly committted treachery but there are signs that they are prone to breach of covenant then you are allowed to throw back their covenant, if you deem it necessary and wise, and after informing them of the dissolution take the necessary action, so that the parties may not be in any doubt or suspicion about the past covenant or covenants. Both the parties may resort to their preparations etc. after being informed equally. There should be no stealth or treachery from your side. Every matter should be clear. God is not pleased with any treacherous dealing even with with the Infidels. It is said in the Islamic traditions that there was a (provisional) pact between Hazrat Muawiya and Rome for an appointed time. During the appointed period of the pact Hazrat Muawiya began to enhance the forces near the border so that sudden attack might be made with full force and with necessary preparations against Rome. Meantime an old man (Sheikh) came up riding and saying الله اكبر الله اكبر وفاءٌ لا غدراً which means Allah is very great and the Muslims should fear Him and should not break the covenant but fulfil it by the time of the pact made with Rome. The Holy Prophet has said when a pact is made with a certain people no knot should be untied and no knot should be tied till the term of the pact is completed, or the other party should be informed that the pact is returned and they are no longer boand by the contract. When Hazrat Muawiya knew about the words of the old man he turned back. When he saw the old man he found that it was Hazrat Umar bin Anbasa (God is pleased with him) — a follower (Sahabi) of the Holy Prophet.

Note : If the Unbelievers break the Covenants then the Muslims are not bound to honour it.

SECTION 8

59. **And should not understand the people of the Unbelievers that they have run out, they can never tire Us.[55]**

٥٩۔ وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا اِنَّهُمْ لَا يُعْجِزُوْنَ ○

---

55. Formerely the Muslims were advised to fulfil the covenant and were forbidden to break the covenant. The Infidels might mistake it and construe the fidelity of the Muslims to their simplicity and think that when breach of contract was so abominable in Islam they had ample opportunity to prepare against the Muslims and provide necessary measures for their own self-defence after being fully conscious of the situation. So they are given answer in this verse that whatever preparations they may make against Islam and the Muslims but when God shall will to subdue and disgrace them or punish them in this World or Hereafter they cannot be able to exhaust the power of God or humble Him by any contrivance or run away from His Divine Jurisdiction and Power. He can punish them directly or indirectly through the Muslims. Consequently the Muslims are advised not to bother much about the activities of the Unbelievers but should obey the commands of God and the Messenger putting full confidence and trust in God. If they do so the activities of the Infidels shall be set at naught and they can never overcome the Muslims.

60. And prepare for fighting them what you can collect of force and of trained horses[56] to awestrike thereby the enemies of God and your enemies and others beside them whom you know not, Allah knows them.[57] And whatever you expend in God's way will be fully repaid to you and you shall not be wronged.[58]

٦٠. وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَيْءٍ فِي
سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ○

---

56. Trusting in God does not mean that necessary means allowed by Shariah should be forsaken. No, Never ! It is obligatory (فرض) on the Muslims to provide the means of Jihad as much as they can. During the days of the Holy Prophet horsemanship, swordsmanship and archery etc. were required for war, but today the technology of war and weapons is characterized by new types as the manufacturing of and training in guns, bombers, fighters, cruisers, submarines etc. Now modern weapons are means of Jihad and all future weapons to be invented in the coming times shall be reckoned as means of Jihad under the present verse. Consequently 'force' or 'power' has a very wide sense and carries a very broad application. About horse the Holy Prophet has said : الخيل معقود في نواصيها الخير الى يوم القيامة — Goodness is put in the forehead of the horse till the Day of Qeyamat. And some of the Traditions say that one who rears a horse with the intention of Jihad is given thawab (ثواب) at his feeding, running and training etc. and his fodder etc. shall be weighed on the Day of Resurrection to reckon the thawab (wages).

57. All these preparations and means are simply an external cause of terrifying the enemies, otherwise victory and triumph do not depend on these things. They come from God as mentioned before. Those people whom the Muslims knew not were either the Hypocrites who posed themselves as Muslims, or the Bani Quraiza (jews) or Rome and Persia and all other nations who were to be faced in future times.

58. This is an allusion to Jihad by wealth i.e. full recompense shall be given for the wealth expended in Jihad and its preparation — seven hundred dirhams for one dirham and God increases or multiplies for whom He will, and sometimes a good many is given in this world too.

61. And if they bend towards peace thou shouldst also incline towards it and have trust in God. Surely He is Hearer, Knower.[59]

٦١- وَاِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّٰهِ ط
اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

62. And if they intend to betray thee then God is sufficient for thee. He it is Who gave thee force of His help and of the Musalmans.[60]

٦٢- وَاِنْ يُّرِيْدُوْٓا اَنْ يَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ هُوَ
الَّذِيْٓ اَيَّدَكَ بِنَصْرِهٖ وَبِالْمُؤْمِنِيْنَ ○

---

59. To see the preparations and the selfless sacrcifies of the Muslims it is very possible that the Unbelievers may be overawed and request for peace. So the Muslims are advised to extend the hand of peace if the situation demands, because Jihad does not mean mere bloodshed. Jihad has a very high end — (i) The raising of God's Kalema (اعلائے کلمتہ اللہ) in the world and (ii) To efface mischief and corruption from the surface of the Earth. If these ends are achieved without killing human beings, there is no need of bloodshed. If there is some suspicion of treachery and deceit from the Unbelievers then the Muslims should not care much about it but have full trust in God Who knows their intentions and hears their secret meetings. He can put at naught all their evil designs and contrivance by His Divine support and help. The Muslims should keep their intention (نیۃ) pure and clear.

60. If after making peace they intend to commit mischief and treachery the Muslims should not worry, because God is more than sufficient for their support and help. He shall spoil all their guiles. Did He not help the Prophet in Badr by His hidden forces of angels and by the strength of the head-offering Muslims ?

63. **And He cast union and harmony into their hearts. If thou had expended what is in the Earth as a whole thou couldst not bring their hearts together but God cast love among them. Surely He is Powerful, Wise.**[61]

٦٣- وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا
مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ
إِنَّهُ عَزِيزٌ حَكِيمٌ ○

61. Strident discords, violent strife and fierce bloodshed, dissension, schism etc. was the order of the day in Arabia before the advent of Islam. Once the fight started it did not come to an ėnd. The tribes were at daggers drawn with each other. Among them the Oas and Khazraj were most wellknown. The Arabian tribes did not only resort to war on major matters but would start warring at very trivial matters. Years passed but their thirst for blood was not quenched. Malignance, virulence, hatred and jealousy had torn them. They could not conceive any glory of a noble and peaceful life when the Holy Prophet appeared among them as their most merciful benefactor with a universal message of Divine Unity, human brother-hood, Divine Recognition and a pure life of piety and self-purification. But the Unbelievers directed the turbulent stream of their mutual strife and jealousy towards the glorious personality of the Holy Prophet. They made him a party and the target of their opposition and enmity which they had been cherishing so long among themselves. They quivered at his impressive and valuable sermons and did not want to come near him. No power on Earth could create friendship and brotherhood among them and make them the real inebriates of Tauheed. It could not be conceived that they could become someday the fervent lovers and unbought slaves of Muhammad (صلى الله عليه وسلم). No doubt, even the treasures of the Earth could not unite them together in the golden chain of Islam. But God by His boundless mercy stimulated in them the spirit of Islam and Eman and made them, in a very short time, the most ardent lovers of the Holy Prophet and the most fervent servants of Islam and turned them into a very strong team of lovers whose love for one another was greater than that of real brothers. The jungle beast became the most perfect human beings of the globe. Their enmity was converted into love, their malignance was changed into mutual respect and the ferocious Nafs was perfectly purified. The glorious personality of the Prophet became the centre of love and reverence — that Prophet who was aforetime the most maligned being in their eyes. No doubt, this turning of hearts in no time is the wonderful miracle of God's power, and this gathering of the scattered souls on the point of love and devotion, in the most delicate hour of need, is the prodigious manifestation of God's superwisdom.

64. O Prophet, God is enough for thee and those who are with thee of the Believers.[62]

ع ٦٤. يٰٓاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ۝

SECTION 9

65. O Prophet, urge on the Believers to fight. If there be twenty persons of you firm-footed, they will over-come two hundred, and if there be a hundred persons of you, they will overcome a thousand Unbelievers for that they are a people having no understanding.[63]

٦٥. يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۭ اِنْ
يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ
وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ
كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ۝

62. It may admit of two meanings. According to the early scholars it means : "O Prophet ! God is sufficient for you and your companions — you should not be appalled at the small number and means at your disposal." According to some scholars it means : "O Prophet ! As a matter of fact God is alone sufficient for you, and from the angle of external means the party of sincere Muslims, however small it may be, is sufficient." In other words it is the substance of the afore-mentioned words : ايدك بنصره وبالمؤمنين (Supported thee by His Help and by the Muslims).

63. In this verse the Muslims are urged to Jihad, they should not lose heart even if they are small in number, they will overcome their foe ten times in strength or number. It is because the fighting of the Muslims is only for the sake of Allah. A Muslim steps into the battlefield recognizing God and His good pleasure and understanding that death in the way of God is real life. He has strong faith in the Hereafter and he firmly believes that he would reap the fruit of his worldly sacrifices in the Hereafter whether he is victorious or vanquished, and he strongly believes that the endurance of hardships and miseries in the way of God is the source of permanent happiness and everlasting bliss. When a Muslim fights with this thought and understanding, the Help of God supports him and the terror of death vanishes. This is why he fights with dauntless courage and resolute determination. Because the Unbeliever does not understand this reality, so he fights for the sake of lowly and transient ends and desires like animals and remains deprived of heart strength and hidden help. On this basis the order was given in the form of tiding that the Muslims should fight against the enemies ten times in number with firmness and resolute efforts. If the Muslims are twenty they should not shake against two hundred and if they are one hundred they should not turn their back to one thousand.

Note : The numbers of 20 and 100 are perhaps described because at that time the Muslims being small, the detachment (سریه) might have consisted of twenty soldiers at least and the troop (جیش) might have consisted of one hundred soldiers at least. The next verse came down afterwards when the Muslims had increased in number, at that time the numbers of the detachment and troop might have also increased to one hundred and one thousand respectively. A perusal of the proportions in the two verses shows that the census of the Muslims had multiplied when the next verse was sent down.

66. Now God has lightened the load on you and knew that there was weakness in you, so if there be hundred persons of you firm-footed they will overcome two hundred, and if there be a thousand, they will overocome two thousands by the leave of God. And God is with the firm-footed.[64]

٦٦۔ اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ
فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ
وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ
اللّٰهُ مَعَ الصّٰبِرِيْنَ ۝

64. Hazrat Ibne Abbas is quoted by Iman Bukhari to have said that when the previous verse, wherein the Muslims were ordered to keep firm against the Unbelievers ten times in number, appeared heavy to the people, then the present verse was sent down — الآن خفف الله الخ — which means that God raised up the previous order seeing a kind of weakness in you. Now to keep firm against the double number is obligatory and imperative and running away is Haram (unlawful). What was this weakness ? This weakness might be due to several factors or reasons :

In the beginning of Hijrat the Muslims were few in number, whose power and resolution were known. After some time many of them grew old and weak. The new generation did not possess the insight, perseverance and submission of the old Muhajirs and Ansars and to some extent their trust in God (توکل علی الله) might have also been affected by the increase in number. Moreover, this is the nature of man that activity increases when the task falls on a small number of workers and each individual performs more than what his capacity generally allows, but when the same task is given to a greater number the activity generally decreases in proportion to the increase in number. The dependence multiplies and each one waiting for the other thinks that he is not alone responsible for the results.

Hazrat Shah Sahib says : "The Muslims of the early period of Islam were very perfect in faith ; they were ordered to wage Jihad against ten times Unbelievers. The latter ones were a step behind, then it was ordered that they should wage Jihad on the double. This order still exists but if attack is made on more than twice huge reward shall be given. During the days of the Holy Prophet a thousand Muslims had fought with eighty thousand Unbelievers." (Mozihul Quran)

In the Battle of Mauta (غزوۃ الموته) three thousand Muslims had stood against two hundred thousand Unbelievers. The History of Islam is full of such events.

67. Must not the Prophet hold the prisoners at his side until he sheds blood thoroughly in the land. You desire the goods of the World and with God the Hereafter is a must. And God is Powerful, Wise.[65]

٦٧۔ مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ
فِي الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ڰ وَاللّٰهُ يُرِيْدُ
الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

65. Seventy Infidels went into the hands of the Muslims in Badr as captives. God presented before the Muslims two things about the Infidels — (1) Either slay them or (2) Release them after taking ransom money (فـديه) on this condition that next year the same number (70) shall be slain from the Muslims. In fact, this was a test of the Muslims — where do they incline by their own outlook and predilection ? as the pious wives of the Holy Prophet were to choose between the wordly lustre and the company of the Prophet (vide Surah Ahzab, verse 29), or as the two cups of milk and wine were presented in Mairaj before the Holy Prophet, and the Prophet had chosen the cup of milk, and Gabrael had remarked that the Ummat would have gone astray if he had chosen the cup of wine. However, the Holy Prophet consulted the Sahaba about the prisoners of Badr. Hazrat Abu Bakar said, "O Messenger of God, all these prisoners are our brothers and relatives. It is better to release them after taking the ransom money. By this lenient behaviour and kindness it is very possible that some of them may adopt Islam and they together with their children and followers etc. may become our hands and arms, and the ransom money so obtained may be utilized in Jihad and other religious works. And so far as the seventy men to be, slain next year are concerned there is no harm because they will attain the degree of martyrdom (شہادت)." The Holy Prophet was also inclined towards this opinion due to his natural mercifulness, extreme kindness and the earnest desire for joining blood-relations (صلہ رحمی). The majority had rather the same opinion, some due to the factors described by Hazrat Abu Bakr Siddiq, and some on account of monetary benefit as the words تریدون عرض الدنیا in the verse point out and elucidated by Hafiz Ibne Hajr and Ibnul Qayyim. But Hazrat Umar and Hazrat Sa'ad (رضی اللہ عنہما) differed from this stand. Hazrat Umar said. "O Messenger of Allah ! These prisoners are the Imams of Kufr (Leaders of Kufr) and the chiefs of the Idolaters. If they are finished the head of Kufr and Shirk will be broken. All the Idolaters shall be overawed and terrified and they will not dare tease the Muslims and bar them from the way of God. Moreover, our extreme hatred and aversion to Kufr and our complete hostility to the Polytheists shall be fully demonstrated that we have not cared about our relations and economic benefits concerning the matter with Allah. So it would be worthy of the situation that each of these prisoners should be slain by his nearest relative amongst us."

In brief after due discussion the opinion of Hazrat Abu Bakr was adopted and executed because the majority was in favour of that very opinion, and the Holy Prophet (صلی اللہ علیہ وسلم) was himself bent on it due to his natural mercifulness and leniency, and from the viewpoint of absolute moral standards that very opinion appears to be correct. But in view of the general conditions and circumstances through which Islam was passing the opponents of Islam required a hard blow and a severe action from the side of the upholders of Islam. The oppressed ones, persecuted for the last thirteen years, had got the first chance to prove to the worshippers of idols that now their relations, their wealth, their parties and powers could not save them from the Sword of Divine Retaliation. After terrorism there were ample occasions of lenient behaviour in future. Moreover, the readiness for the murder of seventy Muslims next year was also very grave. This is why this opinion was not desirable before God. This undesirability or undesirableness is expressed in the words ماکان لنبی ان یکون لہ اسریٰ (الخ) It was declared as a serious mistake in derivation (خطاء اجتہادی) of the Sahaba, and someof them who had supported the proposal more on the monetary consideration were addressed by the words : تریدون عرض الدنیا i.e. you are looking at the transient goods of this world whereas a Momin should see the end. If God will He can discharge your work, without the agency of external means, by His force and power. However, the release of the prisoners for the ransom money was declared a blatant mistake in those circumstances.

It must be noted, however, that the Holy Prophet had been in favour of this proposal only due to his merciful nature and his extreme eagerness for joining blood-relations. The Followers were, however, different in the approach. Some gave monetary benefit primary consideration, others thought that monetary benefit were secondary. In other words there was the element of monitary consideration in the opinions of the Sahaba. In brief, this behaviour was something derogatory to the high position of the reverent Followers who were to become the towers of light and guidance for all the succeeding generations of Musalmans. God willed to purify the hearts of the pious Sahaba from the last vestige of worldliness. This is why a strict version is adopted in the verse.

Once a Muslim got some wound in the head during a battle. He stood in need of bath. Water was fatal to the wounded head. He asked for a pronouncement from his companions. They said, "We do not find any other way for you except bath in the presence of water." The wounded Muslim took bath and died. When the Holy Prophet came to know this event he said : (قتلوہ قتلھم اللہ) i.e. The companions slew him (by their wrong pronouncement) God may slay them ! It means if the mistake in diligence and derivation is blatant and dangerous there is the possibility of Divine anger, because it means that the diligent fellow did not utilize his power of diligence in full.

68 Had it not been for that God had written before, you must have received at this taking a mighty chastisement.[66]

٦٨۔ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ○

66. This mistake was in itself so serious that those who had given their opinion for worldly benfits would have been caught in punishment, but that thing checked the punishment which God had written before and appointed in His knowledge. What is that thing ? It can comprise many things as follows : (1) The diligent shall not be punished for such a mistake in the diligence. (2) God does not punish for the committing of an action unless there is some express Divine Prohibition against it. (3) He has forgiven the mistakes of those who took part in the Battle of Badr. (4) The action which was taken before time — the taking of ransom money for the release of prisoners — was appointed in God's knowledge that it would be permitted some day in the coming times. (Vide Surah Muhammed) (5) It is also a Divine Rule that in the presence of the Holy Prophet or when they will be asking God's pardon sincerely the chastisement shall not come to them. (6) Many of the Badr Prisoners had Islam in their fate.

However, this mistake was so mighty and heavy that a severe kind of chastisement would have come if the aforementioned factors were not there. A Tradition goes that after this angry warning, that chastisement which could have come on this serious mistake, was presented very near before the Holy Prophet, as if it was a form of additional emphasis over the verbal warning. Seeing this scene the Holy Prophet resorted to weeping and proning. Hazrat Umar asked the Holy Prophet about it. The Holy Prophet said : "Before me the chastisement which could visit them is presented."

Note : This presentation of chastisement is just the same as the Paradise and Hell were symbolized in the wall of the Ka'aba when the Holy Prophet was performing the Salat of Solar Eclipse (صلوٰۃ کسوف). It was meant for the sake of observation and nothing more.

69. So eat of what you received of the spoils, lawful-good, and fear you God. No doubt, God is All-Forgiving, All-Kind.[67]

٦٩. فَكُلُوا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

67. The Muslims became afraid of spoils due to the former warnings. They thought they should not touch the spoils which included the ransom money of Badr Prisoners too. By this verse God consoled them that those spoils were the gifts of God and they should enjoy them freely. Of course, the spoils should not be made the goal in Jihad, or should not be given such importance that the lofty aims and absolute principles are neglected or passed over. No doubt, from the viewpoint of timely condition you had committed a huge mistake but in the booty itself there is no impurity. If you will be fearing God, He will by His mercy forgive you your mistakes.

SECTION 10

70. O Prophet ! Say to them who are in your hands — the prisoners — "If God will know in your hearts some good, He will give you better than that which is snatched away from you and will forgive you. And God is All-Forgiving, All-Kind."

٧٠. يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى
اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ
اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

71. And if they will desire treachery against thee, they have done treachery against Allah before, then He got them caught. And God is All-Knowing, Wise.[68]

٧١. وَاِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ
فَاَمْكَنَ مِنْهُمْ ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

---

68. Some prisoners had declared their Islam (e.g. Hazrat Abbas etc.). They were told that God would test whether actually there was Eman and Truthfulness in their hearts, then God would bestow on them far more and far better than what was snatched away from them in the form of ransom money etc. God would grant them pardon and forgive them them their sins. But if their declaration of Islam is merely by way of treachery and hypocricy in order to cheat the Prophet of Islam and the Musalmans, they have had seen the result of such treachery against God in Badr by their own eyes. What was the treachery against God which they had committed before ? The first treachery is the breach of the First Covenant (عهد الست) which they had made in the Spiritual World before coming into this World of Matter. Moreover, some Bani Hashim had promised to support the Prophet in the life of Abu Talib but they broke the contract when they joined with the opponents of the Prophet and came down in Badr to fight. This was another treachery against God. Then what was the result ? They suffered defeat and disgrace, and were now in the hands of the Muslims who had full power over them. Thus they have seen by their own eyes the result of treachery against God. So God is powerful to punish them for any future treachery from them against Allah and His Messenger as He had punished them before. They cannot hide their hidden intention from God because God knows the heart of every soul in the world. They cannot divert the scheme of Divine Administration of God also because they are not wise enough to challenge the Divine Wisdom. God is All-Knowing, All-Wise.

Hazrat Shah Sahib says : "The promise of God was fulfilled. God bestowed immense wealth on those who embraced Islam among them, and those who did not embrace Islam were spoiled."

72. Those who believed and left home and fought with their wealth and souls in the way of Allah and those who gave shelter and helped — they are comrades one of another. And those who believed and did not leave home — you have nothing to do with their comradeship, unless they come leaving their home, and if they seek help from you in Religion it is incumbent on you to help them save against those people between whom and you there is a compact. And Allah sees what you do.[69]

٧٢. إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَ
أَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا
مَا لَكُم مِّن وَلَايَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ
اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

---

69. Among the prisoners there were some souls who were Muslims by heart, but could not emigrate with the Holy Prophet from Mecca, and they were by force compelled to accompany the Infidels marching towards Badr. This verse describes the pronouncement for such Muslims.

Hazrat Shah Sahib says : "The followers of the Holy Prophet were two parties — Muhajir and Ansar. The Muhajir had left home and the Ansar had given them refuge and assistance. The peace and war of all those Muslims who were present with the Holy Prophet was one and the same i.e. the friend of one was the friend of all and the enemy of one was the enemy of all. But the Muslims who were present with the Holy Prophet were not a party to the peace and war of those Muslims living under the coercion of the Unbelievers." (Mozihul Quran)

The Holy Prophet had established the relation of brotherhood (مواخاۃ) between the Muhajir and Ansar. By virture of this brotherhood one inherited the property of the other during the early days of Hijrat. So the substance of the verse is that the Muhajir and Ansar were one in peace and war with the Unbelievers, but they were not a party to the compact made by the Muslims of Darul Harb (Mecca) with the Infidels. The free Muslims of an Islamic State (Dar-ul-Islam) can wage war against the Unbelievers of Dar-ul-Harb (دارالحرب) who are at peace with the Muslims of Darul Harb. However, if the Muslims of Darul Harb ask the free Muslims of Darul Islam for help in some religious matter, the free Muslims should help them to their capacity. But the free Muslims of an Islamic State are not bound to help the Muslims of Darul Harb against those Unbelievers with whom the free Muslims have some peace pact till the survival of the peace pact. Moreover, the system of mutual inheritance established between Muhajir and Ansar of Medina did not admit of the Meccan Muslims.

73. And those people who are Kafir-they are comrades one of another. If you will not do thus, Fitna shall spread in the land and there shall be great corruption.[70]

٧٣۔ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ
تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ○

74. And those who embraced Eman and left their home and fought in the way of Allah and those who gave them refuge and helped them — they are the righteous (sincere) Believers. For them is pardon and gracious provision.[71]

٧٤۔ وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ
حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ○

---

70. Between a Kafir and a Muslim neither there is real comradeship nor they can inherit each other. Of course, the Kafir is the comrade and heir of a Kafir (Unbeliever). In fact, all the Unbelievers in enmity against you are one. Wherever they will find the Muslims weak, they will tease them and persecute them. So if the Muslims will not support and help each other, or the weak Muslims will not try to bring themselves under the support and protection of the free Muslims, a great Fitna and corruption will spread i.e. the weak Muslims shall not be secure and their Eman will be in danger too.

71. Hazrat Shah Sahib says : "In the World and in the Hereafter both, the Muslims with their chief are higher than the home-sitters. In the Hereafter there is super-immense pardon and blessing, and in the World there is gracious provision (i.e. spoils and other special privileges) for them."

٧٥. وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَٰئِكَ مِنكُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

75. And those who embraced Eman afterwards and came leaving their home and fought by your side — those people are also among you. And the relations have greater right to one another in the Order (Book) of God.[72] Verily God is aware of every thing.[73]

---

72. All those coming afterwards and joining with the Muhajirin are linked with the community of the Early Emigrants in the Divine Command. The priority or posteriority of Hijrat (Emigration) shall not affect the orders of war and peace and the laws of inheritance etc. But if some relative of the Early Emigrants embraced Islam afterwards or came later as emigrant, he is more entitled to the inheritance of the early migrant, though the old comradeship is with others.

73. God alone knows what must be the right of different individuals. So His Orders and Commandments are absolutely based on knowledge and wisdom.

SURAH TAUBA* SENT DOWN IN MEDINA: VERSES-129, SECTIONS-16

***Introduction**

Surah Anfal was sent down in the early period of Hijrat and Surah Taubah was revealed in the last days of Hijrat. It was the habit of the Holy Prophet that he directed to insert the verses at their proper place in the Suras. But there are no express instructions about those verses now known by the name of Tauba or Bara'at (برآءت) i.e. where they should be put. It is therefore inferred that these verses form a full Sura and do not form a part of any other Sura. As a rule every new Sura was begun with Bismillah (بسم الله) as a mark of distinction from the preceding one. But when Sura Tauba was sent down there was no Bismillah in its beginning. This is why Hazrat Usman (God is pleased with him) also omitted Bismillah in the beginning of Sura Tauba in his Collections. This shows that Sura Tauba is a separate Surah and is not a part of any other Surah. But in writing a space is left between it and Anfal to maintain its original position i.e. neither it is a separate Sura nor it is a part of any other Sura.

Now the question arises why Tauba follows Anfal ? It is because Tauba was sent down after Anfal. So without good reason it could not be put before Anfal. Moreover, the contents of Anfal and Tauba are inter-related and co-related. With this viewpoint Sura Tauba can be rightly called the Supplement of Sura Anfal. If Sura Anfal is connected with Badr and its environs, Sura Tauba is related with the post-war results.

The Battle of Badr is indeed the foundation stone of the edifice of the Universal Brotherhood of Islam and the preface of the origination of Islamic State. It was decided on the Day of Badr whether Abu Jahl and Co. would rule over Arabia or the

Prophet of Islam, Muhammad (صلی اللہ علیہ وسلم), and his followers would prevail over Arabia. On that day the Right was distinguished from the Wrong, Islam was discriminated from Kufr and the Unitarians were separated from the Polytheists. This is why the Day of Badr is named as the Day of Dicision (یوم الفرقان) in the Holy Quran. This day is the turning point of the Islamic Movement and maintained a definite course of future events. The extirpation of Abu Jahl, the embodiment and symbol of Kufr, was a mark or preamble to the total extermination of Kufr from the soil of Arabian Peninsula. It was a natural sequence to Badr, a good solution for the day-to-day strife, battles and wars between the Upholders of Islam and the Protagonists of Kufr. The champions of Kufr were declared as one brotherhood or community by the verse 73 of Sura Anfal : والذین کفروا بعضھم اولیآء بعض ط Naturally the Muslims were to be directed to form a stronger brotherhood against the forces of Kufr, excessively prone to destroy Islam and the teeming Muslims of Arabia. So the second clause of verse 73 of Sura Anfal : الا تفعلوہ تکن فتنۃٌ فی الارض وفسادٌ کبیرٌ goodly serves as a guiding direction to the Muslims of Arabia to establish a pure but powerful brotherhood in order to defend Islam and root out completely all the evil forces hindering the expansion of Islam and always giving threats of death to Islam and its followers. Obviously this lofty aim could not be achieved without the establishment of a perceptible Islamic Centre of Universal Brotherhood of Islam. This perceptible Centre of Islam could not be established but in the soil of Arabian Peninsula whose capital is Mecca. The Holy Prophet was alive to this situation through insight and revelation and the Muslims were prepared after the glorious victory at Badr.

The Muslims of Mecca were living under the coercion of the Unbelievers and it was difficult for them to migrate to Medina en masse. Moreover, it was declared in clear terms that the free Muslims of Darul Islam (Medina) were not to dabble in the general affairs of the Muslims of Darul Harb, but help them in Religion if they sought their help. From these realities it can be easily inferred that only two ways were left for the Muslims to join the links of Muslim Brotherhood in the Centre of Islam strongly and wisely: (1) Either all the Muslims of Arabia should migrate to Medina and join with the Muslim Brotherhood without any hindrance and restraint or (2) The free Muslims by their strenuous efforts and bold sacrifices should break the neck of Kufr so that there might be no need of migration for any Muslim living in Arabia away from Medina i.e. the whole Arabian Peninsula should become the cradle of pure Islamic Brotherhood, having no elements of Kufr in its wings, to dawn upon the powerful and resplendent future of World Muslim Brotherhood. This second way was the only solution of day-to-day strife, and the only step that could facilitate and prepare the minds of the Muslims to exterminate

the forces of mischief, corruption and subversion for the establishment of a powerful Islamic Centre, pure of all defilements, pollutions, perfidies and internal corruptions. Only such an Islamic Centre could invite the whole world to enter into its Universal Brotherhood without much obstacles and obstructions. The Battle of Badr in the second year of Hajret paved the way for the achievement of this lofty and holy aim, finally culminating in the glorious victory of Mecca in 8 A.H. The conquest of Mecca broke the neck of those mischiefs (فتن) which were so often engineered and spread to retard the progress of Islam. But according to the commanding instruction of verse 39 of Sura Anfal : وقاتلوهم حتى لاتكون فتنة i.e. and fight with them until the corruption is removed — it was imperative to purify the soil of Arabia and the Centre of Muslim Brotherhood from the last vestiges of Fitnas, so that it might become a centrifugal dynamo of Islamic message and civilization. The internal forces working within the centre in the negative direction always hinder the outcome of positive results. Hence from the logical and rational point of view it was necessary to eradicate the forces of Shirk, Kufr and anti-Islamic elements who could conspire with the foreign Unbelievers, outside the soil of Arabia, and thus harm the holy mission of Islam. Consequently it was most indispensible to purify Arabia from all internal weaknesses and disruptions and raise it to the highest rampart of Islamic Organism, Islamic Solidarity and Islamic Mission. The whole world was in the Dark and it required a complete revolution and an immediate reformation. The whole humanity was groaning under oppression and injustice. The powerful empires of Persia and Rome could not be subdued by a weak power. The oppressed people of Persia and Rome wanted emancipation from the clutches of human demons. The whole world was thirsty for the Divine Light and Divine Guidance which they could not receive from the Jews and Christians who had themselves gone astray from Heavenly guidance and lost the Heavenly light by their own evil deeds and ideas. The Holy Prophet was sent in the land of Arabia that it might become the tower of guidance and light for the betrayed humanity. This is also why it was most urgent to clear the soil of Arabia from the rubbish of Shirk and Kufr and other mischievous forces to make it the most enlightened guide and teacher of the human race and to end the war between Eman and Kufr from this part of the Earth for ever. And this is the main substance of Sura Tauba. Consequently, by the mercy of God and the power of Truth, the Centre of Islam was purified from all kinds of seductions ; the forces of Kufr and Shirk were eventually eliminated and the whole Arabia became the Custodian of Light and Guidance and the Spreader of Divine Message in its pure and original spirit. (All praises are to God and all thanks for God at this blessing). In short the contents of Sura Anfal culminate in Sura Tauba, hence it is put after Anfal as its supplement. Other affinities are also described by Scholars in the Tafasir (Commentaries).

SECTION 1

1. Clear notice from God and His Messenger to those Polytheists with whom you had made a covenant.

١۔ بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝

2. So move in this country for four months and know that you cannot exhaust God and that God shall be degrading the Unbelievers.[1]

٢۔ فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِى الْكٰفِرِيْنَ ۝

---

1. In 6 A.H. when a pact was made between the Holy Prophet (صلی اللہ علیہ وسلم) and the Quraish at Hudaibiya, then the Bani Khuza'a became the allies of Muslims and the Bani Bakr of the Quraish. TheBaniBakr setting aside the compact attacked the Bani Khuza'a and the Quraish helped the transgressors by weapons etc. Thus both the Quraish and their allies broke the Pact of Hudaibiya, with the result that the Holy Prophet conquered Mecca in 8 A.H., by making sudden attack, very easily. When one party breaks the covenant, the other party is not bound to honour it. There is no covenant as such any more. There were other tribes also with which the Muslims had timed or untimed compacts, some of whom kept their covenant. There were other tribes with whom there was no compact. The verses of this Sura Tauba are sent down about different tribes. The beginning verses are perhaps related with those Polytheists with whom there was compact but not periodical. They were given notice that the Muslims no longer desired to have pact with them, so they were given the respite of four months, during wich they were either to enter into the fold of Islamic Brotherhood, or empty the Centre of Eman and Tauheed from their selves, or else they should be prepared for a war, but they should understand at the same time that they could not subvert the Will of God. God would disgrace them in the World and Hereafter if they did not embrace Islam, and they could not fail God by their plans and contrivances.

As for those with whom there was no compact, perhaps they were also given the respite of four months. These and other verses coming afterwards were announced at the occasion of Hajj in 9 A.H. before all the tribes of Arabia by Hazrat Ali (may God grace his face).

3. And a proclamation from God and His Messenger unto mankind on the day of the Greater Pilgrimage.[2] "God is quit of the Polytheists, and His Messenger (too). So if you turn to God it is better for you and if you turn away then know that you can never tire God. And give thou good tidings to the Unbelievers of a painful chastisement.[3]

٣. وأذان من الله ورسوله إلى الناس يوم الحج الأكبر
أن الله بريء من المشركين ۙ ورسوله ۚ فإن تبتم
فهو خير لكم ۖ وإن توليتم فاعلموا أنكم غير
معجزي الله ۗ وبشر الذين كفروا بعذاب أليم ۝

---

2. The Hajj is said as Hajjul Akbar (Greater Pilgrimage) because Umrah is known as Hajjul Asghar (Smaller Pilgrimage). The Day of Hajjul Akbar is the tenth date (Eidul Azha) or the 9th date (Arfa) of the month of Zil Hijjah.

3. This proclamation was perhaps meant for those tribes who had entered into some timed covenant with the Muslims, but they had broken their covenants by their own free will (as the tribes of Bani Bakr and Quraish etc.). So it was made clear by an unequivocal announcement that no treaty with them was any more valid and obligatory on the Muslims. It was further announced that if the Idolaters and Polytheists refrained from polytheism and unbelief and declared their submission to God and the Prophet of Islam, their World and Hereafter would be reformed ; otherwise the Will of God, which was no less than the purification of Arabian Peninsula, would be definitely fulfilled and no power or contrivance could frustrate it and the Unbelievers would by no means escape the punishment of their infidelity.

Note : Though the breach of covenant was committed by those tribes before the conquest of Mecca, which was indeed conquered in answer to their infidelity in 8 A.H., yet it was made clear as an additional warning by the said proclamation in 9 A.H. at Hajj occasion so that all such people (who had broken the pacts) should come to know without exception that there remained no treaty or compact with such infidels. Consequently the pact or covenant becomes invalid when one of the two parties breaks it.

٤- إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ
شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ
عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ○

4. But those Polytheists with whom you had made a compact, then they failed you not a little and helped not against you anyone, you fulfil with them their covenant till their term. No doubt, God is pleased with the precautious ones.[4]

---

4. But there were some tribes among them who did not break the covenant during the stated term. They neither harmed the Muslims directly nor indirectly by giving help to those infidels who stood against the Muslims (as the tribes of Bani Zumrah or Bani Mudallaj). It was proclaimed that the Muslims would also respect the covenants with such tribes within the stated period. After the term was over there would be no new pact with them. They would be dealt with in the same way prescribed for others.

5. Then when the months of shelter are passed away, slay the Polytheists wherever you find them and seize them and besiege them and lie in wait for them at every place of ambush, then if they repent and do perform Salat and do give Zakat, so leave their way. No doubt, God is All-Forgiving, All-Kind.[5]

٥۔ فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

---

5. The previous verse described the exception of those who did not fail in their pacts that the term of the covenant should be respected. Now again the order of the covenant-breakers. is described. It is told that though no covenant stood between the Muslims and the covenant-breakers and the Muslims were justified to take any prompt action against them befitting their crime, yet the reverence of the Holy Months demanded some toleration either because first action might have been forbidden in the Holy Months upto that time or because of some expedient reason that why confusion should be created among the people for a minor thing since warring during these months was conventionally infamous among them. However, they were given respite till the end of these months to manage their affair as they liked. After that for the purification of Arabian Peninsula there would be no way out save war. And what is done in war—killing, arresting, beseiging, confining, lying in wait for ambush—shall be done necessarily. Of course if they repent and refrain from Kufr and enter into the fold of Islam, the greatest mark whereof is the performance of Salat and the payment of Zakat, then the Muslims shall not touch them and block their way. The Muslims shall deal with them in view of their exterior (ظاهر), and as for their interior (باطن) it is a matter with God. It means if a man says the Kalema of Islam but does not observe Salat or does not pay Zakat, the Muslims (or the Islamic State) can block his way. According to Imam Ahmad, Imam Shafaee, Imam Malik it is the obligation of an Islamic State to slay the offender of Salat if he does not repent and begin to pray. Imam Abu Haneefa (Be God's mercy on him), says that he should be beaten harshly and sentenced to confinement (حتیٰ یموت او یتوب) till he dies or repents. However, no one of these Imams has allowed to leave the way of such a Muslim who does not observe Salat.

And as for the Zakat-Offenders the Islamic State shall collect Zakat from them by force. And if they resort to war against the Government of the Islamic State, war shall be opened against them to correct them. Hazrat Abu Bakr had waged Jihad against Zakat-Offenders, the details whereof are given in the Books of Traditions.

٦- وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ
يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُونَ ۝

6. And if any of the polytheists seek protection from thee, grant him protection till he hears the Word of God, then do thou convey him to his place of security — that because they are a people who do not possess knowledge.[6]

6. It was said before that if the polytheists and idolaters repent from their preposterous ideas and beliefs and enter into Islam they are safe and secure. In this verse it is told that if someone from the Idolaters or Polytheists, ignorant of the principles of Islam, comes to the Muslims to gain the knowledge of Islam and remove his doubts about Islam, he should be informed of the fundamentals of Islam taking him under their shelter and protection. If he does not accept he must not be slain but should be transported to his place of security, thereafter he shall be treated like other Unbelievers. This permission of giving protection is given because the people are not aware of Islam, so the principles and facts of Islam should be made clear to them. If he does not accept even after that, then there is no compulsion in Islam after guidance is made distinctly clear from error : (قد تبين الرشد من الغيّ)

SECTION 2

7. **How should the Polytheists have a covenant with God and His Messenger ? but those people with whom you had made a covenant at the Holy Mosque, so long as they go straight with you, you go straight with them. No doubt, God is pleased with the cautious ones.**

8. **How should the peace (pact) survive? and if they get hold of you they will not mind your kinship nor (care) the covenant. They please you by the words of their mouths and their hearts repulse and most of them are miscreants (covenant-breakers).[7]**

٧. كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللّٰهِ وَعِنْدَ
رَسُولِهٖٓ اِلَّا الَّذِينَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ
فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۗ اِنَّ اللّٰهَ
يُحِبُّ الْمُتَّقِينَ ۝

٨. كَيْفَ وَاِنْ يَّظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ اِلًّا
وَّلَا ذِمَّةً ۗ يُرْضُونَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوبُهُمْ ۚ
وَاَكْثَرُهُمْ فٰسِقُونَ ۝

---

7. Acquittal was proclaimed in the above verses. Here the wisdom of acquittal is described. The Idolaters have proved that they are the worst enemies of Islam by their hostile activities. They can not tolerate the expansion of Islam because it meant the extirpation of their creed of polytheism and idolatry. These Polytheists and Idolaters are so much hostile to Islam that they do not even care blood relation or treaty with the Muslims. It means they are perfidious by heart. So their oral promises cannot be trustworthy. Their appeasement policy is nothing but a fraud to find time and occasion to destroy the Muslims. Their hearts are never pleased or satisfied with the pacts made with the Muslims. They are always searching for some opportune moment or occasion to break the covenant in order to harm the Muslims and Islam. In short, there can be no real covenant of God and His Messengers with such treacherous fellows.

Of course, the Muslims should not break the covenant which they have made with any tribe of the Unbelievers. The covenant made near the Holy Mosque should be specially honoured. If the Unbelievers go straight with you, you should also go straight with them and be very cautious about your agreements. Even an ordinary mistake or laxity should not occur that might injure the high standard of Islamic morality. The character of Muslims should be stainless in all dealings with the enemies of Islam. No treachery, no fraud, no dishonesty, no infidelity is permissible in the observance of international commitments. God loves those people who are very careful in the discharge of their commitments and obligations.

The tribe of Bani Kanana had been fair in their pact with the Muslims and did not commit any offence against the treaty nor showed any proneness to deceit. So the Muslims also fulfilled the covenant with great honesty and carefulness. At the time of 'Proclamation of Acquittal' nine months were left in the term of the pact made with Bani Kanana. During this period the pact was fully honoured by the Muslims in letter and spirit.

9. They sold the commands of God for a small price then barred from His way. Bad are the works (deeds) that these people are doing.[8]

٩۔ اِشْتَرَوْا بِاٰیٰتِ اللّٰهِ ثَمَنًا قَلِیْلًا فَصَدُّوْا عَنْ سَبِیْلِهٖ
اِنَّهُمْ سَآءَ مَا كَانُوْا یَعْمَلُوْنَ ○

10. They do neither observe in the case of a Believer kinship nor treaty. And they are the real transgressors.[9]

١٠۔ لَا یَرْقُبُوْنَ فِیْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ۚ وَاُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ○

11. So if they repent and keep Salat and pay Zakat, they are your brothers in the Law of Shariah.[10] And We describe openly the commands (orders) for the knowing people.

١١۔ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِی
الدِّیْنِ ۗ وَنُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ○

---

8. The main cause of the treachery of the Polyththeists and Idolaters is that they are heedless of the Hereafter and are excessively absorbed in the lusts and desires of the worldly life. They have sold (rejected) the Divine Word and Divine Command in their worldly absorptions and thus gone far away in error. When they have themselves gone astray and dug pits for others and are quite fearless of God and the misfortune of perfidy, how can they be expected to keep the covenant with the Muslims ?

9. These Polytheists and Idolaters are extremely hateful of the name 'Muslim'. So wherever they find any Muslim they do not hesitate to persecute him and denounce all sorts of relations and promises in their blind animosity and brutal behaviour. In connection with the Musalmans their enmity and hatred know no bound. They transgress all bounds of morality and humanity when they persecute the Muslims, so they are transgressors in the real sense.

10. Even now if the Polytheists and Idolaters repent and refrain from the actions of Shirk and Kufr and act upon the religious commands as the Order of Salat, the Order of Zakat etc. they will not only become secure but also enter into Muslim Brotherhood and shall be entitled to all those rights which are enjoyed by the Muslims. All their treacheries and breaches of covenants committed before shall be forgiven.

Hazrat Shah Sahib says: "From the words mentioned in the verse that 'they are your brothers in Shariah' they (Muslims) should understand that a man, who appears by some signs or indications a pretender-muslim and does not have belief in the heart, shall be counted as Muslim in the external law, but they shall not make him intimate and trustworthy comrade." (Mozihul Quran)

12. And if they break their oaths after making covenant and thrust at your religion then fight the leaders of Kufr (Unbelief), no doubt their oaths are nothing, that they may refrain.[11]

١٢۔ وَإِنْ نَّكَثُوٓا أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا
فِيْ دِيْنِكُمْ فَقَاتِلُوٓا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَآ أَيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ○

13. Will you not fight such people who break their oaths and are resolved on expulsion of the Messenger, and they first tussled with you. Do you fear them, so the fear of God in you must be greater if you have Eman.[12]

١٣۔ أَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوٓا أَيْمَانَهُمْ وَهَمُّوْا بِإِخْرَاجِ
الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ
فَاللّٰهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

---

11. If they break the covenant (as the tribe of Bani Bakr had attacked Bani Khuza'a against the pact and the Quraish had helped the invaders) and do not refrain from Kufr and do not stop attacking the Religion of Islam, so the Muslims should know that they are the Leaders of Kufr (ائمة الكفر) who are followed by the ignorant and foolish commoners. The Muslims should fight these ring-leaders with force because no promise or covenant of these mischievous fellows exists after their deviation. It is possible that they may refrain from their arrogance and haughtiness getting some punishment at the hands of the Muslims.

12. The Quraish had broken the oaths and promises when they helped Banu Bakr by weapons etc. against Banu Khuza'a who were the allies of the Muslims. They had made plans before the Hijrat to kill the Holy Prophet and thus they were the real cause of the Prophet's emigration from Mecca, his beloved native city which was the seat of Divine Light. They were the first to open hostilities against the Muslims of Mecca who had no crime but that they were Muslims. They broke the Covenant made at Hudaibiya by backing the tribe of Banu Bakr against Bani Khuza'a who were the allies of Muslims. At last the Muslims fought against them and finally conquered Mecca and purified it from the unholy presence of the Idolaters.

So the main spirit of the words الا تقاتلون قوماً الخ is that the Muslims should not hesitate to fight against a people who has such conditions i.e. who are so treacherous, perfidious and cruel. If such people have plenty of weapons and military technique etc. the Muslims should not be afraid of them but fear God Who is more powerful than they and Who can help the Muslims against the odds. When the fear of God prevails upon the heart, then every fear and terror disappears. The demand of Eman is that a Muslim should fear God and avoid disobedience to His Command. He should be afraid of God's wrath and domination, because gain and loss lies in the hand of God. No creature can inflict even the slightest injury without the Will of God.

14. Fight them that God may chastise them at your hands and humiliate them and make you dominant over them and cool the hearts of the Muslim people (believing people),

۱۴۔ قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ○

15. And turn out the fury of their hearts. And God shall determine repentance (turning) for whom He will.[13] And God is All-Knowing, All-Wise.[14]

۱۵۔ وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ۗ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

---

13. In this verse the main reason (wisdom) of the constitutional legality of Jihad is described. The past nations were destroyed by some heavenly chastisement when they were irredeemable and crossed all bounds of decorum and morality and indefinitely increased in their Kufr and Shirk. The Holy Quran Says :

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ج فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ج وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ج وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ج وَمِنْهُمْ مَّنْ اَغْرَقْنَا ج وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○ (سُوْرَۃُ الْعَنْكَبُوْتِ آیت ۴۰)

(Then We caught all of them at their respective Sins — then there was some that We sent on him the rain of stones, and there was some who was caught by a shrill voice, and there was some whom We sank into the earth and there was some whom We sank into the water; and God was not as to wrong them but they themselves wronged their selves.) (Verse 40, Surah Ankaboot)

No doubt, these types of chastisement were very terrible, hard, fatal and served as a warning lesson for the posterities or the contemporaries, but in these types of chastisement the chastised ones could not see by their own eyes their disgrace and loss in this world, nor any chance of repentence and turning was left. So the main reason behind the legality of Jihad is that instead of giving punishment to the Rejectors and Unbelievers directly God wills to punish them at the hands of His loyal servants. This type of Indirect punishment adds to the disgrace of the Criminals and the encouragement of the sincere devotees. The domination of the sincere servants over the disloyal ones comes to light very clearly. Their hearts are cooled to see that those, who had made them till yesterday the laughing stocks of their ridiculous satires and the targets of their persecution and oppression, were left on that day at their mercy and justice by the help of God and His support. Those True Souls who were painfully suffocated and troubled at the false grandeur and black exhibition of Kufr and Falsehood, and those weak Muslims who burnt within their hearts at the atrocities and persecutions of the Unbelievers, because they had no power of retaliation and as such kept silent with patience and fury—such men got peace of heart by means of Jihad in the Way of God.

And the last thing is that this type of punishment is rather useful for the criminals too because the door of turning and repentence is still open after the punishment. Many of them may resort to repentence and turn towards God with the feeling of remorse for their crimes which may result in their guidance, and thus they can draw the mercy of God. And this is what actually took place in the days of the Prophet of Light (صلى الله عليه وسلم) that within a short time the whole Arabia entered into the fold of Islam under the banner of the Holy Prophet.

14. God is All-knowing and knows the deeds and ideas of His servants thoroughly; and God is All-Wise and determines what is prudent for the human race and what is suitable for His servants individually. All His determinations are based on knowledge and wisdom. He sends His Divine Commands in different ages with full judgment.

١٦. أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا
الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

16. Do you think that you will be left and Allah has not seen as yet those of you who have struggled and who have not taken anyone save Allah and His Messenger and the Believers as intimate. And God has the full knowledge of what you are doing.[15]

15. In this verse another good reason of Jihad is described. Many a man claim to Eman and loyalty to God and His Messenger by tongue. But true and false is known when they are put to test. So Jihad is one of the best examinations to test the devotion and loyalty of those who claim that they are Muslims. It is the best examination of Muslims, and they can prove in the examination-hall of Jihad that their love for God is supreme and foremost and they are ready to sacrifice their wealth and property, their kith and Kin and their own lives for the sake of God and in the love of God. They can prove in Jihad that they are the only sincere lovers and loyal servants of God in the world. They can prove in Jihad that goodness is their main objective and they are the dead enemies of the forces of evil whatsoever. They can prove in Jihad that unbelief, heresy, atheism, polytheism have no right to survive in the world and only Tauheed and good morality have legitimate right to prevail over the world.

Mere lip-service is not valuable and never appreciated even in the worldly affairs. Mere lip-service never brings out tangible results. So the Muslims cannot be left in vain and Islam can not be left to survive as mere philosophy in this World of Examination (دار الامتحان). Their patience, perseverance, loyalty, devotion and Eman has to be tested in ordeals of great enterprize as Jihad etc. Only then the certificate of promotion can be given to them. Only then the real success can be alloted to them. Only then spiritual ranks and grades can be conferred upon them. Who is a better Examiner than God to test the internal and external talents on man and to judge the deeds.and beliefs of man ? No one can know the exact motives of man. No one can judge the exact spirit of man's actions. No one can measure the sensations of man, his passions, his emotions, his sentiments and devotions. No one can rightly appreciate the sincere services of man as seen in the world. No one can give the recompense of man's services as seen in the world. It is only God who is fully aware of man's actions, deeds and ideas. He is the Right One and the only One to recompense man.

SECTION 3

17. It is not the business of the Polytheists to inhabit God's mosques when they are acknowledging Kufr for themselves. Those men—spoiled are their deeds, and they shall live in the Fire for ever.

١٧۔ مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ
عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ ښ
وَفِي النَّارِ هُمْ خٰلِدُوْنَ ۝

18. Only he shall inhabit God's mosques who believes in God and the day of the Hereafter and performs the Salat and pays the Zakat and does not fear anyone beside God — so such people are likely to become of the guided ones.[16]

١٨۔ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى
اُولٰۗىِٕكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ۝

16. It was said above that the Muslims cannot be left in vain without examination. On the other hand their firmness shall be seen in works of enterprizes as Jihad etc. and it will be seen how they prefer God and His Messenger to other worldly relations. In this section it is told that the Mosques (Places of Worship) of God can remain inhabited by dint of the lofty determination of enterprising Muslims who are ready to sacrifice all in the way of God. The real inhabitation of God's Mosques is that worship of ONE GOD should be done there befitting His Divine Glory. Rememberers of God should be in heavy numbers who may remember God in those Mosques without any fear and without any impediment. These places should be kept free and secure from rubbish and dirtiness. Obviously this purpose cannot be fulfilled by the Unbelievers and Polytheists. Just see ! the Polytheists and Idolaters of Mecca called themselves the servants and patrons (Mutavallis) of the Holy Mosque with great pride. But their great service was this that they had put there hundreds

of idols made of stone. They dedicated every thing to their name. Many of them performed naked Tawaf round the Ka'aba. In place of Zikrullah (Remembrance of God) they used to whistle and clap before Ka'aba, and did not allow the worshippers of One God to reach there. Their utmost service was that they gave water to the pilgrims, or kindled lamp in the Holy Precinets, or covered the Ka'aba with some cloth, or made repairs when required. But these deeds and actions were soul-less and spiritless, because when a Polytheist is devoid of true Divine Recognition (معرفۃالٰہی), so in no action his centre of attention and the spirit of sincerity cannot be the One God Who has no partner because He has perfect attributes and sublime glories. This is why no action of an Unbeliever is animate and assessable for reward or recompense. Hence their deeds are spoiled items or scratch, debris. In short, the Polytheists, who go on witnessing on their Kufr and Shirk by their words and conditions, cannot be entitled to the work of inhabiting the Mosques of God (and particularly the Holy Mosque) in the real sense. This work belongs to those people only who believe in One God and the Last Day, who are busy in the observance of Salat by physical organs of the body, who pay Zakat regularly from the wealth and who fear none but God alone. This is why they are always ready to purify the Mosques from pollution of faith and they struggle to inhabit them with Worship of God and His Remembrance (ذکر — Zikr). In this connection they are even prepared for Jihad if measures short of Jihad do not succeed in the struggle for purification. Such Momins, (who are always obedient to God) are by duty bound to inhabit the Mosques and throw out the false claimants from there because they are not the cause of inhabitation of God's Mosques. On the contrary, they are the cause of their destruction, because Ka'aba is the Symbol of Divine Unity, so when idols are put there and idolatry is established the Divine Sanctity is spoiled.

19. Have you made the water-giving to the Hajjees and the inhabiting of the Holy Mosque equal to that who believed in God and the Last Day and fought in the way of God. They are not equal before God. And God does not give the way to the wrong people.[17]

١٩. أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ
آمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَجٰهَدَ فِي سَبِيْلِ اللّٰهِ ۚ لَا
يَسْتَوٗنَ عِنْدَ اللّٰهِ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

17. The Idolaters of Mecca exulted in their services to the Holy Mosque and the Pilgrims coming there. For example, they provided water, food, clothes etc. for the pilgrims and managed for light in the Holy Mosque and put cover on the Ka'aba. They said that if the Muslims were proud of their worship, jihad etc. they were proud of their services (to please God). Once Hazrat Abbas had disputed with Hazrat Ali at this point. Hazrat Ali stood for the Divine Unity and Hazrat Abbas stood for the services mentioned above. According Sahih Muslim (صحیح مسلم), the second famous Book of Tradition after Bukhari, once some Musalmans were arguing with one another for and against this point. Some said that giving water to the Hajjees was the greatest worship after Islam. The other said after Islam the best deed is the service of the Holy Mosque as sweeping and lighting. The third one said that Jihad in God's way was the best worship and deed. Hazrat Umar (God is pleased with him) rebuked them at their disputations near the pulpit of the Holy Prophet at the time of Juma congregation, and said to be patient till the Juma Prayer was over, they would ask the Holy Prophet

about it. After Juma Prayer when this question was put to the Holy Prophet the current verses were sent down : اجعلتم سقاية الحاج الخ giving water to the pilgrims and the (false) inhabitation of the Holy Mosque (false because it was not done with the real spirit of God's love and order) cannot be equal to Belief in God and Jihad in the way of God, not to speak of their being better. Here it is told that the spirit of all worships is Belief in God. Without this spirit giving water to the pilgrims or serving the Holy Mosque is simply a dead deed. How can a dead deed be equal to a living, eternal action: وما يستوى الاحياء ولا الاموات
(The living ones and the dead ones cannot be equal — Fatir. Verse 22). In short, the deeds and actions of the Unbelievers are dead things because they are devoid of the spirit of Eman. So there is no chance of self-elevation and self-praise for the Unbelievers at their (false) services to the Holy Mosque or its Pilgrims. Another implication in the verse is that there is also a lot of variations in good actions or virtues done by the Muslims with Eman. For example, giving water to the Pilgrims of Ka'aba is a good service (if done with Eman) but it cannot be equal to Jihad and Hijrat which can be performed by men of lofty determination and strong Eman. This point is understood only by men of right wisdom and purified hearts. The wrong-doers have no access to such realities.

Note : Some men are impressed by the philanthropic services of various societies and associations of the Unbelievers. But according to these Quranic deliberations their human services have no value before God because they do not possess Eman which gives life to actions. It means first the faith should be rectified according to Quran, then the 'human service' should be done according to the Quranic principles and directions, then it will be acceptable to God and useful in this world and in the next world, otherwise it is not more than ashes.

Eman Billah (ایمان باللہ) means the Quranic Eman in God which means (1) Belief in One God and His Perfect Attributes (2) Belief in the Angels (3) Belief in the Divine Books (Taurat, Zaboor, Injeel and Quran) (4) Belief in all the Divine Messengers (5) Belief in the Last Day (6) Belief in Fate (7) Belief in Resurrection after death.

This is the Eman recognized by the Holy Quran. The components of Eman are indivisible, because Eman is one inviolable entity. It means if one of the components is denied or rejected, the Eman vanishes. The total confirmation by the heart and total acknowledgement by the tongue is necessary for the proof of Eman-bi-Allah. With polytheism and preposterous ideals and wrong appreciation of Divine Attributes, the Messengers of God, the Angels of God, the Books of God, the Fate, the Last Day and the Physical Resurrection, the Belief in God (ایمان باللہ) is not reliable. It is not Eman-bi-Allah in the real sense. (Tr)

20. Those who believed and left home and fought in the way of Allah with their wealth and souls—for them is high degree with God; and they are the ones who reached the goal.

٢٠. اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○

21. Their Lord gives them good tidings from Himself of Mercy and of Good Pleasure and of Gardens wherein for them is comfort permanent;

٢١. يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ○

22. Dwelling therein for ever and for ever. No doubt, with God is immense reward (Thawab).[18]

٢٢. خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

18. With God there is no shortage of reward and degrees. He bestows on whom He will and whatever He will. In the previous verse three things were described (i) Eman (ii) Jihad and (iii) Hijrat. Each to each three rewards are mentioned (i) Mercy (ii) Good Pleasure and (iii) Entering into the Paradise for ever.

Abu Hayyan has said that Mercy is the fruit of Eman. If there is no Eman there is no mercy of God in the Hereafter. Good Pleasure (رضوان) which is a very high station (rank) is the recompense of Jihad in the way of God. The Mujahid (Fighter) giving up all sensual pleasures and worldly relations sacrifices his wealth and soul for the sake of God. He tries and he struggles for the achievement of the good pleasure of God by offering the highest sacrifice. So his recompense should be the highest too, and that is the station of God's good pleasure. As for Hijrat is concerned that is the name of leaving one's native land and home for God. So a Muhajir is given the good tiding of a better land and a better home with permanent peace and everlasting bliss and comfort, without fear of expulsion or need of emigration.

23. O Believers ! Do not take your fathers and your brothers as intimate comrades if they love Kufr against Eman. And whosoever of you makes friendship with them — they are the sinners.[19]

24. Thou say : "If your fathers and your sons and your brothers and your women and your clan and the wealth you have earned and the commerce, the stagnation whereof you fear, and the bungalows you like, are dearer to you than Allah and His Messenger and fighting in the way of God, so wait till God sends His command. And God does not give the way to the disobedient people.[20]

٢٣. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْۤا اٰبَآءَكُمْ وَاِخْوَانَكُمْ
اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ
مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝

٢٤. قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ
وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَاۤ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَ
رَسُوْلِهٖ وَجِهَادٍ فِىْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِىَ اللّٰهُ بِاَمْرِهٖ ؕ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝

19. In the last verses it was told that Jihad and Hijrat are the greatest and the best deeds. Sometimes the world relations hinder one from doing these noble deeds. So it is told that for a man, for whom Eman is more beloved than Kufr, how can the world relations be dear to him ? It is not the position of a Momin to adhere to such relations endangering his Eman and affecting such glorious actions as Jihad and Hijrat. If they keep friendship with such relations who may hinder him from undertaking Jihad or Hijrat they will be doing wrong to themselves.

20. If this idea hinders you from complying with the Orders of Allah and His Messenger and from Jihad and Hijrat that the relations and clan would be left, the wealth and possessions would be spoiled, the commerce would suffer, the comfortable bungalows and dwellings would be given up and restlessness would bring about miseries and disasters, then wait for the command from God, which might come on such luxuriant and pleasant living and on such world-seeking attitude. Those men who do not comply with the Divine Orders because of intimate relations with the Polytheists or due to the wordly entanglements, they do not find the way to Real Success.

It is said in the Tradition : "When you will rest, pleased with agriculture grappling with the tails of oxen, and denounce (give up) Jihad, then God will seat on you such a disgrace that you will never come out of it, till at last you return to your Deen (Jihad).

SECTION 4

25. God has already helped you in many fields and on the day of Hunain when your heavy number allured you, then it (your numerous strength) availed you naught, and the earth became narrow at you despite its wide expansion, then you turned aside retreating ;

٢٥. لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ وَّيَوْمَ حُنَيْنٍ
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَّضَاقَتْ
عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۝

26. Then God sent down from His side peace (Sakina) upon His Messenger and upon the Believers and sent down armies whom you did not see and chastised the Unbelievers ; and that is the punishment of the Rejectors.[21]

٢٦. ثُمَّ أَنْزَلَ اللّٰهُ سَكِيْنَتَهُ عَلٰى رَسُوْلِهِ وَعَلَى الْمُؤْمِنِيْنَ
وَأَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا
وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝

21. Formerly the Muslims were given a warning instruction that at the time of Jihad in the way of God they should not see towards their clan, relations, wealth and property etc. at all; here they are especially warned not to be proud of their number and multitude. Triumph and Victory depends upon the help of God alone, and you have experienced it in very many fields aforetime — the results of Badr, Quraiza, Nazir, Hudaibiya etc. were but the outcome of the Divine Help, and the last event of Hunain is such an amazing and clear sign of God's Help that even the worst enemy can not deny it. After the conquest of Mecca the Holy Prophet came to know that many tribes of Arabia—Hawazan, Thaqueef etc.—were intending to attack the Muslims with a heavy army and great preparations. When he got this information he marched towards Ta'ef with an army of ten thousand Muhajirs and Ansars who had come from Medina to conquer Mecca. Two thousand freed Meccans, who had embraced Islam at the time of Meccan victory and are known as Tulaqua ( ) were also with the Holy Prophet in the battle of Hunain. This was the first time that such a big army, well-equipped and well prepared, were going to fight against the Unbelievers. Some of the Sahaba spoke out in self-contented emotion that when small they had been

victorious and never faced defeat. At that moment they were very large in number, so there was no apprehension or chance of defeat with such a huge multitude and equipment. These words from the mouth of the torch-bearers of Tauheed did not find appreciation with God, the One. They had moved a little from Mecca that the enemy came in front. The enemy was only four thousand in number against the twelve thousand well-equipped army of the Muslims. But the enemy had come to fight a decisive battle. They had come with their children, women, camels, sheep, horses, cattle and their possessions to the last penny in the battle-field. The tribe of Havazan was very famous for its arrow-shooting. A regiment of their proficient archers was lying in ambush in the mountains of Hunain. According to a Tradition of Bara bin Azib the Unbelievers were defeated in the first instance but the Muslim fighters reclined to the booty and the band of Havazan archers all of a sudden attacked the Muslim fighters. The volleys of arrows rained so aggressively that the Muslim fighters were put in a very awkward position. First the Tulaqua took to their heels. Afterwards others also lost their feet. The land became narrow for them that they did not find any shelter. The Holy Prophet was also in the besiege of the enemy together with some of his companions. Hazrat Abu Bakr, Hazrat Umar, Hazrat Abbas, Hazrat Ali, Hazrat Abdullah bin Masood etc. (God is pleased with them) about hundred or eighty Sahaba were left with the Holy Prophet. This was the most critical moment when the world saw the truth, trust, and the marvellous bravery of the Holy Prophet. The Holy Prophet was riding on a white donkey, one stirrup was held by Hazrat Abbas, the other was held by Abu Sufyan binal Harith, the army of four thousand ferocious soldiers was active in retaliation, the rain of arrows was falling on all sides, the companions were scattered but the High Comrade (رفیق اعلیٰ) was with him, the rain of peace and tranquility was pouring on him and on the few companions around him, its effect finally reached the lines of the enemy, the face of his donkey was still towards the direction of the enemy marching towards him and still he was spirring towards the foe, the heart busy with God and the tongue was bringing out with great peace and satisfaction, the words : انا النبی لاکذب انا ابن عبدالمطلب (I am the Prophet, it is not a falsehood, I am the son of Abdul Muttalib). In the same condition he called the Sahaba — الیّ عباداللہ۔ الیّ انا رسول اللہ (O Servants of God! come to me, come here that I am the Messenger of Allah). Then Hazrat Abbas at his direction called the people of Samurah (سمرہ) with a loud voice (Hazrat Abbas was loud-lunged). The people of Samurah had taken Bait-ul-Jihad (بیت الجہاد) with the Holy Prophet under the Tree of Rizwan. No sooner the voice of Hazrat Abbas reached their ears, than they at once turned back towards the Holy Prophet in the battlefield. If the camel did a little late in turning about, the rider jumped down putting the armour in his neck and left for the Prophet. Meanwhile, the Holy Prophet threw some sands towards the army of the enemy which reached the faces and eyes of the Unbelievers by the power of God. Besides, the armies of angels also came down by the permission of God strengthening and encouraging the Muslims and terrifying the Unbelievers. The Unbelievers began rubbing their eyes while the Muslims turned the tables over them. Within no time the clouds were clear and the battle was over when the remaining Muslims came up to the Holy Prophet. Hundreds of the Unbelievers were lying tied before the Holy Prophet and heaps of spoils were lying at his feet. فسبحان من بیدہٖ ملکوت کلّ شیءٍ
So glory to God in Whose hand there is the reign of every thing (in the Universe). Thus the Unbelievers were punished in this world.

27. Then God will fate turning after it for whom He will ; and God is All-Forgiving, All-Kind.[22]

٢٧- ثُمَّ يَتُوبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ۝

22. There was guidance in the fate of some of the Unbelievers who waged war against the Holy Prophet after the Meccan Victory. Consequently the people of Havazan and other tribes resorted to repentence and most of them embraced Islam.

28. O Believers! The Polytheists are indeed unclean, so let them not come near the Holy Mosque after this year of theirs,[23] and if you fear poverty, God shall enrich you in future by His grace if He will. No doubt, Allah is All-knowing, All-Wise.[24]

٢٨. يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا
يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ
شَآءَ ۭ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ○

23. When the forces of Polytheism were broken and Mecca, the seat of Arabian Peninsula came under the possession of the Muslims by the grace of God, and tribes of Arabs began to enter into Islam en masse, so in 9 A.H. it was proclaimed that the Polytheists should not be allowed to come near the Holy Mosque nor enter its precincts. The Polytheists are unclean and their hearts are defiled due to the defilement of polytheism and unbelief. The Holy Mosque is the greatest centre of Divine Oneness and the seat of Divine Knowledge, so the hearts of the Polytheists who have become unclean, unholy and polluted due to the filthiness of Shirk and Kufr, were not suited to the presence at such holy place. They are not entitled to live there though they may be born there. They may be sons of the soil but they are not the Sons of Tauheed. Only Sons of Tauheed have a right to live there near the Holy Mosque and come there for worship of One God. The seat of Tauheed is to be purified from Shirk and Kufr and for that sake the surroundings of this seat shall also be cleansed from the filthiness of Shirk and Kufr. This is why the Holy Prophet ordered to clear the soil of Arabian Peninsula from the presence of Polytheists, Jews and Christians. Gradually they were turned out of the land of Arabia and the residuaries were done out in the Caliphate of Hazrat Umar, the Great. No Kafir can go to Mecca for the performance of Hajj, or for the purpose of recreation, or for the purpose of paying visit to the holy places of Mecca and Medina. The Polytheists, the Misbelievers, the Unbelievers, the Disbelievers are not allowed to perform Hajj or Umra by the Tradition of the Holy Prophet. The Unbeliever-Passenger, however, can be given permission by the Ruler to stay in transit provided the Ruler deems it expedient. It is the Religion of Hanafites.

24. When this prohibition was sent down, the Muslims thought that their commerce and economic conditions shall be affected when the trade-relations with the Non-Muslims would be cut off. So they were consoled and told not to worry about economic conditions. To enrich them is the business of Divine Will. If He will their economic conditions would be ameliorated in no time. And this is what actually came about. The whole of Arabia became Muslim. Goods began to pour into Arabia from different parts of the world. Abundant rains began and the production increased much. The doors of victories and spoils were opened. The security taxes were taken from the People of the Book etc. In short, God provided different means of independent economy. No doubt, no order or command of God is bereft of wisdom.

Note : It means the real thing is obedience to the Divine Order. The Muslims should not heed to other material or economic factors when there is an order for compliance. Those who are led away by expediency or circumstantial reasons and do not obey the Divine Order they are always in loss. (Tr)

29. Fight with those people who do not believe in Allah, nor in the Last Day, nor know it forbidden what Allah has forbidden and His Messenger, nor accept the True Religion from amongst those who are the People of the Book, until they pay the tax of shelter (Jizyah) by their own hands disgraced.[25]

٢٩. قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ
وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ
دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا
الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ ۝ ع

25. When the story of the Polytheists was over, order was sent down to break down the power of the Jews and Christians so that they might not hinder the expansion of Islam. The Polytheists and Idolaters were primarily aimed to be totally exterminated from the soil of Arabia, but so far as the Jews and Christians were concerned the main policy in the beginning was to shatter their power against Islam and its expansion. So permission was granted that if they accepted obedience and paid Jizyah they could live in the Islamic State and their life and property shall be safe. If they did not accept obedience they would be dealt with like the Polytheists i.e. they would also be exiled or slain, because they do not also believe in God and the Messenger as must. They do not care about the orders and commands of God and His Messenger. They donot even sincerely and correctly follow the teachings of Moses and Jesus, whom they recognize their Prophets. They simply follow their desires and wishes. They do neither believe correctly in the Divine Religion brought by Jesus before, nor do they accept the Religion of Islam brought by the Last Prophet, Muhammad (صلی اللہ علیہ وسلم). On the other hand, they are always busy in their struggle against Islam and always thinking to extinguish the lamp lighted by God. If such treacherous fellows are left free there shall be a great corruption and mischief in the Islamic State because the flames of Kufr and disobedience shall be always burning.

SECTION 5

30. And the Jews said : "Uzair is the son of God," and the Nasara said : "Messiah is the son of God." These things they say by their mouths aping the word of Unbelievers of the past.[26] God slay them ! Wherefrom do they turn about ?[27]

٣٠. وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى
الْمَسِيحُ ابْنُ اللّٰهِ ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِـُٔونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قٰتَلَهُمُ
اللّٰهُ أَنّٰى يُؤْفَكُونَ ○

26. According to some Traditions some Jews held this faith that 'Hazrat Uzair is the Son of God'. But this was not the general faith and today perhaps no Jew bears this faith. If there had been no sect of the Jews bearing this faith during the Prophetic period they would have denied it and repudiated the Quran. The simple reason is that when the Quran declared in the coming verse that the Jews and Christians had taken their Scholars and Saints as lords beside God, the Jews objected and Udi bin Hatim said to the Prophet that no Jew had this faith that the Scholars and Saints were lords beside God. The Holy Prophet had given them reply which follows. But no Jew objected when it was declared that the Jews had this faith — Sonship of Uzair. Consequently their silence proves that some Jews might have been bearing the faith of the Sonship of Uzair. And no wonder if this faith vanished with the lapse of time, many religions and creeds of the past, after all, have become extinct. But one of our most reliable elders, Hajji Amir Shah Khan, had related about some sect of the Jews bearing this faith during his journey to Palestine. This sect is known as Uzairi due to their faith of the Sonship of Uzair. (And God knows better.)

27. The faith of the Divinity or Sonship of Christ etc. is like the faith of the old polytheists, or else it is adopted in their footsteps as given in Sura Maeda.

31. They have taken their Ulema and Dervish as God leaving God,[28] and Messiah, son of Mary too ; while they were ordered to worship the One God only — there is no worship of any one else except God. He is pure from what they associate.

٣١. اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَ
الْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا
وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ○

32. They desire to extinguish the Light of God by their mouths and God will not remain (rest) without perfecting His Light and let the Unbelievers be averse.[29]

٣٢. يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ
اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

28. The Jews and Christians had virtually taken their Scholars and Saints as the Law-giving Authority in this sense that they considered by their own self or wisdom the pronouncement issued by their Scholars and Saints, as authority (from God).

They thought that after the pronouncement of the Scholars or Saints they were acquitted before God. They were not concerned with the Heavenly Books — they cared little whether the pronouncement given by the Scholars or Saints tallied with the Heavenly Books or not, they only obeyed the orders of the Scholars and Saints. The Scholars and Saints were generally demoralized and changed the Divine Order for some benefit of wealth or honour as described below. Consequently the rank of Law-giver was given to the Scholars and Saints. What they pronounced Lawful was Lawful and what they pronounced Unlawful was Unlawful though otherwise in God's Law. In accordance with this position of the masses it is told that they had taken their Scholars and Saints as Lords or Law-givers. At the objection of Udi bin Hatim (عدی بن حاتم) the Holy Prophet had given similar remarks in answer ; and Hazrat Huzaifa has also said so.

Hazrat Shah Sahib says : "The word of A'lim (Mufti) is authority for the masses if he has said it understanding the Shariah ; but if it is known that he has said it by his own self or out of greed etc. then his word is not authority." (Mozihul Quran)

29. When the Sun of pure Tauheed and Islam has shone, these paradoxes, dual perversions and polytheistic ideals cannot raise their head and overshadow the Light of Truth by dint of unreal arguments, baseless facts, useless expostulations and aimless fights. It is just like the effort of a fool who wants to put out the Sun or the Moon by his mouth. Remember! However they may burn (in the fire of jealousy), but God will surely and certainly spread the Light of Islam everywhere.

33. It is He Who sent His Messenger with Guidance and True Religion in order to make it prevail over all other religions to the aversion of the Polytheists.[30]

۳۳۔ هُوَ الَّذِیٓ اَرۡسَلَ رَسُوۡلَهٗ بِالۡهُدٰی وَدِیۡنِ الۡحَقِّ لِیُظۡهِرَهٗ
عَلَی الدِّیۡنِ کُلِّهٖ ۙ وَلَوۡ کَرِهَ الۡمُشۡرِکُوۡنَ ۝

30. There are two main phases or forms of the predominance of Islam over other Religions of the world. Firstly the predominance is through reasoning, argumentation and rationalism. So Islam has been predominant throughout Time and Space in this aspect. The second phase is predominance through power and government. This phase was attained and shall be attained when the Muslims were or shall be steadfast in the Principles of Islam— Eman, Taqwa and Jihad. The third kind of predominance is that every other religion of the world will be effaced from the surface of the Earth and only Islam shall prevail over the world. This third type of predominance shall be attained after the descension of the Holy Christ near before Qayamat.

34. O Believers Many of the Scholars and Dervish of the people of the Book devour the wealth of the people wrongly and bar from God's way.[31] And those people who treasure up gold and silver and donot expend it in the way of God—so give them good tidings of a painful chastisement.[32]

۳۴۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ
لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

31. The Scholars and Saints among the Jews and Christians were much demoralized. They changed the Divine Command and the prophecies for the sake of wealth. The masses had raised them to the divine status and they in turn deceived the masses to collect donations and gifts to hoard gold and silver, to maintain their position and honour and to establish their hegemony and hierarchy through ecclesiastical supremacy. In other words there was no true spirit to serve Divine Religion but only lowly desires and lusts were left to be followed. The ignorance of the masses was the greatest factor of this moral degeneration. The Religious Demagogues wanted that the masses should keep ignorant throughout their life. The Brahmans and Pandits of India played the same role. Religious education to the masses was considered an abominable crime. Religious education was thought an exclusive privilege of the few fortunate souls of noble caste. In short, the upper class of the Religious Leaders had grappled the poor masses very strongly so that their worldly benefits might not be endangered. Indulgent in lusts, infatuated with wealth, insensible to shame (before God), horrified at the sight of material loss and honour, never mindful of Divine guidance, oblivious of the Day of Judgment, never observant of justice and fairplay, excessively prone to egotism and mad with the frenzy of world; the Scholars and Saints of the Jews and Christians brought about the moral downfall of the whole society.

These facts are rehearsed unto the Muslims that the downfall of nations is brought about by the demoralization of three classes in the society : (1) The Scholars (2) The Saints (3) The Rich. The description of the first two classes is already given, the narration of the third class — The Capitalist Class — follows in the next verse. Ibnul Mubarak has rightly said : وَهل افسد الدين الا الملوك واحبار سوءٍ ورهبانا
(And who has corrupted Religion? but the evil kings and Scholars and those who adopted Ruhbaniyat i.e. seclusion from the society.)

Note : Ruhbaniyat was adopted by the christian monks of their own will. It was not written upon them by God. They renounced the world and sat in hillocks and mountains or the churches; they neither earned nor collected, neither married nor maintained relations. But human nature defeated them and in self-renunciation they began to seek the world and resorted to lusts. According to Gibbon when the earthquake destroyed the famous cities of Rome, Pompeii etc. thousands of natural children's bones were found in the debris of the churches. This historic phenomenon is enough to open the eyes of the people whether Jews or Christians or Muslims.

Similarly the evil kings and vile scholars have spoiled the societies of the human race. The Holy Quran has clearly enunciated the main cause of the downfall of nations in history. The main cause of the downfall of nations is the demoralization of the Teachers of Divine Knowledge, the Guides of spiritual life and the Magnates of national economy. The rich people spoil the Scholars and Saints for their own benefits which they earn by unlawful means or for the satisfaction of their lowly desires. The Muslims are warned to be cautious of this spectacular phenomenon so prevalent in the Jews and Christians of past and present and so detrimental to their religious and moral life. (Tr)

32. Those people who treasure up wealth, though by lawful means, but do not expend in God's way or do not fulfil their obligations as Zakat or their due rights — they will be given this punishment. By this know the end of the Scholars and Saints of the Jews and Christians who collect money by hiding the Truth or changing it, and bar the masses from God's way in the greed for establishing their hegemony. That wealth, however, is good which may not become a misfortune in the Hereafter.

35. The Day when the fire of the Hell shall be excited on that wealth and shall be branded therewith their foreheads and their sides and their backs. (It will be said) : "This is what you had treasured up for yourselves, now taste you for your treasuring up.[33]

٣٥. يَوْمَ يُحْمٰى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَ
جُنُوبُهُمْ وَ ظُهُورُهُمْ هٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ
فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ○

33. When a miserly capitalist is told to expend his wealth in God's way his forehead runs wrinkled, if pressed he turns his side, if further pressed he turns his back and moves away. This is why his wealth shall be fired in the Hell and his forehead, sides and back shall be branded thereby in the Hereafter that he may taste the punishment of his hoarding and treasuring.

36. The number of the months with God is twelve in the command of God the day that He created the Heavens and the Earth, four of them are sacred ; that is the straight religion ; so wrong not in them upon yourselves, and fight all the Polytheists in all circumstances as they fight you in all circumstances ; and know that God is with those who fear.[34]

٣٦. اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ
اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ۗ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

34. Before understanding the above two verses the reader should revise in his mind the comments of the last section in which the order of Jihad against the People of the Book was given after the orders about the Polytheists. In the beginning of this section it was said that the ways and manners of the Jews and Christians together with their basic beliefs are very close to those of the Idolaters and the Polytheists. The Idolaters believe that the angels are the daughters of God. The Jews believe in the Sonship of Uzair and the Christians say the Holy Christ is the Son of God. As a matter of fact, the faith of Sonship came into the Christians from the Polytheists. The Christians absorbed this wrong faith of Sonship because they were prone to polytheism. The Polytheists have raised their idols to the status of Divinity, the Christians have made Messiah and Holy Ghost (Ruhul Qudus) as God. In spite of their repeated claim to the Divine Book they made the pronouncements of their Ahbar and Ruhban (Scholars and Dervish) the substitute of Divine Constitution (شريعة الٰهية). They accepted the words of their Ahbar and Ruhban (in place of the original divine laws given in the Book) as the real commands of God. This way of the People of the Book is very similar to the way of the Polytheists. Their leaders also devised constitutions of their own. They had made certain things Lawful (Halal) and certain others Unlawful (Haram). Their followers obeyed their words. Sometimes the Polytheists ascribed their self-made laws to the Divine Laws and their followers obeyed them. (Ref. Sura An'am). The details of this practice are given in Surah An'am and one example is also given here. As a custom or convention the Arabs totally stopped bloodshed, fighting and killing in the four sacred months—Zee Qa'd, zeel Hijjah, Muharram and Rajab. During these months people travelled with peace for Hajj, Umrah and other commercial purposes. No one during these days even meddled with the assasin of his father. Some Scholars have written that originally these months were made sacred in the Millat of Hazrat Ibraheem (Shariah or Constitution of Abraham). When the ignorance

and barbarism of the Arabs knew no bounds during the pre-Islamic period, and the sentiments of mutual strife, retaliation and ferocity of some tribes knew no law of the Heaven or the Earth, the custom of postponement of month was innovated i.e. whenever some powerful tribe desired or intended to open war against some tribe, one of their Chiefs proclaimed (esp. at Hajj Season) that they had changed the order of months by replacing Safar for Muharram i.e. that year Muharram would not be considered sacred but Safar would be considered sacred. Next year they corrected or regulated the order of months i.e. they declared that Muharram would be sacred that year as usual. In this way they completed the number of the four sacred months but changed their order according to their desire and free will. According to the research of Ibne Kathir the custom of Nasi (postponement of month) was generally observed in Safar or Muharram and its form was that as mentioned above.

Imam Mughazi Mohammad bin Ishaq has written that the first man who started this wrong custom was Qulmus Kinani. Afterwards his children followed him. In the later period one of his descendents, whose name was Abu Thamama Junada bin Auf Kinani, would proclaim during the Hajj season whether Muharram would be counted sacred month or Safar would be counted as the sacred month that year. Thus Muharram or Safar was made either Haram or Halal according to the wishes of the powerful tribes and the people accepted it. In other words this custom of postponing month was one of the many factors which increased the Arabs in error and ignorance during the Pre-Islamic Era, because it was an open intrusion into the domain of God's system of time and administration. It means the people had given unlimited sovereignty to the mortals. Similar was the condition of the Jews and Christians that they had given the law-giving authority into the hands of the greedy and selfish Scholars and Dervish. In order to draw right parallelism between the ways of the Pagan Polytheists and the methods of the Jews and Christians the custom of Nasi (postponing of month) is described here by the Quran.

This verse 36—"The number of the months with God is twelve — — — " is indeed an introduction to the refutation of this wrong practice of Nasi. The Holy Quran declares that the number of months is not the product of man's history but it is the part of the Divine Scheme for the administration and regulation of human affairs according to Divine Law. Out of these twelve months four are sacred ones wherein committal of sins and wrongs is more serious than in other months. And this is the straight Religion of Abraham (Be peace on him).

Hazrat Shah Sahib Says : "In the Divine Constitution the year has always been of twelve months, neither less nor more. And in Abraham's Religion four months were sacred—Zi Q'ad, zeel Hijj, Muharram and Safar. In them fighting was unlawful and the Arabs kept peace during these months so that people from far and wide might perform Umrah and Hajj without fear. Now, according to a majority of Scholars, this order (prohibition of fighting during these sacred months) does not exist. From this verse it is also inferred that Jihad against the Unbelievers has always been lawful, (the Ghazwa of Tabuk took place in Rajab) but wronging one another (mutual oppression) has always been sinful and in these months more. But it is better to avoid fighting, and the Muslims should not open war, if some Unbeliever observes their sacred inviolability". (Mozihul Quran)

37. The postponing of month is an increase of the age of Kufr, fall in error thereby the Unbelievers, make lawful that month one year and keep it unlawful next year to make up the number of those months which God has put sacred, then make lawful the month which God has made unlawful. Decked out fair in their eyes their evil actions ; and God does not give the way to the Unbelieving People.[35]

۳۷- إِنَّمَا النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا
حَرَّمَ اللّٰهُ فَيُحِلُّوا مَا حَرَّمَ اللّٰهُ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَالِهِمْ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِينَ ۝ ع

35. The postponement of God's months is an evil deed, but the Unbelievers think it a virtuous action. When understanding is overturned the path of goodness is lost. Consequently the inviolability of the four sacred months was subjected to the wishes of the powerful Pagan Chiefs. The infraction of Muharram was legalized by the simple proclamation of a Pagan Chief and God's order was thus made void. In this way the Pagans had denounced or distorted what remained of the Shariah of Abraham in Arabia. Hence they resemble with the Jews and Christians, and the Jews and Christians resemble with them, because they were also accustomed to changing the Divine Commands according to their wishes. If the Centre of Islam was to be purged from the unholy existence of the Polytheists, why not the Centre of Islam should be purged from the presence of the Jews and Christians ? This is why the Holy Prophet had clearly ordered the expulsion of the Jews and Christians from the soil of Arabian Peninsula in the final days of his life. Be peace on the Holy Prophet and glory to his insight which foresaw the future treacheries of the Jews and Christians !

SECTION 6

38. O Believers! What is the matter with you? When you are said : "March in the way of God", you tend to the earth. Are you pleased with the life of this world leaving the Hereafter? Yet the availing of the worldly life is naught but very little in comparison with the Hereafter.[36]

٣٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ
سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ
الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي
الْاٰخِرَةِ اِلَّا قَلِيْلٌ ○

39. If you donot go forth He will give you a painful chastisement, and will bring in return different people other than you, and you will not injure him an aught. And God is powerful over everything.[37]

٣٩۔ اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوْهُ شَيْـًٔا ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

36. From here the Muslims are encouraged for the War of Tabuk (غزوۂ تبوك). In the above verses the justification of Jihad against the Jews and Christians was rationalized and the Muslims were persuaded to wage Jihad against them as they were ordered to fight the Polytheists in order to purify the Centre of Islam and break down the anti-Islamic forces. So the above verses serve as an introduction to the current section, and the current section is the preface of the description of the Battle of Tabuk. After the conquest of Mecca and Hunain the Holy Prophet came to know in 9 A.H. that the Christian King Ghassan was intending to attack with the help of Heraclitus of the Roman Empire. The Holy Prophet thought it proper to take them at the borders of Sham. (Sometimes offence becomes necessary for defence.) For this sake the Holy Prophet issued a general order for the Muslims to be ready for Jihad. It was a hot season, the days were suffering famine conditions, the palm-dates were ripe, shadows were pleasant and the journey was long and the fight was horrible against the joint forces of Ghassan and Heraclitus. It was not a joke to undertake such a fierce expedition. Only the sincere and devoted Muslims could dare to undertake such a hard and tough enterprize. The Hypocrites trembled at the very idea of a Journey and they began to make lame and false excuses. Some of the Muslims

were also perturbed at the hardships of such a distant journey in such a hard time. Few of them were left behind but most of them (Muslims) accompanied the Holy Prophet in that great expedition. These few, however, were deprived of the great blessing and grace of participation in this mighty Jihad and that because of laziness and retirement. The Holy Prophet started towards the borders of Sham with a huge army of thirty thousand brave and sacrificing Mujahideen (fighters) and camped at Tabuk. From there he wrote a letter to the Emperor of Rome inviting him to Islam. He was over-impressed by the Prophetic Message of Islam but his people did not support. As such he did not declare Islam. When the King Ghassan came to know about the intention of the Holy Prophet, he communicated it to the Qaiser of Rome, but he did not help. They accepted submission but did not embrace Islam. After the death of the Holy Prophet, the second Caliph Hazrat Umar, the Great, conquered the whole country of Sham (Syria and Palestine and Lebanon and Israel State). When the Holy Prophet returned from this triumphant enterprise and God filled the Great Powers with the terror of Islam, the Hypocrites were much abashed and degraded because they had cunningly said that the whole army would be doomed to utter destruction in that long, distant and arduous expedition. And some Muslims who had remained behind and could not go with the Holy Prophet out of indolence and retiring mood were also abashed. From the beginning of the present section at length the events pertaining to them are described, but the vile activities of the Hypocrites are discussed more elaborately, and the Muslims are touched now and then.

In the present verse the Muslims are very earnestly and fervidly incited to Jihad and told that forsaking Jihad for the temporary comforts and luxuries of the world is tantamount to falling from great heights to depths of humiliation. There should be no value of the wordly comforts and luxries in the eyes of a true Muslim in comparison with the Hereafter.

The Holy Prophet has said, "If in God's eye the value of the World would have been equal to the wing of a mosquito, the Kafir could not get a draught of water."

37. The Muslims are further told that God's work does not depend upon them. If they show laziness He will raise other people for the service of Islam and they will be deprived of this great service which is in reality a very great blessing and a good fortune of a Momin. If they lose this great blessing they will incur a great loss.

منت منہ کہ خدمتِ سلطاں ہمی کنی   منت ازو شناس کہ بخدمت گذاشت

(Do not oblige that you serve the King, but be obliged that the King has appointed you at his service).

40. And if you do not help him (the Messenger), yet God has helped him already when the Unbelievers had turned him out, that he was the second of the two, when the two were in the Cave, when he was saying to his companion ; 'Thou sorrow not, no doubt Allah is with us', then God sent down from Him peace on him and sent for his help armies that you did not see, and turned down the word of the Unbelievers ; and God's Word is always highest (uppermost), and God is All-Mighty, All-Wise.[38]

٤٠- إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

38. Suppose you do not help the Prophet (صلی اللہ علیہ وسلم). No matter, if you do not do it. His success and glory is not indebted to you. There has been a time when there was no one with him except a Companion of the Cave. Several Muslims had emigrated from Mecca due to ceaseless oppressions of the Infidels. Eventually the Prophet was also ordered to migrate. The Polytheists had unanimously decided that one young man should be selected from each tribe and those young men should strike simultaneous blow and kill the Prophet so that the blood-money, if to be given, might be distributed among all the assailant tribes and Bani Hashim might not be able to retaliate on all tribes together. When this unholy scheme was to be materialized in midnight, the Holy Prophet told Ali to lie down on his own bed (so that Hazrat Ali might return the trusts to their owners) and consoled him that there would be no loss to his life. Then the Prophet went out passing through the assailing crowd calling these words : شاهت الوجوه (faces distorted). He took Hazrat Abu Bakr Siddique with him and put up in the cave Thor (ثور) several miles from Mecca. It is a heavy concave rock with only one very narrow entrance that one could enter it in a prostrate position only. First Hazrat Abu Bakr got in to cleanse it and make it safe for the Holy Prophet. There were several holes in the dark cave which he shut by pieces of cloth lest some venomous insect might harm the Holy Prophet. But still one hole was left wherein he put his foot. Then he asked the Holy Prophet to come in. The Holy Prophet was resting with his head on Abu Bakr's knee that a snake bit the foot of Hazrat Abu Bakr Siddique (Be God's mercy on him). Hazrat Abu Bakr felt pain but he did not move lest the Prophet might be disturbed. When the Holy Prophet got up and knew about the accident he rubbed the saliva of his mouth on the snake-bite and by the grace of God Hazrat Abu Bakr was cured. The Meccan Infidels went out to search for the Prophet. They took Qa'ef, an expert of

foot-marks, with them in order to seize the Prophet as soon as possible and slay him. Qa'ef reached the Cave following the footmarks, but by the gracious power of the Almighty God a spider span a cobweb over the mouth of the Cave and a pigeon laid eggs on it. When the Infidels saw it they were angry at Qa'ef and said that the cobweb was older than Mohammad himself, if someone might have gone into the Cave the cobweb would have gone too. Their voice was clearly heard by the two holy souls in the Cave. Hazrat Abu Bakr was very anxious for the Holy Prophet who was dearer to him than his own life. He said to the Holy Prophet that the Unbelievers would catch them if only they saw towards their own feet. The Holy Prophet remarked : "Abu Bakr ! what do you think about those two fellows for whom the third one is Allah ?" At that time God sent down a kind of peace and sweetness into the heart of the Holy Prophet, and from his heart on the heart of Hazrat Abu Bakr Siddique. God also sent down some unseen forces to guard the two holy persons. The cobweb proved stronger than any fortified fort of the world. It is the miracle of God that the weakest house proved the strongest shelter. Thus God degraded the Infidels and lowered their word and the Divine Plan got the upperhand. The evil devices of the enemy were set at naught. Keeping three days in the Cave the Holy Prophet and his most loyal companion reached Medina safe and secure. No doubt, God is Most High and He is powerful over everytihng. All His works and schemes are full of wisdom.

Note : Some Scholars have said that the "Unseen forces" described in the present verse refer to those sent at the battles of Badr and Hunain, but the meaning described above is more relevant to the context. (God knows better).

41. March you then, light and heavy, and fight with your wealth and your persons in the way of God. It is better for you if you have understanding.[39]

42. Were there wealth nigh at hand and an easy journey they would have certainly followed thee, but the distance was too far for them. And now they will swear by God : 'Had we been able we would have certainly gone out with you', they cast their persons into misfortune, and God knows that they are liars.[40]

٤١. انفروا خفافا وثقالا وجاهدوا بأموالكم و
أنفسكم في سبيل الله ذلكم خير لكم إن كنتم
تعلمون ○

٤٢. لو كان عرضا قريبا وسفرا قاصدا لاتبعوك و
لكن بعدت عليهم الشقة وسيحلفون بالله
لو استطعنا لخرجنا معكم يهلكون أنفسهم والله
يعلم إنهم لكاذبون ○ ع ٥ ١٢

39. When there is general proclamation of Jihad no lame excuse is acceptable — so all the able-bodied persons poor and rich, young and old, horsemen and foot-men, should come out for Jihad in all circumstances, because Jihad is better for them from the viewpoint of the World and the Hereafter.

40. It is said about the Hypocrites — if the journey were easy and the booty were at hand without labour, they would soon follow, but long and strenuous journey is beyond their power. So they will make false pretensions in the name of God to get leave from the Holy Prophet for stay in Medina when the Islamic forces would be ready for march ; and also take false oaths when the Mujahideen would return in order to conceal their hypocricy, though their falsehood and hypocricy could not remain hidden from God. This hypocricy and fraudulent oaths would eventually prove destructive for their selves.

SECTION 7

43. God pardon thee ! Why thou gave them leave till it was clear to thee which of them spoke the truth, and thou would have known the liars.[41]

٤٣۔ عَفَا اللّٰهُ عَنْكَ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ
صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ○

44. They never ask thee of leave who believe in God and the Last Day that they may fight with their wealth and their persons. And God knows well who have fear.

٤٤۔ لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ
يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۗ وَاللّٰهُ عَلِيْمٌ
بِالْمُتَّقِيْنَ ○

45. Only those ask leave of thee who donot believe in Allah and the Last Day and their hearts are lying in doubt, so in their doubt are they wandering.[42]

٤٥۔ اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ○

---

41. When the Hypocrites asked leave to stay behind in Medina by means of false excuses before the Prophet, the Holy Prophet gave them leave conniving at their hypocricy and fraud and thinking that nothing except disorder would come out of their company. Here God says that if the Prophet would have not granted them leave it was better, because in this way it would have been clear that they had not actually decided to stay behind in Medina at the permission of the Prophet. They had by their own intended to stay whether they got leave or not from the Prophet. If the Prophet would have not granted them leave, their lie or truth would have been clear. So granting them leave was not a sin, but not granting them leave was better and more appropriate to the then prevailing circumstances. Because of giving up this better and more appropriate form God addressed the Prophet by the words ; عفا الله عنك (God forgive thee). These words also denote a kind of peace and esteem for the Prophet, as they were generally used in Arabic phraseology to express honour.

42. Those, who have the light of Eman and Taqwa (Faith and Piety) in their hearts, do not demand leave from Jihad so hastily. Their condition is that which is described in the last verses of this part of the Quran (Verse 92) — they begin to weep in sorrow when they do not find means for taking part in Jihad. Only shameless persons avoid Jihad, who donot believe in the promises of God and who do not believe in the Last Day and the life of the Hereafter. They are always in doubt about the prophecies of success and glory of Islam and Muslims given by God and His Messenger.

46. And if they had desired to go forth they would have made some preparations for it, but God disliked their rousing up, so made them pause and they were commanded to keep sitting with the sitters.[43]

٤٦۔ وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ
انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ○

47. Had they gone forth with you they would only have increased you in trouble and made the horses run amongst you seeking sedition; and among you are some spies for them. And God knows well the wrong-doers.[44]

٤٧۔ لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَا۟اَوْضَعُوْا
خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِيْكُمْ سَمّٰعُوْنَ لَهُمْ ؕ
وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

43. Their intention is not to come out of their houses, otherwise they would have made some preparations and would have not hastened with false pretensions. The fact is that God did not like their joining with the ranks of the Mujahideen, because they would have sought sedition if they had gone forth. In case of their lagging behind they would come to know that the Muslims did not care a straw for the Hypocrites by the grace of God. So God stopped them to join with the forces of the Muslim Mujahideen in a way that the misfortune of denunciation fell on the Hypocrites themselves. In other words they were commanded schematically to sit down with the women, children and the disabled ones.

44. If the Hypocrites had gone forth with you, they would have discouraged the Muslim Mujahideen by their low spirits and cowardice, and created dissension by wrong propaganda and false rumours, and frightened the fighters by admiring the bravery of the enemy. However, their presence among the Muslim ranks is more the cause of evil than the source of good. The sedition might be increased by their filthy participation. Due to such factors God did not show them the divine grace of joining with the Muslim forces with the Holy Prophet as their Commander. Moreover, there are some spies among you working for the enemy, likely to influence some simple Muslims by their wrong and treacherous propaganda (Ibne Kathir). From one angle the accompanying of such spies would have been useful that they could see by their own eyes the valiant performance of the Muslim Mujahideen and mention it before their masters and they would also become overawed by the courageous determination of the Muslims.

48. They have been seeking sedition already before and have been upsetting thy affairs until came up the true promise, and the Command of God prevailed, averse although they were.[45]

٤٨۔ لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى
جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ○

49. And some of them there are who say : "Give me leave and do not throw me into temptation. Beware ! They have fallen into temptation. And surely Hell is encompassing the Unbelievers.[46]

٤٩۔ وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ
سَقَطُوْا ؕ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ○

45. When the Holy Prophet came in Medina, the Jews and the Hypocrites of Medina made wrong propaganda against the Holy Prophet and made various plans to upset the progress of Islam. But when big Columns of Infidelity were razed to the ground in Badr and the victory of Islam manifested itself to the surprise of the world, Abdullah bin Ubai and his comrades said : اِنَّ هٰذَا امرٌ قد توجّہ this thing appeared to be irrepressible—so some men began to utter the Kalema of Islam out of fear, but because unbelief was hidden in the heart, they burnt in their hearts to see the astounding progress of Islam and the Muslims. So their fraudulent activities and sedition is not something new; from the very beginning they have been Hypocrites. In the Battle of Uhad they had returned with their party. But finally they have seen how Truth prevails and how falsehood fails and degrades.

46. A great hypocrite, Judda bin Qais, said to the Holy Prophet, "Please leave me here, the women of Rome are very beautiful, I will not be able to control my heart when I see them. So do not allow me to fall into temptation and leave me here. God says that by these words and by putting curtain over his false piety he fell down in error and in future he will fall down into the Hell due to his hypocricy and infidelity.

Note : Some scholars have generalized the verse for the common hypocrites and by the words لاتفتنّى they have meant : "And do not harm us in our wealth, possessions etc. by taking us in Jihad far away from our land." God answered them that sitting from Jihad is the cause of great loss in this World and the Hereafter both.

50. If good fortune befalls thee, it vexes them, but if some hardship comes to thee, they say : "We had already managed our affair before", and they turn away rejoicing.[47]

٥٠. إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ
يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ○

51. Thou say : "Naught shall befall us save what God has written for us, He is our Lord and upon God the Believers should rely."

٥١. قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

52. Thou say : "Will you await for us but one of the two good things. And we await for you that God will inflict on you chastisement from Himself or by our hands ; so wait then and we too with you are awaiting."[48]

٥٢. قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ
نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ
بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ○

47. It was the habit of the Hypocrites that they burnt in heart when they saw the victory and success of the Believers, But when some calamity befell on the Muslims — as some Muslims were killed or wounded in Jihad — they said in pride that they had already managed for their safety by their foresight, they knew the result of such unwise adventures so they did not go forth with them. However, they rejoiced in the miseries of the Muslims and boasting proudly went into their houses.

48. God says that good and evil which is ordained cannot fail and there is no way out in the world. But because the Muslims firmly believe that God is their Lord and Protector of all their internal and external affairs, so they surrender to the Divine decision and command from the very core of their heart and no hardship deviates them from the path of obedience to God. The Muslims also believe that God shall surely convert their worldly pains into comforts and happiness in the Hereafter, and He also very often rewards for the miseries in this world in the form of wealth, children and peaceful life. From this viewpoint the Unbelievers can expect one good from the two for the Muslims (suffering trials and hardships). If the Muslims are killed in the way of God they will get martyrdom and Paradise, and if they return safe and sound they will get Thawab and plunders as a rule given in the Traditions of the Holy Prophet. On the other hand, the Muslims expect one evil of the two about the Hypocrites — either direct chastisement from God at their mischief and perfidy, or punishment at the hands of the Muslims themselves in the world degrading them and divulging their hidden hypocricy. However, both should await the result of one another. It will be known who was more prudent and whose result was more akin to insight.

۵۳. قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ اِنَّكُمْ
كُنْتُمْ قَوْمًا فٰسِقِيْنَ ○

53. Say : "Expend willingly or unwillingly, it shall never be accepted from you; surely you are a disobedient people."[49]

۵۴. وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ
كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ
كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ○

54. And stopped not the acceptance of their expending but for that they misbelieved in Allah and His Messenger; and they do not come for Salat but with lowly mood and they donot expend but with a bad heart.[50]

49. Judda bin Qais, who had presented the pretence of women's temptation before the Holy Prophet, had offered financial help in Jihad. To such persons God gives answer that the wealth of a Misbeliever is not accepted whether he offers willingly or unwillingly.

50. The real cause of non-acceptance of their offerings is unbelief or misbelief. Laziness in Salat or bad heart in expendings are the sypmtoms of Kufr (unbelief or misbelief).

55. So thou wonder not at their wealth and children ; God only desires thereby to keep them in chastisement in the life of this world and their souls should depart while they are unbelievers.[51]

٥٥. فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِى الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ○

51. One could doubt that when the Unbelivers are so much cursed and rejected then why they are given so much wealth and so many children and other bounties of the world. Answer to this doubt is given in this verse that the wordly bounties which are given to the Unbelievers or Misbelievers are a misfortune for them and a source of great chastisement. As a delicious and energetic food gives energy to a healthy man and worsens a diseased person, so is the case of those bounties which are given to the Unbelievers or Misbelievers. These bounties are a poison for the Unbeliever or Misbeliever because of his malafide disposition. The Unbelievers are drowned in the greed of wealth etc. of the world. They take great pains in earning the world. So the greater the love for the worldly things, the greater is the sorrow, when they are lost. They are occupied with the wordly thoughts day in and day out. When death comes their sorrow knows no bounds at the departure of the worldly wealth etc. In brief, the Lover of the World never gets real peace and happiness. The words of European and American Capitalists are a good testimony to this fact. So far as the Believers are concerned their case is quite different. They are not laid up with the malady of the greed for the world. So the worldly wealth and children etc. do not become chatisement for them in the world. On the other hand, these bounties are turned into blessings for them and a source of religious progress and thanks to God. The Unbelievers do often become proud of the plentitude of wealth etc. and get more and more arrogant and adamant in disobedience and unbelief (Kufr) which turns a tangible cause of permanent unbelief in their life-time till the moment of death. Morever, the Hypocrites of Medina, about whom these verses were sent down, expended their wealth in Jihad etc. with a very bad heart and ostentation out of hypocricy, and some of their children had accepted Islam sincerely and fought in Jihad with the Holy Prophet. In this way too the wealth and children turned a source of nuisance for the Hypocrites.

Hazrat Shah Sahib says : "One should not wonder why God gave bounties to a non-religious man. For a non-religious man children and wealth are a misfortune, that the heart may be anxious after them and may not be released from their anxiety till death, never tending to repent or adopt virtue."

56. And they swear by God that they surely belong with you; and they are not of you, but they are afraid of you.

٥٦- ويحلفون بالله إنهم لمنكم وما هم منكم و
لكنهم قوم يفرقون ○

57. And if they could find a shelter or a cavern or a head-entrance to creep into, they would run back the same side breaking the ropes.[52]

٥٧- لو يجدون ملجأ أو مغارات أو مدخلا لولوا
إليه وهم يجمحون ○

58. And some of them are those who taunt thee in distributing the alms, so if they get of it they are glad and if they do not receive they are then angry.[53]

٥٨- ومنهم من يلمزك في الصدقات فإن أعطوا منها
رضوا وإن لم يعطوا منها إذا هم يسخطون ○

59. What a fair thing it would be if they were pleased with what God and His Messenger gave them and if they had said : "Enough is God for us ; He will give us by His grace and His Messenger, only God is our aspirarion.[54]

٥٩- ولو أنهم رضوا ما آتاهم الله ورسوله وقالوا
حسبنا الله سيؤتينا الله من فضله ورسوله إنا
إلى الله راغبون ○ ع ١٣

52. The Hypocrites donot open their infidelity lest they should be dealt with like the Unbelievers. So they swear by God that they too belong to the Muslim community whereas it is quite wrong. If they get some shelter or some cave for security or any place of peace were they cannot live but with difficulty — where they do not have fear of the Islamic State—they will denounce all claim of Islam and to Muslim Community and will run towards those places. As they have no resort, nor can defy the Islamic Power so they swear by God falsely that they belong with the Muslims.

53. Some Hypocrites and some Baddoos opened the tongue of taunt and rebuke against the Holy Prophet out of greed and selfishness when the booties were distributed, and they said that justice was not done. But they were critic only when their greed was not satisfied and they were not given share according to their wishes. But when they were given ample share according to their greed and wishes they were well-pleased and no objection against the distribution was put forward. In other words they had made wealth as the centre of their turning and the chief aim of their life. In the following verse it is told that the main object of a Momin should not be the worldly wealth.

54. The best way is that a Momin should be fully contented with what God gives through the Holy Prophet and he should only trust in God and should think that God will give more by His grace if He will. In brief true Momin should not make the worldly gains as the object of his life. He should only hanker after the nearness and good pleasure of God. He should be rest satisfied with what the internal and external wealth he gains from Allah and His Messenger.

SECTION 8

60. The Zakat is the right of the poor and the needy and the workers thereof and of those whose hearts are to be reconciled and is (meant) for the ransoming of necks and debtors and for God's way and for the traveller of the way — an ordinance this from God and God is All-Knowing, All-Wise.[55]

٦٠. إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ
عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَ
فِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ۖ فَرِيْضَةً مِّنَ اللّٰهِ ۗ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

55. Because the Holy Prophet was taunted and blamed touching the distribution of alms, hence it is noted that the method of distribution and classification of Zakat is prescribed by God and He has handed over the list of classification of expenditure etc. to the Holy Prophet. The Holy Prophet distributes them accorningly and will do it in future. He cannot obey the wishes of any one in the world. The Holy Prophet has said :—

"God has not left the distribution (classification) of Zakat to the pleasure of a Prophet or non-Prophet, but has Himself appointed the classifications of expenditure," and they are eight :

1. The Poor : Who have nothing or very little,
2. The Needy : Who do not have according to the needs,
3. The Workers : Who are appointed by the Islamic State to collect Zakat and perform other functions related thereto.
4. Reconciliation of hearts of those who are inclined to Islam or are weak in Islam etc. According to many scholars this item of expenditure has become obsolete after the Holy Prophet.
5. Ransoming of necks — the emancipation of slaves or captives by paying off the ransom money,
6. The Debtors : Those Persons who are submerged in debts by accident or have to pay some security money are included in this classification,
7. God's Way : Jihad, Tabligh, Religious Education etc.,
8. The Wayfarers : Some travellers get in misery during their journey and they need some financial help though they possess enough wealth at their home.

Note : According to the Hanafi'ites it is obligatory to give the right of ownership to the receiver and poverty is the basic condition.

61. And some of them hurt the Prophet and say that this man is an ear only. Thou say : "An ear for your good, he believes in God and believes the Believers and he is a mercy for the Believers among you. And those who hurt the Messenger of Allah, for them is a painful chastisement.[56]

٦١- ومنهم الذين يؤذون النبي ويقولون هو
اذن قل اذن خير لكم يؤمن بالله ويؤمن للمؤمنين
ورحمة للذين امنوا منكم والذين يؤذون
رسول الله لهم عذاب اليم ○

62. They swear by God before you in order to please you, and it is imperatively necessary to please Allah and His Messenger if they have Eman.[57]

٦٢- يحلفون بالله لكم ليرضوكم والله ورسوله
احق ان يرضوه ان كانوا مؤمنين ○

56. The Hpyocrites sat together and said bad words about Islam and the Prophet of Islam. When they were told that those bad words would reach the Holy Prophet, they said, "No matter, they will put all sorts of false explanations before him and he will at once believe us because he is but ear i.e. he believes quickly whatever is said to him. It is not a difficult job to make him believe all sorts of talks." But they were in delusion. The Holy Prophet knew their falsehood but did not seize them out of his lofty morality and magnanimity. But they mistook his wide morality and thought that the Prophet did not understand. God says that if the Prophet is an ear it is better for them, because if they are seized at their falsehood they will speak further falsehood and then shall be liable to punishment very soon or all of a sudden, while this most lenient attitude of the Prophet may lead them to guidance. The silence of the Prophet at your falsehood is not because he believes you, because his belief is in Allah and the talks of the Believers. Of course, his silence and connivance is a mercy for those of you who claim to Islam and Eman, that they are not degraded at the moment. As for the mischiefs of the Hypocrites they are not hidden from God. They should await a mighty punishment for their calumnies and traducings which they spell for the Prophet, the Islamic Laws and the Muslims.

57. "Sometimes the Holy Prophet caught their treachery, they swore before the Muslims that they had no bad intention, in order to please them and draw them towards their side ; they knew not that treachery and fraud do not do before God and His Messenger." (Mozihul Quran)

If they are true in their claim to Eman they should leave others and be anxious to please God and the Messenger.

63. **Have they not known that whosoever opposes God and His Messenger, for him is the fire of the Hell, therein to dwell for ever? That is the mighty degradation.[58]**

۶۳۔ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ
جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ○

64. **The Hypocrites do fear this thing that a Sura should come down to the Muslims that may tell them what is in their hearts. Thou say: "Do mock on, God will surely open the thing you have fear whereof."[59]**

۶۴۔ يَحْذَرُ الْمُنَافِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم
بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ
مَّا تَحْذَرُونَ ○

---

58. The degradation of the Hereafter is worse than the degradation of this world to avoid whereof they have adopted hypocricy.

59. The Hypocrites traduced Islam and the Prophet of Islam in their meetings. They hooted the Muslims and mocked at the important matters of Religion, but when they thought that those things might reach the Prophet, they said, "No matter, he is only ear, when we will place our explanations he will but believe them." But because very often their hypocricy and perfidy was made out by the Divine Revelation, they were also afraid lest their secret talks and hidden intentions might be divulged by the revelation of some Sura in the Holy Quran. The fact is that the heart of the Hypocrites was never one-sided because of their cowardice and weakness. Their hearts were always uneasy. Sometimes they felt somewhat easy to see the broad connivance and gentle nature of the Prophet, but at once trembled at the thunder of the Quran. So it is said: "Go and mock on and say 'the Prophet is only ear,' and deceive yourselves by these feign words, but God will assuredly open that thing you are afraid of, and will definitely ruin your fraud and treachery."

65. And if thou question them, then they will say : "We only talked and amused." Thou say : "What were they mocking God and His Commands and His Messenger ?"[60]

٦٥۔ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ
قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ○

66. Do not make excuses, you turned Kafir after the expression of Eman. If We forgive some of you, We will of course chastise others because they were sinners.[61]

٦٦۔ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ نَعْفُ عَنْ
طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ○ ع ۸ ۱۴

60. While going to Tabuk some of the Hypocrites said out of mockery : "Just see this man (Muhammad — be peace on him) ! He is dreaming about the palaces of Sham and the cities of Rome coming into possession by the forces of these Musalmans. He has mistaken the fight with the Romans as if it was a war among the Arabian tribes. We believe we will be all captives of the Romans tied with ropes. How can these timid, false and coward fellows with bulging bellies (i.e. Sahaba — God is pleased with them) can fight with the regular armies of the Romans ?" In brief they said all sorts of rubbish during this most expeditious journey to Tabuk. When the Holy Prophet was informed of these fowl and insulting remarks aiming at the demoralization of the Mujahideen, he questioned them about those remarks. They said, "This is not our real conviction, we simply gossipped and played so that the journey might become easy and light." At this deceptive answer of the Hypocrites God said, "What, is it time to amuse and gossip when going on such a great expedition ? Even oral mockery with God and His Messenger and His Commands (without mis-believing in heart) is a mighty heresy.

61. It is no use to make false excuses and absurd pretensions. Those who are to be punished for hypocricy and mockery shall be definitely punished. Of course, those who refrain from hypocricy and mockery even now and repent with the sincerity of heart — they will get pardon from God and God shall forgive their past crimes.

SECTION 9

٦٧ المنفقون والمنفقت بعضهم من بعض يأمرون
بالمنكر وينهون عن المعروف ويقبضون أيديهم نسوا
الله فنسيهم إن المنفقين هم الفسقون ○

67. Hypocrite-men and Hypocrite-women, the way of all is one and the same—teach bad thing and dismiss good thing and do close their fist. They forgot Allah, so He forgot them. Verily the Hypocrites they are the disobedient.[62]

٦٨ وعد الله المنفقين والمنفقت والكفار نار
جهنم خلدين فيها هي حسبهم ولعنهم الله
ولهم عذاب مقيم ○

68. God has promised the Hypocrite-men and Hypocrite-women and the Unbelievers the fire of the Hell, they shall be dwelling therein, and it is all for them,[63] and God has cursed them, and for them is chastisement lasting permanently.[64]

---

62. The greatest disobedient are these Hypocrites having a bad interior, whose men and women, despite the oral expression of their Islam, are busy day in and day out to make the people become averse to virtue and pleased with vice by dint of their manifold frauds and deceptions. They keep their fist closed at occasions of expenditure. In short they want to recite the Kalema of Islam outwardly, never doing good to anyone by their tongue or by their wealth. When they forsook God in this manner, God also left them in their hypocricy and unbelief which led them to the chastisement of the Hell.

63. The Hell is all for them, because the chastisement of the Hell is enough for them and beyond this punishment no other punishment is rquired.

64. It means the effects of curse shall be always reaching them in this world too ; or it is an emphasis on the previous clause. (God knows better.)

69. As those people before you; they were more than you in power and had more wealth and children, then they availed themselves of their share, and you availed yourselves of your share as those before you availed themselves of their share, and you also follow their way. Those men — blotted are their deeds in the World and in the Hereafter and they are those who fell in loss.[65]

٦٩۔ كَالَّذِينَ مِن قَبْلِكُمْ كَانُوٓا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ
أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم
بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ
وَخُضْتُمْ كَالَّذِي خَاضُوٓا ۚ أُولَٰٓئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰٓئِكَ هُمُ الْخَاسِرُونَ ۝

70. Has there not come to them the news of those people who were before them — the People of Nooh and of Ad and Thamood and the People of Abraham and the men of Madyan and of those dwellings which were overturned. Their Messengers came to them with clear orders; so God was not such as to wrong them but they themselves wronged their own souls.[66]

٧٠۔ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَ
ثَمُودَ ۙ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ
أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا أَنفُسَهُمْ يَظْلِمُونَ ۝

65. You are also following the same way which the past people adopted. They availed themselves of their share in the worldly bounties but did not pay heed to the Hereafter. Similarly you are enjoying your worldly share without any thought of the next world. But the past people who were more powerful and abundant in wealth and children could not save themselves from the Divine Chastisement, then how can you save yourselves from Divine Retaliation? As their deeds were destroyed and they could not achieve any blessing of God in the two worlds, except some material benefits of this temporary world (which was also a kind of chastisement as given above) similar can be your fate.

66. The people of Hazrat Nooh (be peace on him) were destroyed by the well-known flood, the Ad were destroyed by a strong wind-storm, the Thamood were destroyed by a shrill sound. God supported Hazrat Ibraheem in a strange way and his people got ashamed to see that miraculous support from God and were highly insulted in their own eyes. Moreover, their King Namrud met a wretched death. The people of Madyan were destroyed by a shrill cry and earthquake etc. The dwellings of the people of Hazrat Lut (be peace on him) were subverted and the rains of stones fell on them. (See Sura Aaraf).

The stories of all these peoples (except the people of Abraham) are given in Sura Aaraf. These people were destroyed because they had committed crimes. God does not do injustice to the people. On the contrary the people themselves do injustice to their own souls by doing sins and adopting unbelief. The crimes definitely lead to destruction and draw the divine chastisement.

71. **Men of Eman and Women of Eman are the helpers of one another, they teach good thing and forbid bad thing and keep Salat and give Zakat and obey the order of God and His Messenger. These are those people upon whom God shall mercy. No doubt, God is All-Powerful, All-Wise.**[67]

٧١. وَالْمُؤْمِنُونَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَيُطِيعُونَ اللّٰهَ وَرَسُولَهُ ۚ
أُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ۗ إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

67. Formerly the vices of the Hypocrites were described. Here the qualities of the Believers are enumerated to show comparison. The Hypocrites teach vice, on the contrary the Believers teach virtue. The Hypocrites try to make the people averse to Eman and good deeds by presenting a horrible picture of Eman and Islam. They teach bad things to the people by means of ugly devices and by enumerating material benefits of bad deeds and anti-Islamic ideology. They boast that they are the benefactors of the poor and needy people, but their hands are closed for them, and they do not expend their wealth for the benefit of the poor people. The hand of a Momin is always open for the poor and needy and for the expenditure in God's way. They are purified from the love of wealth. The Hypocrite lives for wealth. The Hypocrites have forgotten Allah, while the Believers perform prayers punctually, five times under obligation and more for the good pleasure of God. They obey the laws of God and follow His Messenger in all walks of life. This is why the Hypocrites earned the curse and wrath of God and the Believers are hopeful of God's mercy. The greatest mercy of God is God's Good Pleasure, which is greater than all the bounties and blessings of this world and the other world put together. The Paradise is desired because it is the place of Divine good-pleasure.

٧٢ وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِىْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِىْ
جَنّٰتِ عَدْنٍ ؕ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ
الْفَوْزُ الْعَظِيْمُ ۝

72. God has promised the Men of Eman and the Women of Eman gardens, that streams flow beneath them, therein to dwell for ever, and goodly houses in the Gardens of Eden, and the good pleasure of God is the supreme. This is indeed the great success.[68]

68. God will bestow all kinds of material and spiritual bounties and enjoyments. But the greatest bounty shall be the everlasting good pleasure of the Real Beloved (God). It is given in Tradition that God will call the people of the Paradise and they will respond " لبیک " (we are present) and He will ask them : هل رضیتم — "Are you pleased now"? They will answer: "Lord! What may be the cause of our not being pleased when You have given us the highest reward" ? God will further ask : هل اعطیکم افضل من ذلک " Do you want to take something better than that given upto this time" ? The People of the Paradise will enquire: "O Lord! What is that which is better than that given so far" ? At that time God will say :

"I send down my permanent good pleasure on you whereafter there shall be no anger and displeasure in eternity." May God bestow on us and all the Believers this mighty and manifest blessing and honour !

احل علیکم رضوانی فلا اسخط علیکم بعده ابداً

SECTION 10

73. **O Prophet ! Fight with the Unbelievers and Hypocrites and be thou harsh with them. And their abode is Hell. And it is a bad abode.**[69]

٧٣. يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ
عَلَيْهِمْ وَمَاْوٰىهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيْرُ ۝

69. Jihad (جہاد) means to struggle utmost in removing an undesirable thing. This struggle is done sometimes with weapon, sometimes with tongue, somtimes with pen, sometimes with other methods. According to the general opinion of the Ummat, Jihad with sword is not prescribed against the Hypocrites who express Islam by tongue but they are not Muslim by heart, nor it happened during the days of the Prophet. This is why the word of جہاد (Jihad) is used in the general sense here in the verse — Jihad by sword, by tongue, by pen as the circumstances allow. According to some Scholars if the hypocricy of the Hypocrites becomes public clearly, Jihad by sword can also be done against them. However, in this verse somewhat harsh attitude is recommended to be adopted against the Hypocrites particularly because the War of Tabuk had clearly opened the hypocricy of the Hypocrites. The Holy Prophet was by nature very merciful as decribed by the Holy Quran at various places, so he was also very lenient about the Hypocrites because outwardly they also showed themselves as Muslims and claimed to belong with them. When they assumed open infidelity, shamelessness and animosity at the time of Tabuk expedition, order was sent to the Holy Prophet to become somewhat harsh in their case. These haughty souls could not be impressed by good morality and lenient behaviour. They required some harshness for correction.

74. They swear by God that they have not said. And undoubtedly they have said the word of infidelity and they became Rejectors after becoming Muslims,[70] and had intended for a thing which they did not attain to,[71] and it was but the return of that God had made them rich and His Messenger by His grace ; so if they repent it is better for them, and if they do not turn then God shall chastise them a painful chastisement in the World and Hereafter ; and none is their supporter and helper on the face of the Earth.[72]

٧٤. يَحْلِفُونَ بِاللّٰهِ مَا قَالُوْا ؕ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَ
كَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا
نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ
فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ
اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى
الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

70. The Hypocrites backbited the Holy Prophet and disgraced Islam in their private talks. (See sura Munafiqun.) When someone communicated their ill talks to the Holy Prophet they would never accept, and swore that they had not ever used bad language against the holy person of the Prophet and against Islam. They said that the reporters were liars. But God confirmed the Muslim reporters and declared that the Hypocrites spoke ill of the Prophet and Islam, and as such committed infidelity because those unholy words of the Hypocrites were Kufr. The crime was more serious because they claimed that they were Muslims and recognized Islam as their Religion before the Holy Prophet and the Muslims. Those words could only be uttered by the Unbelievers.

71. When the Holy Prophet returned from the successful expedition of Tabuk he was passing through a mountainous way away from the Muslim Lashkar. About twelve Hypocrites tried to attack the Holy Prophet in the darkness of night and push him down the mountain. Hazart Huzaifa and Hazrat Ammar were with the Holy Prophet. They had surrounded Hazrat Ammar, but Hazrat Huzaifa proved indomitable. He stroke at the mouths of their camels and compelled them to flee. Hazart Huzaifa and Hazrat Ammar could not recognize them because their faces were shrouded. Afterwards the Holy Prophet told Hazrat Huzaifa and Hazrat Ammar their names and addresses one by one but forbade to divulge their names. The words: وهموا بما لم ينالوا alludes to this event that the unholy design or purpose they had intended could not be fulfilled or achieved by the grace of God. Some Scholars have written that once some strife had broken in the Muslim Army and the Hypocrites tried to create dissension among Muhajir and Ansar but failed. The Holy Prophet reached there and set the affairs right and the Satan ran away. The details shall be given in Sura Munafiqun (In Sha'Allah).

72. The prayer of the Holy Prophet enriched them and released them of debts and they also got share in the spoils of war. Moreover, production increased by the blessing of the Holy Prophet. But they gave a very bad recompense for all these benefactions. They resorted to backbiting, plotting treacherous activities and perfidious dealings. God still may forgive them if they banish their hypocritical tendencies to perfidious and treacherous activities ; and it is far better if they return to sincere Islam, otherwise He will inflict on them such a harsh chastisement that no one on Earth can save them from it.

According to some Traditions a man, Julas by name, repented from the sincere heart and became true Muslim (when he heard these verses) and spent the rest of his life in the service of Islam.

75. And some of them are those who had declared their covenant with God : "If He gives us of His bounty, we will certainly give alms and be of the virtuous ones."

٧٥۔ وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ
لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ○

76. Nevertheless, when He gave them of His bounty they turned miserly with it and turned away getting aside.[73]

٧٦۔ فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّ
هُمْ مُّعْرِضُوْنَ ○

---

73. A person, Tha'leba bin Hatib Ansari, requested the Holy Prophet to pray for him that he might become a rich man. The Holy Prophet said : "Tha'leba ! The small thing for which you may thank God is better than that plentitude whose rights you may not be able to observe." He repeated his same request. The Holy Prophet observed, "O Tha'leba ! Do you not like to follow my footsteps ?" The Holy Prophet refused but he pressed over and over again. He promised that if God gave him wealth he would observe the rights fully well. At last, the Holy Prophet prayed. His goats so much multiplied that he required a quarter outside Medina in a village, and was so much laid up with them that by and by the Juma and daily congregational prayers were left. After some days the collectors of Zakat reached him. To them he said, "Zakat seems to be the sister of Jizziyah." Presenting some excuses he flatly refused to give the Zakat. The Holy Prophet said three times : ويح ثعلبه which means Tha'leba entered into a sorrowful state and these verses were sent down.

When some of his relatives communicated the Prophetic words to him he came with the Zakat with a heavy heart. But the Holy Prophet said, "God has forbidden me to take your Zakat." Hearing this he made a great hue and cry because the non-acceptance from the side of the Supreme Man was a great shame for him. He threw dust at his head for fear of bad name, but hypocricy was hidden in the heart. After the Holy Prophet he brought the Zakat to the first Caliph — Hazrat Abu Bakr Siddiq — (God is pleased with him) who refused to take it. Afterwards he brought Zakat to Hazrat Umar and then to Hazrat Usman, but both of them refused to take it. Everyone said, "We cannot accept what the Holy Prophet had refused to accept." At last, in this very state of hypocricy he died during the period of Hazrat Usman.

77. So He put the impression thereof hypocricy—in their hearts until the day they will meet Him, for that they broke the promise which they had made with God and for that they told a lie.[74]

٧٧ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ○

78. Have they not known that Allah knows their secret and their counsel and that God knows well all hidden things.[75]

٧٨ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ○

74. The Hypocrites broke their promise with God and they were badly habituated to lying, hence they received a very serious punishment in consequence to these major crimes — (i) breach of promise (ii) Continuous lies. The effect of these two major crimes was that hypocricy was firmly deep-rooted in their hearts till the Day of Resurrection. And it is the Sunnat of God (way of God, habit of God, Divine Law) that when a man himself adopts good or bad habit and becomes habituated to it, that habit becomes a permanent feature of his character due to continuous criminal performance. The permanent or stable acquirement of bad habit is sometime termed as the Sealing of Heart (ختم وطبع).

75. Whatever promises they do, or talks they make, or wealth they offer per force, God knows well their intentions and is fully aware of those counsels which they make among their concomitants. He knows with what heart and intention the promise of : لنصدقن ولنكونن من الصلحين was made and why the Zakat was being offered in utter distraction before the Holy Prophet.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
الصَّدَقٰتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ سَخِرَ اللّٰهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

79. Those people who taunt at those Muslims who give freewill offerings with wide-open heart and at those who have nothing but of their labour, then mock at them ; God has mocked them, and for them is a painful chastisement.[76]

76. Once the Holy Prophet persuaded the Muslims to make freewill offerings. Hazrat Abdur Rahman bin Auf offered four thousand dinars or dirhims. Hazrat A'asim bin Udi offered one hundred wasaq of dates costing about four thousand dirhims. The Hypocrites said that they had offered such huge offerings for show-off and for earning name. A poor Sahabi Abu Uqail Habhab offered one Sa'a (about four seers) dates of his sweaty wealth of the day's earnings. The Hypocrites also passed taunting remarks against him that the gentleman wanted to enter into martyrs by dint of mere finger-cuts, what will be the call of so small dates for him ? In short, no one was safe from their ugly tongue — rich or poor. Some they mocked at and others they taunted at. So God says that they (Hypocrite-mockers) were mocked by God at their mockery or in return to their derision. Outwardly they were left indulging in mockery but inwardly the roots of virtue were being dried up from within and a painful chastisement was being prepared for them.

80. Thou beg pardon for them or thou ask not pardon for them. If thou ask pardon for them seventy times God will not forgive them even then. That is because they denied Allah and His Messenger. And God does not give the way to the disobedient people.[77]

٨٠. اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ۭ اِنْ تَسْتَغْفِرْ لَهُمْ
سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ۭ ذٰلِكَ بِاَنَّهُمْ
كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الْفٰسِقِيْنَ ۝ ع

77. The Holy Prophet is informed clearly that God will never forgive those wretched Unbelievers and Disobedient people whether he asked pardon or not for them any times. It happened so that the Chief Hypocrite, Abdullah bin Ubai, died in Medina. The Holy Prophet gave his own shirt for his coffin and dropped his mouth -saliva into his mouth, prayed the Salat of Janaza and asked pardon for him. The wellknown Sahabi, Hazrat Umar, came in the way and said, "O Messenger of Allah ! This is that evil one who did such and such evil things at such and such occasions, and always kept the upholder of hypocricy. Has God not said: استغفر لہم اولا تستغفر لہم ان تستغفر لہم سبعین مرۃ فلن یغفر اللہ لہم (Verse 80) ? The Holy Prophet said, "Umar ! I am not forbidden to ask pardon, but left free either to beg pardon or not. It is the pleasure of God that He may not forgive them." It was possible that his asking pardon for them might not be useful for them, but it might be useful for others. The people might be affected by his human love and come to embrace Islam seeing that human sympathy and morality. And it is what actually happened. In a Tradition of Sahih Bukhari the Holy Prophet is quoted to have said that if he knew that he would be forgiven by his asking pardon more than seventy times, he would have done so even more than seventy times. This saying of the Holy Prophet indicates that he was also considering his asking pardon useless for the Chief of the Hypocrites, Abdullah bin Ubai, as Hazrat Umar was thinking. The only difference is that the climax of Hazrat Umar was ruled by the sentiment of grave enmity for the sake of God, while the Holy Prophet was looking further at the Prophetic benefaction and the general benefit apart from the dead soul. However, the final order was sent that the Salat of Janaza should not be performed at the Hypocrites, nor the Muslims should take part in their funerals etc., because this action of the Muslims might encourage the Hypocrites and break the hearts of the Muslims. After that the Holy Prophet never said prayers at the Hypocrites.

SECTION 11

81. Rejoiced those who were left behind in tarrying behind cutting from the Messenger of Allah and were troubled to fight with their wealth and selves in the way of God and said, "March not in the heat." Thou say : "The fire of Hell is intensely hot," if they had understanding.[78]

٨١- فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا
اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ
قَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ۗ
لَوْ كَانُوْا يَفْقَهُوْنَ ○

82. So let them laugh a little and weep very much — the recompense of what they were earning.[79]

٨٢- فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا
يَكْسِبُوْنَ ○

---

78. The Hypocrites made all possible lame excuses for not going forth with the Tabuk Expedition. Sometimes they said to their comrades or to the Muslims, "Do not march forth in such a hot season for the journey to Tabuk, otherwise you will be destroyed by the scorching heat of the sun." But they did not understand that the fire of the Hell was hotter and more severe which would be their fate if they disobeyed the Holy Prophet who had ordered for the Tabuk Expedition. The fact is that they did not want to take part in Jihad with their wealth and their persons and wanted to tarry behind by all means. Their interior was so wretched that they rejoiced in vice and shunned virtue and mocked at the good-doers and hooted them. What benefit could reach such a wretched people by the Istighfar of the Prophet ? From here the difference between a Sinner and a Misbeliever is understood. Which is that sin that may not be forgiven by the Istighfar of the Prophet ? But to a Misbeliever the Istighfar of the Prophet is of no use, though he may ask forgiveness for them seventy times. (See verse 64 Sura Nisa : ولو انهم اذ ظلموا)

Note : According to a Tradition the fire of the Hell is sixtynine times hotter than the fire of the world.

79. Let the Hypocrites laugh and rejoice in their treacherous activities for some days. After all they will have to weep for ever in punishment of their evil deeds.

83. So if God return thee to a party of them and they ask thee of leave to go forth, thou say : "You will never go forth with me, never, and will not fight any enemy from my side. You were pleased to tarry the first time; so now tarry with those who stayed behind."80

84. And observe not prayer at anyone of them who expires and never stand at his grave. They denied God and His Messenger and they died disobedient.81

٨٣- فَإِن رَّجَعَكَ اللّٰهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَّلَن تُقَاتِلُوا
مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ
فَاقْعُدُوا مَعَ الْخَالِفِينَ ○

٨٤- وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَّلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ
إِنَّهُمْ كَفَرُوا بِاللّٰهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ○

80. The Holy Prophet was in Tabuk and the Hypocrites were in Medina. It was possible that some of the Hypocrites would have died before his return. So it is said that if the Holy Prophet come again to a party of the Hypocrites and they ask permission for some other Ghazwa (battle), flat answer to their request should be given to them,- "We have seen your courage and bravery and the interior of your hearts has revealed itself first time. You can neither go forth with us, nor can battle with the enemies of Islam and show bravery against them, so there is no need now to take trouble. You should rather keep sitting in your houses with the women, old men, disabled persons and children. The first thing you have chosen for yourselves first time; it is feasible that you should die on that thing also, so that you may taste a severe punishment very well i.e. you had stayed in your houses when you were called to go forth for Jihad, so you should also die in your houses and wait for the horrible chastisement of Hell.

81. This verse was sent down after the story of Abdullah bin Ubai as stated before. After this verse the Janaza Prayer of the Hypocrites was totally forbidden. It is also forbidden to beg pardon for them or join their burial ceremony or pray for them in any form as Quran Khwani (Recitation of the Quran) that is customary in Muslim Society today. Hazrat Umar Farooq (رضی اللہ عنہ) did not say the Janaza Prayer at such deceased men where Hazrat Huzaifa was absent because the Holy Prophet had informed him of many Hypocrites' names. This is why Hazrat Huzaifa is known as the secret-knower of the Holy Prophet.

85. And wonder not at their wealth and children. God desireth so, that He may put them in chastisement for those things in the world and that their souls may depart while they are disbelievers.[82]

٨٥. وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللّٰهُ أَنْ
يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ○

86. And when some Surah is sent down that, "Believe in Allah and fight siding with His Messenger," those having power ask thee for leave and say, " Leave us to keep with the sitters."

٨٦. وَإِذَآ أُنْزِلَتْ سُوْرَةٌ أَنْ اٰمِنُوْا بِاللّٰهِ وَجَاهِدُوْا مَعَ
رَسُوْلِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوْا ذَرْنَا
نَكُنْ مَّعَ الْقٰعِدِيْنَ ○

87. They are pleased to tarry with the tarrying women, and seal is put on their hearts, so they do not understand.[83]

٨٧. رَضُوْا بِأَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ وَطُبِعَ عَلٰى
قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ○

---

82. See note of verse 55 above.

83. When it is bidden in some of the Suras of the Holy Quran that they should believe fully and sincerely and should be firm in their belief — the effect whereof is fighting in the way of God with the side of the Messenger of God — these Hypocrites hesitate and even those who are affluent among them present lame and false excuses and ask leave of the Prophet saying : "Sir, leave us here in Medina." It means these Hypocrites are extremely shameless and coward and as soon as they hear about Jihad they want to thrust into their homes with the women inmates of the houses. Of course, when the danger of war is over and peace time comes they are most forward in using their tongues like scissors.

فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُوْنَ إِلَيْكَ تَدُوْرُ أَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ج
فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِأَلْسِنَةٍ حِدَادٍ (احزاب، آیت ۱۹)

It means that the Hypocrites have become so blind that they cannot observe most obvious vices and have become so shameless that they rejoice in their cowardice and shamelessness. This condition of the heart is the result of falsehood, hypocricy, sitting back from Jihad, and disobedience to the Messenger of God (Be peace on him). Consequently God has set a seal on their hearts when these internal diseases reached their climax, and now all chances of turning back to guidance are lost. (God forbid)

88. But the Messenger and those who have believed with him have fought with their wealth and their persons, and for them are virtues and they are those reaching the goal.

89. God has prepared for them gardens that streams flow beneath them, to dwell therein, that is indeed the mighty success.[84]

۸۸۔ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ ۭ وَاُولٰۗىِٕكَ لَهُمُ الْخَيْرٰتُ ۡ وَاُولٰۗىِٕكَ هُمُ
الْمُفْلِحُوْنَ ۝
۸۹۔ اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
ع خٰلِدِيْنَ فِيْهَا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

84. On the contrary the sincere Muslims are the loyal servants of God, who neither hesitate to offer their wealth nor their lives in the way of God. Whatever danger there be, they are ever ready to offer sacrifice for Islam and the Prophet of Islam. No doubt, such men are really deserving real success and prosperity.

SECTION 12

90. And came the Pretenders from the desert Arabs that leave might be granted to them and tarried behind those who had spoken lie to God and to His Messenger. There shall now befall the Unbelievers of them a painfull chastisement.[85]

۹۰۔ وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ○

85. As there were both Hypocrites and sincere Muslims in the population of Medina, similarly there were different people among the rural population. Here two kinds of them are described. The sincere villagers are mentioned at the end of this section in verse 99. The two parties which are mentioned here are (1) The Pretenders (2) The Sitters. The commentators, however, are of different opinion about the Pretenders, whether they are the false Hypocrites who made lame excuses for non-participation in Jihad, or they are the true Muslims who were sincere in their Islam but had some excuse for not going forth in Jihad. If the Pretenders here are the false Hypocrites, then they would be two groups (1) The Pretenders who asked the Holy Prophet of leave (despite their hypocricy only for show-off and ostentation) making all sorts of false pretensions. The second group would be consisting of (2) The Sitters who made a lie in their claim to Islam and they did not even care about the external morality ; and as soon as they heard about Jihad they sat down in their houses and did not come out to present their shameless excuses. At this calculation the clause سیصیب الذین کفروا منهم (There shall now befall the Unbelievers of them a painful chastisement) shall be applied to both parties (1) The Pretenders and (2) The Sitters, meaning thereby that those who will remain on hypocricy and unbelief till death shall be given painful chastisement, but those who by fortune resort to repentence will not come under this warning.

If the Pretenders are true Muslims and they were really helpless, then the Sitters will be the Hypocrites and the warning of painful chastisement shall be applied to them only. The mention of the first group (i.e. The Pretenders) shall be then by way of granting the excuse.

91. There is no sin on the weak, nor on the sick nor on those who have nothing to expend, when they are clear of heart with God and His Messenger ; there is no blame against the good-doers ; and God is Forgiving, Kind,[86]

92. And neither on those that when they came to thee that thou wouldst mount them, thou said : "I have nothing to mount you on ;" they turned away and tears flowed from their eyes in grief that they found nothing to expend.[87]

٩١۔ لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا
يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ ؕ مَا
عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۙ

٩٢۔ وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ
مَآ اَحْمِلُكُمْ عَلَيْهِ ۠ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ
الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ؕ

86. After the false Pretenders the true Pretenders are mentioned. The substance is that sometimes the excuse is inherent in the man who is seeking excuse as the weakness of old age which cannot leave the old man, and sometimes the excuse is based on temporary phenomenon as sickness etc. or poverty that the expenses of the journey cannot be afforded, because the expedition of Tabuk was a distant journey so the excuse of not having travelling means was also considered quite reasonable as follows. So those people who are really helpless but they are true in their hearts e.g. if they could not go forth themselves they should also not discourage others but should do their utmost in helping the Mujahideen and be ready to prove their loyalty and sincerity—such people have no blame or sin if they do not go forth in Jihad. If some mistake is committed by such true servants out of human weakness, it is very likely expected from God's mercy and pardon that He shall forgive such men.

87. Glory to God ! the company of the Holy Prophet had created such an intense love in the Followers that there is no example of it in the history of world communities. Just see those followers who were capable to perform services, they offered their wealth and their selves for the service of Islam and were always forward at the time of highest sacrifice. But those who were not capable to join with the active devotees were in their place grieved at their incapacity to join the forces and were intensely sorrowful as to why they were not able to offer their life in God's Way. It is given in a true Tradition that the Holy Prophet addressed the Mujahideen while going to Tabuk and said : "You have left such a people behind you who are your partners in the Thawab at every step of yours. That people is with you when you put a step in the Way of God, or you cross a jungle, or you walk on a narrow track (in this expedition). These are those men whom reasonable drawbacks checked them from accompanying you." According to the great Imam Hasan the Holy Prophet read out the current verse after this address : ولا على الذين اذا ما اتوك لتحملهم قلت لا اجد (الخ)

94. They will bring excuses before you when you return towards them. Thou say : "Make not excuses, we will never believe you, God has told us of your conditions. And God will now see your work and His Messenger, then you will be returned to the Knower of the Unseen and the Seen, then He will tell you what you were doing.[89]

٩٤۔ يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَّا تَعْتَذِرُوا
الجزء ١١ لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَ
الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

88. It means that real defaulters are those who have got sufficient means and good capacity but still they forsake Jihad and want to sit with the tarrying women wearing bangles out of utter shamelessness. The continuous committing of sin makes a man blind of heart that he cannot differentiate between good and bad, between vice and virtue, between knowledge and ignorance. When a man becomes so mad after ceaseless crimes that in place of getting sorry at his absurdities he rejoices in his heinous activities then understand that his heart is sealed by the Divine Providence. (God forbid)

89. God says that the Hypocrites have had made excuses and pretensions before starting for Tabuk and they will also make the same type of pretensions when you return to Medina from Tabuk in order to satisfy you. They will swear by God and say due to such and such unavoidable circumstances they could not accompany you. But God says to the Holy Prophet to denounce their false claims and excuses and say to them that there was no use to talk much because God has informed them of their hypocricy and falsehood. After the Divine information there was no question to believe them. Further on they will be seen how far they were true in their claims and excuses. God knows the Seen and the Unseen alike and nothing can be hidden from Him. He knows the hidden intentions of every soul on Earth. Everyone has to go before Him one day and He will show each and every action of the actor while computing their records and give recompense accordingly.

95. Now they will swear by Allah before you when you return towards them so that you may excuse them. So you excuse them. Verily they are unholy, and their abode is Hell, the recompense for their deeds.[90]

٩٥- سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا
عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوٰىهُمْ جَهَنَّمُ
جَزَآءً بِمَا كَانُوا يَكْسِبُونَ ○

96. They will swear by Allah before you so that you may be pleased with them, so if you are pleased with them, God does not get pleased with the disobedient people.[91]

٩٦- يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ
فَإِنَّ اللَّهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِينَ ○

---

90. The lame excuses and pretensions of the Hypocrites were meant to satisfy the Muslims and appease them so that they might be secure from the wrath of the Prophet and the matters might remain complicated as before and the Muslims might not meddle with them. So God also advises the Muslims to adopt a bypassing attitude and keep away from them as they were irredeemable and their souls were extremely unholy and wretched. They were filthy and defiled and as such it was better to leave them to God Who has prepared Hell for the crowd of such unholy and abominable souls of the Earth.

91. The big effort of the Hypocrites is to please the Muslims by deceit and deception and by lies and false-hood. Suppose if the people are pleased with these Hypocrites by their flattery and gilded talks, then what benefit they can receive when God is not pleased with them ? No treachery and cleverness can do before God. There is an implied sense in this verse that a Believer cannot be pleased with a people whom God is not pleased with. Therefore they should banish the frenzy of pleasing the Prophet and his Companions from their mind. If they are dealt with connivance it does not mean that the Muslims are pleased and satisfied with the Hypocrites.

Hazrat Shah Sahib says : "A man whose condition shows that he is hypocrite, connivance is allowed in his case but friendship, love and union with him is not allowed."

٩٧. اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ
مَآ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

97. The Arabs of the desert are very stern in unbelief and in hypocricy and are more likely not to learn those laws which God has sent down on His Messenger. And God is All-knowing, All-Wise.[92]

92. After the description of the Hypocrites and the sincere Muslims of Medina the desert Arabs are described that there are also different types of men among them — Hypocrites, Unbelievers and sincere Muslims. Generally the rural people are harsh and hardy in temperament due to their environmental conditions as given in the Tradition : (He who lives in a village becomes rude and stiff) and being away from the meetings of knowledge and wisdom absorb very little the light of knowledge and insight and the impression of culture and civilization, therefore their unbelief and their hypocricy is more stubborn than that of the urban population. They do not find such occasions as to know and learn in the company of learned scholars and pious personalities those laws and rules of culture and civilization which God has sent down on His Messenger. Knowledge and divine recognition is that thing which makes the heart soft for the absorption of culture and civility. Those who are drowned in ignorance their hearts must be hard and stubborn, and they go on marching on the way of hypocricy and unbelief blindly like the beasts and brutes, when once they adopt it.. The hard-heartedness of the desert Arabs is described in several Traditions. In one Tradition it is said that once a desert Arab said to the Holy Prophet, "You people kiss your children ; by God I have never kissed my children." The Holy Prophet said, "What can I do if God has taken out His mercy from thy heart ?" In brief, the rural population of Arabia was rather dry in their internal capaities. God deals with His creatures according to their inherent capacities by His comprehensive knowledge and wisdom. And God's knowledge is encircling the creatures of the whole Universe.

Hazrat Shah Sahib says : "In the nature of the desert people disobedience, selfishness and ignorance is very hard, so God is All-Wise, He does not take hard jobs from them and also gives not high degrees to them." (Mozihul Quran)

98. And there are some of the desert Arabs who count their expending as fine and wait for you the turns of time. Let the evil turn come upon them. And God is Hearing, Knowing.[93]

٩٨. وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ
بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

99. And some of the desert Arabs are those who believe in Allah and the Last Day and count their expending as getting near to God and getting the prayers of the Messenger. Hear, it is a nearness for them. God will admit them into His mercy, No doubt, God is Forgiving, Kind.[94]

٩٩. وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنفِقُ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ
لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝

93. Among the desert Arabs there are also such hypocritic souls who do not expend in the way of God but with heavy aversion as if they are paying off some fine or penalty. They are still awaiting that the Muslims should be entangled in some disasters by the misfortunes of Time so that they might enjoy and make merriment. But they know not that the misfortune was coming upon their own selves. Islam shall become dominant and triumphant, but these Hypocrites shall be badly humiliated and disgraced. God hears all and hears the prayers of the Muslims and the words of the Misbelievers and knows who deserves grace and honour and who deserves disgrace and humiliation.

94. This verse shows the wonderful effect of the Holy Quran and the miraculous effect of the education of the Holy Prophet that among those stubborn, hard hearted and merciless souls, incapable to absorb the divine methods and laws because of utter ignorance and blind hypocricy and unbelief, some pious personalities were produced by the most impressive method of education and purification of the Holy Prophet, who were highly sincere in Islam, believing correctly in God and the Last Day and expending in the way of God, not for show-off or with heavy heart, but with this spirit that their expending was a source of getting nearness of God and obtaining the prayers of the Holy Prophet. God gives them good tidings that they are right in their expectations and hopes — they will surely get what they have intended (Nearness to God) and God will surely place them in His mercy. As for the prayers of the Holy Prophet is concerned, they hear it by their own ears and see it by their own eyes that whenever someone comes to the Holy Prophet to present some offering, the Holy Prophet prays for him, the effect whereof is the said mercy and nearness which is promised by God for them.

SECTION 13

100. And those who are former—the first of the Emigrants and the Helpers—and those who followed them with virtue, God is pleased with them and they are pleased with Him and He has prepared for them gardens that streams flow beneath them to dwell therein for ever and for ever. This is indeed the mighty success.[95]

١٠٠. وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَ
الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِىَ اللّٰهُ عَنْهُمْ وَرَضُوْا
عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِىْ تَحْتَهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

95. After a description of the Arab Believers of the desert it was suitable to state some description of the vanguards and torch-bearers of Islam—the Muhajirs and Ansars who stood first and foremost in the acceptance and service of Islam. The Muhajirs left their homes and achieved pre-eminence in Hijrat (migration) and the Ansars stood first in helping and supporting the Emigrants and the Prophet of Islam. In brief those who raced for the acceptance of Truth and the service of Islam to their level best, and then those who followed those vanguards of Islam with virtue and good intention—all of them achieved the good pleasure of God and the real success according to their degrees. As they bowed down their necks before the Divine Commands and the Divine Will with an open heart and with the inner pleasure, God also conferred upon them the certificate of His good pleasure and unlimited rewards and favours.

Note : The Commentators are variant in the meaning and assertion of : السّٰبِقُوْنَ الْاَوَّلُوْنَ Some say they are those Muhajirs and Ansars who embraced Islam before Hijrat. Some say they are those who said their prayers towards both Qiblahs —the Ka'aba and the Baitul Muqaddas. According to some Commentators they are those who entered into Islam till the event of Badr. Some say all those men who embraced Islam till Hudaibeya are Sabiqoonal-Awwaloon. According to some others all the Muhajirs and Ansars are Sabiqoonal-Awwaloon with reference to the surrounding Muslims in space and the coming generations in time. And there is no contradiction in these assertions because first and foremost are relative in sense. One party may be first with reference to their following party and it may be second with reference to their forerunners. However, the success and good pleasure of God will be different in degrees and in proportion to the degrees of first and foremost standards.

101. And some of the desert Arabs around you are Hypocrites; and some of the people of Medina are refractory in hypocricy, thou knows them not, We are aware of them.[96] We shall chastise them two times, then they shall be returned to the mighty chastisement.[97]

١٠١ وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنٰفِقُوْنَ ۚ وَمِنْ أَهْلِ الْمَدِيْنَةِ ۚ مَرَدُوْا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلٰى عَذَابٍ عَظِيْمٍ

96. In this verse the people of Medina and its surroundings are mentioned. Some of the people of Medina and its surroundings have become habituated to hypocricy and they are stubborn in it. But their hypocricy is so deep and hidden that even the profound insight and wisdom of the Holy Prophet could not discern it, and although those Hypocrites were so near to the Muslims but the Holy Prophet could not know them definitely by mere signs and marks. They are in the knowledge of God only in their exact position. As the common hypocrites were recognised by their faces, tone of speaking and other signs the hypocricy of these Hypocrites was so deep and hidden that it could not be known by such external signs. The Holy Quran says:

وَلَوْ نَشَاءُ لَأَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ

97. The great chastisment is that of the Hell as given in Sura Nisa, Section 21: إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ (The Hypocrites shall dwell in the lowest compartment of the Hell.) Before it they will have to suffer at least two chastisements—one is the chastisement of the grave and the second chastisement will reach them in this worldly life sure and certain. For example, according to Hazrat Ibne Abbas the Holy Prophet standing on the pulpit on Friday called the names of about thirty six Hypocrites and said أُخْرُجْ فَإِنَّكَ مُنَافِقٌ (Get out of the Mosque as thou art Hypocrite.) This insult was a kind of chastisement. Or as it is mentioned above that God has made their wealth and children a chastisement in the world, or some of them died of hunger and starvation or in some other heavenly and earthy disasters in a wretched condition, or their feeling enraged and gnawing at the astounding progress of Islam was also a chastisement for them. Hence all these chastisements may be categorized under two heads (a) Chastisement before death (b) Chastisement after death. The word "two" may also be taken in a generalized sense as God says in Sura Mulk: اِرْجِعِ الْبَصَرَ كَرَّتَيْنِ "Then turn your eyes two times" which means over and over again. It means they shall be chastised now and then in this world and afterwards they shall be returned to the mighty chastisement of the Hereafter.

102. And there are some people who admitted their sins, they mixed their one good deed with the other bad one. It is very near that God may forgive them. No doubt, God is Forgiving, Kind.

۱۰۲. وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا
صَالِحًا وَّاٰخَرَ سَيِّئًا ۭ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ۭ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

103. Take from their wealth Sadaqah that thou may purify them and make them blessed thereby and pray for them. No doubt, thy prayer for them is peacefullness, and God is All-Hearing, All-Knowing.[98]

۱۰۳. خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ ۭ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ۭ وَاللّٰهُ
سَمِيْعٌ عَلِيْمٌ ۝

98. Sadaqah here includes Zakat and freewill offerings both. According to several Traditions this verse was sent down about those men who had brought free-will offerings, after their repentence was granted, so that their repentence might be perfected by means of free-will offerings. The commentators, however, have taken the general sense of Sadaqah which includes the Obligatory Zakat and the free-will offerings both.

By the sin is forgiven—the answerability for that sin remains no more. But a kind of spiritual constipation and darkness etc. still remains, which is the natural effect of sin. That spiritual turbidity gradually withers away especially by Sadaqah and performing virtuous actions. Thus we can say that Sadaqah cleanses the bad effects of sins and purifies the giver. Moreover, Sadaqah increases the wealth of the giver. A great benefit of Sadaqah was that the Holy Prophet prayed for the givers, which was a great consolation and a source of comfort and peacefulness for the givers. Nevertheless, the prayer of the Holy Prophet scattered blessings even among the posterity of the giver. Even today it is constitutional that the Imam or Ruler should pray for the betterment of the man who offers Sadaqah before him. But according to most of the Commentators the Imam/Ruler should not use the word صلوٰة (Salat) which was the special right of the Holy Prophet. He should simply say Dua for him.

104 Have they not known that God is He who accepts repentance from His servants and takes the Sadaqat and that God is He who is the Acceptor of repentance, All-Kind.[99]

١٠٤. أَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ
وَيَأْخُذُ الصَّدَقٰتِ وَاَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ○

105. And say, " Do work, then God will see in future your work, and His Messenger and the Muslims. And you will be soon returned to Him who is aware of all hidden and open things, then He will tell you what you did."[100]

١٠٥. وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ وَ
الْمُؤْمِنُوْنَ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ
الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

---

99. Acceptance of repentance and Sadaqah is in the power of God only, because He alone knows who gave Sadaqah and repented with the sincerity of heart and was cautious of the conditions of their acceptance. It is mentioned before that some of the men were those who were wrathed and whose Zakat was rejected, and offerings of the Hypocrites were declared impious, and asking pardon for them was forbidden; even Janaza prayer on the Hypocrites was disallowed. In short, the people who claim to Islam are instructed to be sincere in giving alms, Zakat and free-will offerings because the real dealing is with God who is All-Knowing and who is the Acceptor of repentence with mercy and compassion. The repentence of those mentioned here was granted and the Holy Prophet was ordered to accept their offerings (Sadaqat) and also to pray for them.

100. The repentance no doubt, removed the past sins and failings, but later on it will be seen how far you present a practical proof of your truthfulness and perseverance. If some mistake is committed in the present Jihad of Tabuk, there shall be other battles in future and you will be put to test, in the presence of the Prophet or the Caliphs after him, and your performance shall be seen. Finally, before God all your deeds shall be put forth and He will judge them and pay full recompence for your deeds because He is alone aware of the open and hidden things, of the external deeds and internal intentions. He will deal with everyone according to his real state of external and internal affairs.

Hazrat Shah Sahib says, "Those who embraced Islam till the Battle of Badr are Formers and others are their followers."

"Those Hypocrites shall receive trouble after trouble in this World too, then will be caught in the Hereafter. Those Hypocrites—some became blind, some suffered from leprosy and some succumbed to septic diseases." (Mozihul Quran)

106. **And there are some others that their case is deffered to the order of God, whether He may chastise them or forgive them. And God is All-knowing, All-Wise.**[101]

۱۰۶- وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

101. The tarriers from the Tabuk Expedition included both treacherous hypocrites and indolent or careless believers. The hypocrites tarried because of hypocricy and deep-rooted doubt in their hearts. But the believers stayed behind out of indolence and comfortable indulgences. These tarriers were two kinds: (i) Those who tied themselves with the columns when they heard that the Muslim Mujahideen were approaching Medina with the Holy Prophet, and they were in majority. Their mention is made in the above verses. (ii) Three of these tarriers were those who neither got them tied with the columns nor made any kind of excuse for their non -participation in the Tabuk Expedition. They plainly accepted their blunder and put their case before the Holy Prophet truthfully and without any reservation. The present verse is connected with these three men. This verse openly declared that their case was in suspension. Wait for God's commandment—He may punish them, He may forgive them according to His unlimited knowledge and wisdom. The Holy Prophet ordered that all Muslims should disassociate with those three men till the revelation of the Divine Decision. For fifty days their case was held up, then they were forgiven. The details of their story are given at the end of the next section.

107. And those who have built a Mosque on adversity and on disblief and to sow dissension among the Muslims and as a place of ambush for the one who has been fighting God and His Messenger afore-time. And they will swear by God that 'we had desired not but good', and God is a witness that they are liars.[102]

١٠٧. وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيقًا
بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَ
رَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ○

---

102. Formerly such people were mentioned who had commited an outwardly evil action that they tarried behind from Jihad but were forgiven because of good Faith and acknowledgement of their mistake. Here such men are described who had outwardly done a virtuous deed that they built a Mosque but it became a misfortune because of misbelief. The story of this good deed with bad faith is that when the Holy Prophet came from Mecca he first decended in the colony of Bani Umar bin Auf outside Medina. After a few days he entered into the city of Medina and built the Masjid-al-Nabvi. In the colony where he performed prayers aforetime the people built a Mosque known as Masjid-al-Quba. The Holy Prophet went there on Saturday generally and said prayers of two Raka'at and highly spoke about its excellence. The Hypocrites built another Mosque in adversity to the formers in order to divert the simple Muslims from the Masjid-al-Quba. This Evil House is known by the name of Zirar Mosque built by the enemies of Islam not far away from the Quba Mosque with an idea of creating mischief and dividing the Muslims, not for the worship of God but for seditious and subversive activities against Islam, the Prophet of Islam and the Muslim Community.

In reality, the chief protagonist of this evil scheme was a man, Abu A'mir Rahib Khazraji. Before Hijrat he had become a Christian Monk, hence was called Rahib by the people of Medina and its suburbs, who had been entrapped by his ostentatious piety and renunciation. But when the sun of guidance rose in Medina by the advent of the Holy Prophet such self made guides began to appear in their true colour. Who could recognize the dead candles before the light of the Sun? Abu A'mir became extremely jealous of the Holy Prophet, who invited him to Islam and said, "I have brought the right creed of Hazrat Ibrahim." Abu A'mir said, "I am already on the creed of Ibrahim, but you have added new things to that creed by yourself against it." The Holy Prophet forcefully refuted. At last the following words came out of his mouth :

"May God put him, who is false of us, to a wretched death of poverty and loneliness, away from his native land." The Holy Prophet said, "Amen" — May God do it.

After the Battle of Badr when Islam was firmly deep-rooted and the enemies of Islam became jealous of its dazzling rise Abu A'mir could no longer tolerate the further progress of Islam. So he fled to Mecca in order to bring the Meccans against the Holy Prophet and when the Meccans came in Uhad he personally joined with them. Before the war he addressed the Ansars, once his great admirers, and tried to win them. The duffer could not understand that his old magic could not do before the Prophetic feats. At length, the Ansars who called him Rahib (Monk) before, said, "O miscreant, the enemy of God, May God never cool thy eyes ! Shall we support thee against the Messenger of God ?" Hearing the disappointing answer from the Ansars he somewhat came to his senses and said in utter frenzy, "O Mohammad ! In future whoever will stand against thee, I shall support him against thee." Subsequently he fought from the side of the Unbelievers in every battle against the Muslims till the Hunain Battle. In the Uhad Battle it was he who had dug out blind pits between the two armies and the Holy Prophet was wounded and the teeth broken by those pits and he had fallen down in one of them. After Hunain, when Abu Amir understood that no Arabian power could then succeed in crushing Islam, he fled to Sham and wrote to the Hypocrites of Medina that he would bring a great army of the Roman King against the Prophet which would in no time destroy the Muslims and all their ambitions of aggrandizement, so they should build a house in the name of Mosque in order to devise all sorts of plans against Islam under the garb of congregational prayers. Moreover, that Mosque would also serve as a good station for his own stay, whenever necessary, and also a good address for his correspondence.

These were those evil designs for which the Masjid-al-Zirar was built, but before the Holy Prophet they pretended to be sincere servants of Islam. They said that their intention was not bad. The blind, disabled and old men could not reach the Quba Mosque particularly in rains or winters etc. so they had built the Mosque for the facilities of the Muslims. In the presence of that Mosque the Muslims would also not find any occasion to complain of the narrow quarter of the Quba Mosque. They entreated the Holy Prophet to say prayer in that Mosque for blessing and progress at least one time if not frequently. It was because to betray the simple Muslims who would consider it a great blessing to offer prayer there. The Holy Prophet was preparing for Tabuk at that moment, so he said if God will it would be done after returning from Tabuk. When the Holy Prophet was back near Medina, Hazrat Jibraeel came down with these verses which divulged the surreptitious designs of the Hypocrites of Medina. The Holy Prorhet ordered Malik bin Khasham and Ma'an bin Udi to raze that building, which was named Mosque out of mischief and deception, to the ground. They at once obeyed and burnt down that fictitious and fraudulent Mosque. Thus the evil designs of Abu A'mir and the Hypocrites were torn away and Abu Amir, according to his own prayer and the amen of the Holy Prophet, met a wretched and lonely death at Qunsirin in Sham. So the roots of the unjust and wrong-doers were cut down and all praises are unto God, the Lord-Cherisher of the Universe :

فَقُطِعَ دَابِرُ الَّذِيْنَ ظَلَمُوْا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

In the present verse the allusion of the words : مَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ is towards this miscreant fellow — Abu A'mir Fasiq.

108 Thou stand not in it ever. Of course the Mosque that was founded on piety from the very first day is worthy that thou stand in it.

Therein are such men who love to keep holy (purified). And God loves those who want to keep pure and holy.[103]

١٠٨ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ○

---

103. In that Mosque, whose foundation lies on mere adversity, misbelief, hypocricy, enmity against Islam and jealousy against the Prophet and clear opposition to God, you should never stand for prayer. That Mosque is worthy of your prayer which is founded on piety from the very first day (either Masjid-al-Nabavi or Masjid-al-Quba). The people of that Mosque try to purify themselves from sins, from internal and external defilement. And this is why God loves them.

Once the Holy Prophet asked the People of Quba what special arrangement they did for their cleansing that God praised their purity. They said that first they cleansed by earth and then by water. When they were so much particular about external purity how much they would have been anxious about their internal purification !

109. Well, He who founded his house on the fear of God and on His good pleasure — whether he better, or he who founded his building on the brink of a crumbling bank then it tumbled with him in the fire of the Hell. And God does not guide the people of the wrong-doers (unjust people).[104]

۱۰۹۔ اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ
رِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا
جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِىْ نَارِ جَهَنَّمَ ؕ وَاللّٰهُ لَا
يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

110. And there shall always remain from that building they had made, doubt in their hearts but when their hearts break down to pieces. And God is All-Knowing, All-Wise.[105]

۱۱۰۔ لَا يَزَالُ بُنْيَانُهُمُ الَّذِىْ بَنَوْا رِيْبَةً فِىْ قُلُوْبِهِمْ اِلَّاۤ
اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ ع

104. The work, whose basis is piety, belief, sincerity and the good pleasure of God, is very strong and stable. On the contrary the work based on doubt, hypocricy, fraud and deception is always weak, unstable and bad in its result and is like a weak building standing on a crumbling bank of a pit which falls down by a simple movement of the earth or an ordinary stroke of water or wind, and finally goes down into the fire of the Hell with its dwellers. Such Hypocrites donot succeed though they may do some good work (as the building of a holy house) in the outward sense, because their hypocricy and fraud internally spoils their work and they do not receive any divine help or guidance from above.

105. The doubt here means hypocricy. The effect of that evil work resulted in the deep-rooted hypocricy in the hearts of the workers, always tormenting their hearts just as a thorn prickles the heart and the man is always mentally and spiritually restless due to the intermittent pain from within. This doubt or thorn is seated so deep into the hearts that it is not possible to root it out till the hearts are torn to pieces (either by a piercing divine light or by ceaseless strokes of Zikrullah, Remembrance of God). Even death can not root out their hypocricy because in the Hereafter that hypocricy will be destructive for them and bring them to the lowest department of the Hell. And God is All-Knowing and All-Wise and He knows well how the hypocricy of the Hypocrites can be rooted out.

SECTION 14

111. God has bought from the Muslims their selves and their wealth at this price that for them is Paradise; they fight in the way of God then kill and are killed : promise exactly resolved upon Him in the Taurah, the Gospel and the Quran. And who is more fulfilling of word than God, so do rejoice in the bargain you have done with Him. And this is the mighty success.[106]

١١١۔ إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ
بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ
وَيُقْتَلُوْنَ ۫ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ
وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا
بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ؕ وَذٰلِكَ هُوَ الْفَوْزُ
الْعَظِيْمُ ۝

106. What a better trade and mightier success might be than that God became the buyer of our ordinary persons and transient wealth? The wealth and selves of ours, as a matter of fact, are His creations and a little relation with them has made them our wealth and our persons. Despite this fact, God has fixed the price of our selves and wealth and that is Paradise, the highest place of virtue and honour and the means to reach the Purchaser Himself. It is the kindness of God and a great honour given to man. The Holy Prophet has said, "There will be such bounties in the Paradise that no eye, ear or heart have ever perceived them." So it is the most excellent reward of God for things which are not our real possessions but they really belong to God. Moreover, those things are not let out of our possession at the moment of bargain instantaneously, but He only demands their sacrifice when needed. This is why it is said that they kill and are killed in His way— they present their wealth and their persons in His way, then they kill or are killed. In both cases the bargain is done and the price promised became their fortune. One might doubt that though the transaction is really mighty but the price is not given at once. So it is said that there is no fear of loss of the price because God has written a very good and reliable document in the most famous Heavenly Books—the Taurat, the Gospel and the Quran—to that effect, and there is no fear of its violation; because there is none in the Universe more truthful than God and there is none so powerful as to prvent Him from keeping His promise. So His credit bargain would be far stronger and truer than the cash transanction of others. Then what a better occasion for the Believers would be to rejoice and feel proud in their fortune than that God, the Most Honoured and Glorious, Himself becomes the purchaser and with such a glorious style. Abdullah bin Rawaha has rightly said that this is such a glorious bargain whereafter there is no question of loss whatsoever. May God admit us into the party of such Believers!

112. They are the repenters, the worshippers, the thankers, the abstainers,[107] the bowers, the sajda-performers, the bidders of good and the forbidders of vice,[108] the safeguarders of God's bounds; and give good tidings to the Believers.[109]

١١٢- اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ
السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ
وَالْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ○

107. اَلسَّآئِحُوْنَ means those who keep away from the worldly indulgences, tastes and wishes of Nafs (self). According to some writers it means the keepers of fast because they climb the spiritual heights by asbtaining from drinking, eating and other tastes and desires. Some say that it is for the Muhajireen who gave up their possessions and native associations and left for the Dar-ul-Islam. Some have given the allusion to the Mujahideen who gave up their life for God. According to some writers they are students of Islamic Sciences who sacrifice all associations and comforts for the sake of seeking knowledge.

Hazrat Shah Sahib says, "Perhaps Assa'i-hoon (اَلسَّآئِحُوْنَ) means those who do not engage their hearts in the World."

108. It means that first they correct themselves and then correct others. In other words their main business is the worship of God and the service to humanity.

109. It means one should not cross the bounds of virtue and vice which God has set for mankind. In other words one should not take any step against Shariah and without Shariah. All these qualities are of those Believers who have sold their wealth and persons to God.

113. It is not for the Prophet and the Muslims to desire for pardon for the Polytheists, even though they be near kinsmen when it has become clear to them that they are the people of the Hell.[110]

١١٣. مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۝

---

110. When the Believers are sold to God with their wealth and persons, it is imperative to keep exclusively aloof for Him alone. They should not keep associations of love and kindness with those about whom it is known that they are the enemies of God and the inhabitants of the Hell, even though these enemies of God be their mother, father, uncle and near kinsmen. How can the enemy of God be their friend ? So about whom it is known with certainty—either through revelation or through knowledge, of his dying on manifest and public disbelief and polytheism—it is forbidden to ask pardon for him, whoever he may be. Some Muslims had desired to ask pardon for their relatives who died on Kufr. By this verse they were forbidden to ask pardon for the Disbelievers and Polytheists. As for the parents of the Holy Prophet one should keep silent and should not open his tongue and leave the matter to God, and should not even ponder over this delicate matter lest the Satan should misguide just during pondering over it.

114. And the asking of pardon of Abraham for his father was but for the promise that he had made promise to him; and when it became clear to him that he was an enemy of God he turned quit of him. No doubt, Abraham was of a very soft heart, clement.[111]

۱۱۴- وَمَا كَانَ اسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَنْ
مَّوْعِدَةٍ وَّعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ
لِّلّٰهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرٰهِيمَ لَأَوَّاهٌ حَلِيمٌ ۝

115. And God is not such as to lead a people astray when He has brought them to guidance untill He makes clear to them as to what they should abstain from. No doubt, God is Aware of every thing.[112]

۱۱۵- وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدٰهُمْ حَتّٰى يُبَيِّنَ
لَهُمْ مَّا يَتَّقُونَ إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

---

111. In Sura Maryam it is given that when the father of Abraham denied to accept the Truth put forward by Hazrat Ibrahim and threatened to stone him to death, he said to his father with respect : سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا
"Good bye! I shall ask my Lord for thy pardon. He is kind to me no doubt." According to this promise he went on asking pardon for his father, but stopped when God revealed to him that he was enemy of God. Some of the Followers read about the Istighfar of Hazrat Ibrahim in the Holy Quran, so they also desired to ask pardon for their forefathers, kinsmen etc. So God clarified the position and asking pardon (Istighfar) for a Kafir is totally prohibited for ever. According to a Tradition, the father of Abraham will be transformed into a pig and thrown into the Hell and the people shall not be able to recognize him. This will be done to save Abraham from dishonour in the Hereafter.

112. God does not lead anyone astray before revealing the Truth and completing the Argument through the Prophet. What is Error? Error is that one may not obey the Order of God sent though the Prophet. So those who asked pardon for their disblieving or polytheistic relatives before prohibition will not be taken to task, but they should not do so after getting information, because then it will be an error.

116. To God alone belongs the Kingdom of the Heavens and the Earth. He brings to life and makes to die. And for you there is none beside God as your supporter or helper.[113]

١١٦۔ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ يُحْيِ وَيُمِيتُ وَمَا
لَكُمْ مِّنْ دُوْنِ اللَّهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

117. Allah became kind to the Prophet and the Muhajireen and Ansars who remained with the Prophet in the hour of difficulty after that it was well-nigh that the hearts of some of them might turn, then He turned kind towards them. No doubt, He is Kind to them, Merciful.[114]

١١٧۔ لَقَدْ تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْأَنْصَارِ
الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ
يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهٗ بِهِمْ
رَءُوْفٌ رَّحِيْمٌ ○

113. When the whole Kingdom is His, so His command alone should prevail. Whatever orders He promulgates through His Prophet by His comprehensive knowledge and perfect power, the servants of God should obey without fear and hesitation. They should not allow any personal consideration or threat or external allurement to hinder obedience to Divine Law, because beyond God there is no true helper and supporter.

114. "The Hour of Difficulty" here denotes the difficult period of Tabuk Expedition. There were many types of difficulties suffered by the Mujahideen—scorching heat, long tiresome journey, the time of ripe harvest of dates, the fighting against a mighty power of that time away from the native land, extreme poverty conditions. One date was divided between two soldiers daily and afterwards only one date could be provided for ten soldiers who sucked it one by one and drank water. When water was not available, water was extracted from the offals of camels to quench the thirst. This was the unparalleled devotion and sacrifice of the Followers of the Holy Prophet that enabled a small number to dominate over the world. In such hard times there is no wonder if some sincere souls might have stumbled, but God by His grace and mercy at once came to their succour and strenghtened their hearts. No doubt, God is very merciful and kind to the Holy Prophet and through the Holy Prophet to the Believers. God has been very kind to the Believers throughout by virtue of the blessed Prophet—God gave them the wealth of Eman, the blessing of spiritual ascendency, the light of heavenly knowledge, the grace of following the footsteps of the Holy Prophet, the grace of Jihad, the resolute determination of undertaking great works and performing them with courge and fortitude, the profound knowledge and deep insight, piety, selflessness, devotion, sincerity, will and a wonderful power of action.

118. And (He turned) to those three ones who kept behind, untill when the Earth on them became narrow for all its breadth and their souls became strait for them and they understood that there is no shelter from God but in Him, then He turned to them so that they might return. No doubt, Allah alone is Kind, Merciful.[115]

١١٨- وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا حَتّٰٓى اِذَا ضَاقَتْ
عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَ
ظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوْبُوْا اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝

115. These three men who kept behind and did not accompany the Mujahideen proceeding in Jihad for Tabuk were Ka'ab bin Malik, Hilal bin Umayya and Murara binal Rabe'a(کعب بن مالک ہلال بن امیّہ و مرارہ بن الربیع). They were not Hypocrites but sincere Muslims. They tarried behind out of laziness and bodily comfort. This is why they made no lame excuses when the Holy Prophet returned from Tabuk, nor tied them with the columns as some of the Followers had done. They confessed their mistake and related the real facts in public. Those who had tied themselves with the columns were forgiven, but these three cases were let into suspension for trial. No doubt, it was a hard trial which took fifty days for their pardon. After all they were forgiven after fifty days as related by Ka'ab bin Malik in Bukhari. Some of the important extracts of his speech are as follows:

Ka'ab bin Malik says, "The Expedition of Tabuk was very hard and arduous, so the Holy Prophet gave a general order for preparations. While the people were busy in making their possible preparations, I was not a bit anxious because I thought I would join with them whenever I liked as I had ample provision and I required no preparations to be made beforehand. I had got two transports instead of one and by the grace of God had goods needed at such occasion. I kept in this whim and the Holy Prophet ordered thirty thousand Mujahideen to march. Even at this time I thought it was no matter if the Holy Prophet had started, I would overtake them at the next station. Conseqently much time passed in deferring my start till tomorrow. At Tabuk the Holy Prophet said: 'What has gone with Ka'ab bin Malik?' One of the people of Bani Salma remarked: 'O Prophet! His luxury and pride did not let him out,' Hazrat Muaz bin Jabal said: 'You uttered a bad word. By God we have seen nothing but virtue in him.' The Holy Prophet kept silent at this conversation."

Ka'ab says that the greatest desert for him was that in Medina no one except the Hypocrites or the disabled Muslims was seen. Ka'ab says, "I began to think about different excuses by which I would save myself in the eyes of the Muslims and the Holy Prophet. But when I came to know that the Holy Prophet returned safe and sound all the false ideas disappeared. I made up my mind to say nothing but truth before the Holy Prophet, because nothing but truth could deliver him in the court of the Holy Prophet. The Holy Prophet was sitting in the Mosque and the followers were present in great number. The Hypocrites were coming with false excuses and were getting external salvation. I came before the Holy Prophet and saw a loathsome and angry smile at his face in response to my Salam. The Holy Prophet asked the reason of my absence. I answered : "O Messenger of God! Had I been before any other man of the world, I would have saved myself by my fast and steady tongue making all sorts of false excuses. But I am standing before the person of such a great man that if I please him for the time being by false statement, God will inform him of the real fact shortly after and make him angry with me. On the other hand, though I will have to suffer your anger when I speak the truth, but I hope a better result from God in expressing true facts, and my final salvation lies in speaking the truth, and in that case only I will be able to save myself from the wrath of God and the Messenger. O Messenger of God! The real fact is that I have no excuse to present for my absence. I was never so much affluent as I was at that time when your person had departed for Tabuk. [illegible] as provided with all possible means and goods for journey abundantly. I am a criminal indeed, and wait for any decision you take against me." The Holy Prophet said, "This man spoke the truth. Well, go and wait for the Divine Decision." Ka'ab continues, "I rose and got to know that the cases of Hilal bin Umayya and Murara binal Rabe'a are just the same as his case. The Holy Prophet ordered that

no one shall talk with us. All should keep away (from us). As a result no Muslim talked with us, nor responded to our Salam. Both of them (Hilal and Murara) sat inside their home, they wept day in and day out in their solitary corner, but I was somewhat bold and went to the Mosque to perform congregational prayers. I saluted the Holy Prophet and saw if his Holy lips moved in response, but to my despair the Holy Prophet turned his face from me. Even kith and kins became strangers. Meantime a man gave me a letter from the Christian king, Ghassan, which contained sympathy for me and an invitation for me to his country where I would be cordially wel'comed. I said this letter was a great ordeal too for me. At last, I burnt that letter in fire. After forty days I received a new order from the Holy Prophet that I should also keep away from my woman. So I told my wife to go to her father's home and stay there till the divine decision for me comes down. The greatest trouble was that if I died in that very state, the Holy Prophet would not pray at my Janaza, and in case the Holy Prophet passes away the Muslims will deal with me in this very manner and no one will come near my dead body. In short, fifty days passed in this state that the Earth became strait for me despite its lenght and breadth. Indeed my life was narrowed and death was more pleasant than life that all of a sudden a voice came from the Mount Sila'(جبلِ سلع) : "O Ka'ab bin Malik! Be merry! Good tidings!" I at once fell down in Sajda. I came to know that in the final hours of night the Holy Prophet was informed that our repentance was granted. The Holy Prophet informed the Followers after morning prayer. A rider ran towards me to inform, but another man shouted from the top of the mount to expedite the good tidings and his voice reached me sooner than the message of the rider. I took off my clothes and gave them to the caller. Then I went to the Holy Prophet and received heartiest congratulations from the teeming numbers. From the Muhajirs Hazrat Talha stood and shook hand with me. The face of Holy Prophet was shining with the brightness of moon. Holy Prophet said, "God has granted thy repentance." I said,"The supplement of this repentance is that I offer all my wealth and property in God's way." The Holy Prophet said, "Not all, somewhat should be kept for yourself." So I kept the Khaiber property and the rest I gave as freewill offering. Since I got deliverance through truth, so I determined on oath that I shall never tell a lie what may come. After this oath I passed through various ordeals but I never told a lie, and Inshaallah I shall never budge from it."

The allusion in the present verses is towards the above story. So God's kindness and mercy first gave them Eman and sincerity and then saved them from hypocricy. The new kindness was that they were given the grace of solid repentance and then drawn near and the errors forgiven.

SECTION 15

119. O Believers ! Fear you God and keep with the truthful (righteous) ones.[116]

١١٩- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ۝

120. It is not for the people of Medina and the desert Arabs around them to stay behind God's Messenger, and to prefer their lives to his,[117] that is because neither thirst, nor fatigue, nor hunger reaches (the Mujahideen) in the way of God; and they tread not anywhere enraging the Unbelievers nor do they snatch anything from the enemy but that there is written to their account a good action as its return. No doubt, God does not spoil the right of the good-doers,[118]

١٢٠- مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ
أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ
عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ
ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ
عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ۝

116. Keep the company of truthful ones and do as they do. Just see ! the three persons mentioned above were pardoned because of truth and entered into the accepted ones. The Hypocrites presented a sad contrast; they told a lie and banished the fear of God from their hearts and finally the lowest compartment of the Hell became their fortune.

117. 'The Holy Prophet (صلی اللہ علیہ وسلم) suffers difficulties and we sit comfortably at home,' this should not be done. It is said in a Tradition that Hazrat Abu Khaithma (ابو خیثمہ رض) had also stayed behind during the Tabuk Expedition. When the Holy Prophet had gone away for Tabuk Khaithma went to his garden. The beautiful wife was before him and she had cooled the earth by watering, spread the mat, brought fresh dates and presented cool and sweet water before him. A thunder flashed in his heart at these luxurious things. He said, "Woe to such a life that I am enjoying the luxury of cool shadows, cool water and the green atmosphere of the garden and the beloved Messenger of God is traversing the deserts and plateaus in such a hot and scorching heat and thirst. At once he stood up and brought the conveyance and took the sword and spear and followed the footsteps of the Holy Prophet. The camel was running fast like wind and at last overtook the army. When the Holy Prophet saw from a distance that some camel-rider was coming traversing the sand-rocks he said : " كُنْ اباخیثمہ " (Be Aba Khaithma). After a short while all of them saw that it was but Abu Khaithma. (God is pleased with Abu Khaithma and all other Followers and they were pleased with Him).

118. Despite this fact that hunger, thirst, hardship are (in their natural effect) painful but the blessing of Jihad minimizes their effect and in recompense to these things virtues shall be written in their accounts whereon God will give them good wages. Though hunger and thirst are involuntary states yet God shall give Thawab (reward) on these involuntary conditions because they occurred to the Mujahideen in the way of God.

121. And nor do they expend any sum, small or great, nor do they traverse any field, but it is written to their account, that God may recompense them the best of what they were doing.[119]

١٢١. وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا
كَانُوا يَعْمَلُونَ ۝

122. And it is not for the Believers to go forth totally, so why should not a party of every section of them go forth so that they might (learn and) create understanding in Religion, and warn (inform) their people when they return to them, that they might avoid.[120]

١٢٢. وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ
مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي
الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
ع لَعَلَّهُمْ يَحْذَرُونَ ۝

119. Expending and traversing any plain or desert, valley or plateau, are themselves good performances so here the words إِلَّا كُتِبَ لَهُمْ are used and not the words إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ which are used in the previous clause, because hunger and thirst are involuntary states while traversing and expending in the way of God are voluntary actions (Ibne Kathir).

The best wages of the best deeds shall be given to them by God.

120. In the previous sections the excellence of going forth in Jihad and the censure at not going forth in Jihad were described, so it was possible that some one might think that going forth in every Jihad was always obligatory on all Muslims. Here it is cleared that neither it is always necessary nor wise that all of the Muslims should get out for Jihad all of a sudden. The most suitable thing is that a section of each tribe or nation should take part in Jihad and the rest should perform other business.

Hazrat Shah Sahib says : "Some people of every section of the Muslims should keep with the Holy Prophet in order to learn and understand Religion and teach others. Now the Prophet is not there but Religious Knowledge is there, Learning Religious Knowledge is Farz-alal-Kifayah (فرض علی الکفایہ) and Jihad is also Farz-alal-Kifayah."

When the Head of the Islamic State issues a general proclamation of Jihad it is obligatory on all. In Tabuk Expedition the proclamation was general. This is why those who tarried behind were taken to task. Similarly when an attack is made by the Darul Harb on Darul Islam, Jihad becomes obligatory on all men and women, slaves and free men. During these days of technological wars the soldiers shall fight on the front and the rest shall help them in various ways. Consequently if an attack is made on Darul Harb, Jihad is not obligatory on all the Muslims of the Islamic State. It will be فرض علی الکفایہ (Farz-alal-Kifayah).

SECTION 16

123. **O Believers ! Do ye fight the Kafirs near to you, and must that they should know in you harshness. And know it that Allah is with those who fear.**[121]

١٢٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝

---

121. Jihad is Farz alal Kifayah which should be done according to the natural sequence against those Kafirs who are near to the Muslims and then those who are close to them. In this way the circle of Jihad should be widened. The Jihads of the Holy Prophet and the Khulafa-e-Rashideen were made according to this arrangement. In defensive Jihads the same system is given by the Muslim Fuqaha (Jurists)—if some Kuffar invade a Darul Islam (Islamic State) Jihad is obligatory on the Muslims of that Islamic State. If those Muslims are not sufficient or are indolent then those Muslims who are adjacent to them should wage Jihad on the aggressors. If they too are insufficient or week then those near them should join the Jihad, and so on so forth the Jihad shall become obligatory from the East to the West.

The Muslims should be soft in case of their brothers and harsh against the enemies of God and His Messenger lest the enemy should become dauntless to see the leniency and laxity of the Muslims. The Holy Quran says :

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ (مائدہ رکوع ۸) وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ
رُحَمَاۗءُ بَيْنَهُمْ (الفتح ع۴) جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ (توبہ رکوع ۱۰)

and the Holy Prophe says : انا الضحوك القتال

The substance of the verses of the Holy Quran and the Holy Tradition, is that a Muslim should be hard and strict against the Kafirs. They should not fear the unbelievers because those who fear God do not fear anyone. The Muslims remained dominant over the Unbelievers until they feared God. The degree of dominance has been proportional to the degree of fear of God. May God create His fear in our hearts !

124. And when some Sura is sent down, some of them say : "Which of you has this Surah increased in Eman ?" So those who have Eman have increased in Eman thereby and they are joyful.

125. And those in whose hearts is sickness, them it has increased in abomination with abomination and they remained Kafir till death.[122]

١٢٤۔ وَإِذَا مَآ أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَّقُولُ أَيُّكُمْ زَادَتْهُ هٰذِهٖٓ إِيمَانًا ۚ فَأَمَّا الَّذِينَ اٰمَنُوا فَزَادَتْهُمْ إِيمَانًا وَّهُمْ يَسْتَبْشِرُونَ ○

١٢٥۔ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كٰفِرُونَ ○

122. Whenever some Surah was sent down the Hypocrites said to one another or to the simple Muslims out of joke, "Well Sir ! which one of you this Surah has increased in Eman ?" By this ridiculous question they meant that there was nothing in that Surah, no deep secrets of knowledge and enlightenment that could increase Eman. So God says that undoubtedly the Momins increase in their Eman by the Word of God and their Eman becomes fresh and strong and the hearts become hale and happy. Of course, those, whose hearts have the disease and defilement of disbelief and hypocricy, increase in hypocricy and the pollution of Kufr (disbelief). Death finally comes while they are submerged in their filthy and preposterous misbeliefs. باراں کہ در لطافت طبعش خلاف نیست در باغ لالہ روید و در شورہ بوم خس

(There is no defect in the purity of rain-water, but in a (good) garden flowers grow and in barren land only thorns.)

Hazrat Shah Sahib says : "A Muslim said : 'This word or verse of God increased my Eman,' when it tallied with the idea of his heart. The Hypocrites also said the same words when the Verse or Word of God described their inner guilts. But the Muslims said those words with the happiness (of heart), while the Hypocrites said with shamefulness, and still they did not embrace Islam and accept the Truth, and wanted to hide their inner guilt more than before. This is abomination over abomination. It is incumbent on the part of a guilty man to give up the guilt after hearing the advice, and not that he may hide it more from the adviser." (Mozihul Quran).

126. Do they not see that they are tried every year once or twice, yet still they repent not nor do they catch instruction.[123]

١٢٦. أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ
ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ○

127. And when some Surah is se : down they look one at another, "Does anyone (Muslim) see you ?" Then they slip away. God has turned their hearts, for that they are a people who do not have under-standing.[124]

١٢٧. وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ
هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۚ صَرَفَ اللَّهُ
قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ○

123. These Hypocrites are thrown into trial every year once or twice i.e. famine, starvation, diseases or other earthly and heavenly disasters afflict them, or their hypocricy is made public at the tongue of the Prophet and thus they are disgraced, or their cowardice and darkness of their interior is divulged in public at the time of Jihad etc. but they are so shameless and wretched that they do not move a little even after flogs, nor do they repent on past guilts, nor do they receive advice for future.

124. When the Revelation came down and the Hypocrites were present in the meeting of the Holy Prophet it was very hard and heavy on them to hear the Divine Word especially those verses wherein their faults were divulged. At that time they saw each other stealthily and made signs and looked hither and thither to observe if any Muslim recognized them, and then slipped away from the gathering silently. So God says that they turned not away from the Meeting of the Prophet, but God turned their hearts for that they do not like to understand the deep knowledge of Eman and Divinity, nor do they like to accept the Divine Revelation out of ignorance and foolishness.

128. Now there has come to you the Messenger from among yourselves,[125] grievous to him is your suffering,[126] anxious is he over your good,[127] to the Believers very gentle and kind. 8

١٢٨- لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ○

125. You know his lineage, caste, morals, manners, honesty and integrity.

126. Your suffering and anything which is difficult or painful for you makes him grievous and sorrowful. It is very heavey on him that you fall in difficulties or sins. He tries his level best to extricate you from the miseries of this World and that World and desires possible easiness for you. This is why the Religion he has brought for you is also easy and light. To the administrators this was the general instruction : يَسِّرُوا وَلَا تُعَسِّرُوا from his side, which means the rulers, administrators, jurists, collectors etc. should do easiness, and should not be harsh nor create difficulties for the people.

127. He has a peculiar anxiety and uneasiness in his heart for your benefit and welfare. The people run towards the Hell and he catches them by their backs and keeps them away and aside from it. His first and the last attempt is that mankind should embrace the Real Good and the Real Success. The purpose of Jihad is not bloodshed but to moderate the general disposition of mankind through a necessary operation.

128. When the Holy Prophet is so much anxious for the whole humanity, naturally he would be exceedingly merciful and excessively compassionate for the Momins (Believers).

129. Yet if they turn their face, say : "God is enough for me, there is no god but He. In Him alone I have reposed my trust, and He alone is the Lord of the Mighty Throne."[129]

١٢٩. فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

129. If the people become senseless and pay no heed to the great morality of the Prophet and disregard his love, anxiety, well-wishing, kindness and earnest desire for human good and human salvation, there is no harm. Suppose if the whole world turn its face from you, then Allah is alone sufficient for you — Allah is supreme in the Universe because He is God and there is no god but He; and He is the only Being who can be righty trusted upon, because He is the Owner of the Mighty Throne and the Kingdom of the Heavens and the Earth belongs to Him alone, and everything— profit and loss, guidance and virtue — are completely in His power.

Note 1 : According to a Tradition in Abu Daud from Abu Darda (God is pleased with him) the Holy Prophet is quoted to have said : "One who recites the above two verses seven times in morning and seven times in evening — God shall be sufficient for all his anxieties and sorrows."

Note 2 : Arsh (Throne) is the seat of Divine Adminstration. All orders descend from the Throne. See Ruhul Ma'ani for further details.

Sura Tauba has ended by the grace and Kindness of God.

"O God, turn towards me and appoint for me salvation from the Fire ! Verily Thou art Turning, Compassionate !"

SURA YUNUS—VERSES 109, SECTIONS 11—MECCAN

In the name of God—Most Merciful, Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Alif Lam Ra, these are the verses of the Wise Book.[1]

١- الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝

1. These are the verses of a wise, exact and precise Book whose every content and fact is solid, well-determined and keenly touching the heart and mind—the words because they shall be always secure from change and misconstruction, the knowledges because they are in total conformity with reason and wisdom, the orders because no other Book shall come down to abrogate it, the stories and prophecies because they are absolutely correct in time and space. Why not these qualities should be found in this Book and its verses when the All-Knowing and All-Wise has sent it down by dint of His absolute knowledge ?

2. **Was it a wonder to the people that We revealed to a man from among them: 'Warn the people and give good tidings to the Believers that they have a true footing with their Lord?' The Unblievers said: "This is a manifest sorcerer."[2]**

٢- أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ
أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ
صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَٰذَا
لَسَاحِرٌ مُّبِينٌ ۝

2. What is wonderful in that God may appoint a man for the guidance and reformation of men and send to him that message which others may be unable to know directly; and that honourable man warn mankind of the destructive results and ends of disobedience to God, and give good tidings to those, who accept and obey the Word of God, that they have a dignified rank and glorious degree with God of Honour for their virtuous deeds and what a good fortune and excellent glory is written for them since eternity ?

These lofty ideals must have been dearly cherished by all mankind but a section, which had infidelity in the heart, denied the Book and the glorious teachings of the Book calling them efforts of a magician. The people generally called an extra-ordinary man as magician and extra-ordinary thing as magic. The Unbelievers called the Prophet a Magician and the Holy Quran a magic, perhaps because the Quran sustained a high standard of morality, knowledge and wisdom and the Unbelievers possessed a very low standard of intellect.

3. Verily your Lord is Allah who created the Heavens and the Earth in six days[3] then sat Himself on the Throne, plans the affair, no one can intercede but after His permission. He is Allah, your Lord, so worship Him. Do you not ponder?[4]

٣- إِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ۚ
مَا مِنْ شَفِيْعٍ اِلَّا مِنْ بَعْدِ اِذْنِهٖ ۚ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ
فَاعْبُدُوْهُ ۚ اَفَلَا تَذَكَّرُوْنَ ○

3. God created the Heavens and the Earth in six days, and one day is equal to one thousand years according to the interpretation of Hazrat Ibne Abbas. Hence the Heavens and the Earth etc. were created in a time equal to six thousand years of our world. No doubt, God was powerful over creating them in a moment, but perhaps there is an instruction in the periodical creation of the Universe that mankind should also observe the principle of progressive and gradual advancement in worldly affairs. They should perform with thought, sanity and pre-ponderance and not haphazardly and hurriedly. This is why perhaps Wisdom demanded a gravely gradual process in the Divine Creation. Moreover, in gradual creation the element of option is more manifest than in sudden creation, because gradual process proves that God is not the Subject perforce, but every thing depends upon His will and option in its coming into existence.

4. After the creation of the Heavens and the Earth God maintained the administration of the Universe and did not keep aloof of its virtual order as some mis-believers think. He plans and administers and all orders descend from His Royal Throne. He has no partner in the administration. Even intercession cannot be made by anyone but after His permission, then how can partnership be imaginable ?

When God is attributed with such outstanding qualities and supreme powers, then who is there in the Universe beside Him to be worshipped ? How do you dare worship others leaving that All-Powerfull, Aboslute Emperor and All-Wise ? and how do you dare deny His Messages and Messengers on the basis of your false fancies and frivolous thinking? Worshipping is the demonstration of extreme love and respect for the object of worship. No one is more entitled to our love and respect than God, because He is the Supreme Being worthy to be loved extremely and respected excessively. Let us bow down in worship before God, the Lord-Creator and the Lord-Planner of the Universe including mankind.

4. To Him shall you return, all together. It is the promise of God, true. It is He who creates first time, then will bring him again second time in order to recompense those who had believed and done good deeds, with justice. And those who disbelieved, they shall have to drink boiling water and for them is painful chastisement, for that they disbelieved.[5]

٤- إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَؤُا
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ
مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ○

5. It is He who has made the Sun a radiance and the Moon a light, and determined for it stations, that you may know the number of years and the arithmetic. Not frivolusly has created God all that but with a scheme, divulges the Signs for the people who have understanding.[6]

٥- هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ
ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ○

---

5. He is the Origin of all, and eventually all of you shall go to Him. This is decided and there is no possibility of contarriety in the Divine Decision. So it is not wise to disobey His Commands and His Messengers. This scheme of creation and re-creation is based on sound wisdom and justice that He will reward the good-doers and punish the evil-doers, because in this worldly life full reward and full punishment cannot be given. It requires a longer life and a greater world.

6. Light (نور) is general and radiance (ضیا) is particular. Radiance (ضیا) is that Light (نور) which is rather brilliant and illuminating. The Sun and Moon not only give light but are also useful for human affairs in general. The numbering of days, nights, months and years are linked with the movements of the Sun and Moon. Had there been no Sun and Moon, how could the Solar and Lunar months be known ? Apart from the general affairs of mankind most of the Divine Orders are related with time as the month of Ramadhan, the performance of Hajj, the yearly payment of Zakat, the observation of five times prayers etc. So the celestial system is not created by God without any scheme. It consists of a very important planning and thousands of benefits for mankind. Wise men reach God through observation and speculation of His creations which are systematically arranged in His Scheme. From the Material System they turn towards the Spiritual System. When God has created Sun and Moon and Stars in the material world, surely He must have created Sun, Moon and Stars in the spiritual World too. These Sun, Moon and Stars are the Prophets, Messengers and Apostles of God giving spiritual light to mankind.

6. Of course, in the changing of night and day and in what God has created in the Heavens and the Earth are signs for those who fear.[7]

٦- إِنَّ فِي اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ ○

7. Of course, those people who have no hope of meeting with Us and are glad at the life of the present world and are satisfied with it, and those people who are heedless of Our Signs (Our Powers)—[8]

٧- إِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ○

8. Those — their abode is Fire, the recompense of what they earned.[9]

٨- اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ○

---

7. Verily in all the creations of God, great or small, there are the reasons of the existence of God and His Unity :

وَفِيْ كُلِّ شَيْءٍ لَهٗ آيَةٌ تَدُلُّ عَلٰى اَنَّهٗ وَاحِدٌ

(And in everything there is a sign of God. Everything suffices for a proof that 'He is One').

"Even the atom provides a proof of God and His Unity. Who is that who makes the electron revolve round the nucleus with such a fast velocity? It is none but God, the All-Mighty. But these signs are a source of guidance for those who fear God. Those who have no fear of God in their heart pass over these signs of God without observation." (Tr)

8. Those people who do not believe that one day they will meet their Lord-Creator, and they are well-pleased with the present life of the world and are satisfied with the present life of the world and are satisfied with the worldly beauties and worldly enjoyments, and have made the present world as their only object of achievement, and never ponder over the above signs of God and the most systematic administration of the Universe — such people are deprived of guidance.

9. And as such their destination is not Paradise but Hell where they will get the recompense of what they had been doing in their wordly life with their heart, brain, tongue, hands and feet.

9. Of course, those who believe and do good deeds — their Lord will guide them by their Eman,[10] beneath them rivers flow in the gardens of bliss.

10. Their prayer therein : "Glory to Thee, O God,"[11] and their greeting therein : "Salam,"[12] and the end of their prayer on that : "All praise unto God, the Lord of the whole universe ! "[13]

٩. اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ۝

١٠. دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

10. But the Believers will reach their destination — Paradise — by the Light of their Eman under the shadows of God's Mercy. How can the Unbelievers reach the real destination — Paradise — when they are bereft of the Light of Eman ? Darkness cannot lead to the Paradise. God does not guide such people to paradise who have no light of Eman. He will only guide those people to Paradise who possess the light of Eman.

11. When the Believers will reach Paradise they will lead a very decent and pure life. They will be thankful to God who led them to the Garden of Bliss. They will say سبحان — Glory to God — when they will see the beautiful and magnificent bounties of God in Paradise. And when they will desire for something from God e.g. some bird or some fruit looked them beautiful and they found an yearning for it in their self, they will say : سُبْحَانَكَ اللّٰهُمَّ, and just hearing it the angels will at once present that thing to them. In other words the said words will suffice for all demands and prayers. It is also seen in the society of honourable men that when a guest praises something in possession of the host, the honourable host tries to please the guest by offering that thing.

12. When the people of the Paradise will meet one another they will say Salam (سلام) to one another as it is the custom among the Muslims in this world. Moreover, the angels shall say Salam to the Muslims in Paradise. And God also will say Salam to the Paradisers as mentioned in Sura Yasin— سَلَامٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ

13. In Paradise where all sorrows, pangs and afflictions shall end, and the desired things shall be presented to the desirer merely on the words of— سبحانك اللهم — every prayer and dua of the Paradisers shall end with these words— الحمد لله ربّ العالمين — All praises belong to God who is the Lord-Cherisher of the Worlds. These words flow naturally from the depth of the heart of a grateful man. These words are expressions of gratitude and thanks at the endowment of bounties from God, whether they are given in this World or in that World which is known as Hereafter. The angels' salutation shows the honour given to the Paradisers. The angels will salute the Paradisers at every door of the Paradise i.e. on all occasions.

وَالْمَلٰئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

"And the angels shall enter upon them from every door and say : Be peace upon you for that you kept patient (in the world)." (Sura Ra'ad, verse 24)

SECTION 2

11. If God may hasten unto men evil, as they demand good quick, their age shall be finished. So We leave those who have no hope of Our meeting in their arrogance wandering blindly.[14]

١١- وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ
لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝

---

14. Formerly it was told that the abode of those, who are heedless and do not believe in meeting with God, is Hell. Here it is told that God does not seize the criminals at once in this world, but gives them respite, whereas the people become so bold and shameless that they demand chastisement for themselves soon. For example, they say :

اَللّٰهُمَّ إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ

(O God, if this Religion of Islam or the Prophet is true from Thee then rain on us stones from the sky—Anfal, Verse 32)

And on other occasions of accidents or troubles they demand death and call bad prayer for their children etc. If God should hasten to their bad prayers (as they hasten to good fortune) or should hasten to their criminal actions, they cannot get a single moment of peace and leisure, and their life may be cut short all of a sudden. But God has a wise standard of measurement for both good and evil. He gives respite to the criminals so that the heedless may increase in their haughtiness and the virtuous souls may be trained well. When the haughty men reach a certain degree of haughtiness, appointed in God's knowledge, they are then seized by God's chastisement.

12. **And when affliction visits a man, he calls Us (lying) on his side or sitting or standing, then when We remove that affliction from him he goes away as if he never called Us on the affliction that visited him, even so looked fair to the dauntless people that they have been doing.[15]**

١٢۔ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ
لَمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ
مَا كَانُوا يَعْمَلُونَ ○

13. **And assuredly We have destroyed generations before you when they became unjust (wrong), although their Messengers had brought to them clear signs but they were never to believe. Even so We punish the people of the sinners.[16]**

١٣۔ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۙ
وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ
كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ○

---

15. Man first demands chastisement out of his fearlessness and asks for evil out of his foolishness, but he is so weak that when some affliction visits him he begins to cry and call on God. So far as the affliction continued he went on calling on God lying, sitting and standing, but when the affliction is removed by God he forgets what he said before as if there was no relation between him and God. The same pride and heedlessness, the same haughtiness and arrogance which had seized him before remained intact. The Holy Prophet has said : "Remember God in thy comfort and luxury, He will remember thee in thy affliction and hardship." A Momin is that who does not forget in any time. In distress he keeps patient and in affluence he thanks God. This is the thing which no one except the Momin receives from the Divine Grace.

16. If the chastisement may not come soon according to their demand and request, or if the affliction and distress may go off after visitation they should not become careless. Arrogance and haughtiness, wrongfulness and infidelity shall have to be punished sooner or later. It is the old habit of God that when people stuck to wrongfulness, and went on dis-believing and denying the Truth, even after seeing the clear signs brought by the Prophets and Messengers, and did not bow down in belief and acceptance in any way, the Heavenly Chastisement came and annihilated them all together. The criminals are always punished in one way or other.

14. Then We made you viceroys in the Earth after them, that We might see how you would do.[17]

15. And when Our clear verses are recited unto them, those people who have no hope of meeting Us say : "Bring a Quran other than this or change it."[18] **Thou say : "It is not my job to alter it of my own accord; I follow nothing but what is revealed to me ; I fear, if I disobey my Lord, the chastisement of a great day."**[19]

١٤- ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِى الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ۝

١٥- وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِىْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِىْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَىَّ ۚ اِنِّىْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝

17. Like the formers you are now inhabited after them to see how you recognize the Divine Obligations and Human Rights and how you respond to the Messengers of God. You shall be dealt with according to your good or bad deeds. In the following verses it is described how those people dealt with the Messengers of God.

18. The Polytheists generally appreciated the general lessons and advices of the the Holy Quran, but when they heard the contradiction of their particular beliefs and customs they hated and frowned. They said to the Prophet that he should ask his God to send a Quran other than this, or cancel those verses of this very Quran which refuted polytheism and idolatry. It is not strange if the idolaters might have made such absurd requests to the Prophet.

19. God answers to their absurd requests that it is not the business of any Prophet or Angel to bring about the slightest alteration in the Word of God. It is the duty of the Prophet to follow what is revealed to him in letter and spirit without the least change in word or meaning. God is not subservient to the Prophet that he may bring for you from God what you like. It is the mightiest sin to change a single letter of the Revelation; and the Prophets who are the most innocent and the most God-fearing servants of God cannot go near such a sinfulness. In the words: اِنِّىْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّىْ عَذَابَ يَوْمٍ عَظِيْمٍ there is an implication that the demanders of change in the Holy Quran should fear the chastisement of a dreadful day when making requests of alterations in the Divine Book or when asking a Book other than the present Quran.

16. Say : Had God willed I would have not recited it before you, and nor He would have given to you its information, for I have lived among you an age before it. So even then you do not understand.[20]

١٦۔ قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ۝

20. "I read before you what God wills, and what much He wills, He informs you about through me. Had He not willed to send the Quran, I had no power to bring even a single Word of my own accord, nor I could construe my own production to the Divine Revelation. After all, I have lived forty years among you and you have seen and experienced me well during this long period of my life. My truthfulness, honesty, integrity, trustworthiness, my morals have been proverbial in you. And you know that I have never learnt from a mortal teacher, I have never writ ten any poem or prose, I have never taken the pen in my hand, I have never moved the meeting of poets, I have never read any book, I have never joined any school or institution, I am quite Ummi — I do not know how to read and write. With these crystal facts how do you think about him ?—who has brought for you such a prodigious Word whose fluency and eloquence, maturity and rhetoric, grandeur and plentifulness, novelty of style and versatility has subdued all jinn and mankind, all sciences and knowledges of the world; such a perfect and universal Law of Guidance, that may dispense with all past Laws and Constitutions and which may revive the dead hearts and spirits of the might ynations of the world within a short time and provide for them new channels of spiritual perfections and lofty achievements, can not be expected from a mortal soul. You should think honestly that how such a holy soul, who has never forged a lie against a man, can forge a lie against God, the Most High, the Most Holy, the Most Powerful ? It is to be accepted therefore that the Divine Word which I recite unto you has no atom of my own efforts, nor I am at liberty to communicate the Word of my own accord. Whatever God wills He recites unto you through my tongue. No one is entitled to change or alter a single letter or word of Holy Quran."

17. Then who is more unjust (wrong) than he who forges a lie against God or cries lies to His verses. No doubt, the sinners do not succeed.[21]

18. And they worship beside God the thing which can neither hurt them nor profit them, and say: "These are our intercessors with God."[22] Thou say, "Do you tell God what He knows not either in the Heavens or in the Earth. He is most Glorious and far Exalted above that which they associate."[23]

١٧- فَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا أَوْ
كَذَّبَ بِاٰيٰتِهٖ ۚ إِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ○

١٨- وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ ۚ قُلْ
اَتُنَبِّئُوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ۚ
سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

21. Hazrat Shah Sahib says, "If I forge I am the most unjust, if I am truthful the same applies to those who cry lie." The above argument proves the truth of the Prophet. So no one is more unjust and wrong on the surface of the Earth than the Rejector.

22. The Polythiests worship things which can neither harm them nor do them any good. When they are questioned about its validity they say that no doubt the great God is one (who created the heavens and earth) but to please the idols is also necessary, because they are their intercessors with God in their worldly affairs and if there is Hereafter they will also intercede with God there; and so far as the small jobs are concerned they are within their own power only, therefore they are bound to worship those idols.

23. Both these two claims that the idols are intercessors with God and as such they deserve worship are wrong and baseless and it is obvious that God's knowledge shall contain only that which is real. So the assertions of the idolaters and Polytheists are a challenge to the Knowledge of God. In other words the ideals and idols of the Polytheists and idolaters are absolutly wrong(باطل) and have no basis or origin. God is far far above the things which the Polytheists and idolaters associate with His Holy Highness.

19. And mankind were but one community (in Religion), then they became different (in Religion). But for a word that preceded from thy Lord, it had been decided already between them in which they were differing.[24]

١٩. وَمَا كَانَ النَّاسُ إِلَّآ أُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ۚ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ
فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ○

20. And they say: "Why not a sign has been sent down upon him from his Lord ?" So thou say: "The Hidden is with God alone, then watch and wait; I with you too watch and wait."[25]

٢٠. وَيَقُوْلُوْنَ لَوْلَآ أُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ
اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّيْ مَعَكُمْ مِّنَ
ع الْمُنْتَظِرِيْنَ ○

24. It was possible that some Polytheists or idolaters might say that idolatry was forbidden in the Religion of Muslims but it was not prohibited in their own Religion. Here it is told that the Religion of Allah has always been one and the same in different periods of history. In the fundamental beliefs there is no diversity or variousness. Meanwhile, when the people varied getting away from the straight path, Messengers were sent by God to make them understand and bring them to the Right Religion. God never legalized polytheism and association with God in any Millat (creed or community). However, the differences were not eliminated per force because it was appoined in God's Knowledge beforehand that this world is a place of action, a house of examination, and not the place of final and last decision. Here the people are somewhat left free by giving them choice and free-will that they may select and adopt whatever way they like. Had it not been appointed beforehand all the differences would have been decided at once.

25. Why not one of those signs,which they had demanded, was sent down ? This was the question of the Unbelievers. The substance of the answer given to them by God is that the signs of truth they had seen so many times before. Showing of the demanded signs is neither necessary nor much useful. In future God will show what He wills and deems congenial to the circumstances. It is in the knowledge of God when and what signs He will show in future. So you do wait, I also wait with you.

Hazrat Shah Sahib says: "If they (Polytheists and Disbelievers) say how should they know that the word of the Prophet is true ? The answer is given that God in future will make this Religion resplendent and the opponents shall become humiliated and shall be destroyed. And this is what actually happened. The Signs of Truth is enough for once. And if the opponents are disgraced each time the matter is decided. But the day of decision is not in the world." (Mozihul Quran)

SECTION 3

21. If We let the people taste Our Mercy after the affliction which had visited them, they lose no time in making devices about Our signs (power). Say: "God can make devices most swiftly." Verily Our angels write down what you devise.[26]

٢١۔ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ۝

26. God inflicted seven years' famine on the Meccans. When they reached the brink of destruction they requested the Holy Prophet to pray for them, and promised to embrace Islam if that misery was removed from them. At the Prophetic prayer God removed that calamity. But again they started mischievous activities, denied the verses of God and overlooked the Mercy of God and His Divine Powers. Unfortunately they began to misconstrue the Divine Rewards to the material factors and unreal thoughts and superstitions (like the modern man). So God says to them that they may make all sorts of cunning interpretations for the afflication which visited them and for the Mercy which removed their miseries, but they should remember that all their cunning devices against the Divine Truth and the Prophetic Prayer are being written down by Our angels, and the whole record shall be put before you on the Day of Resurrection. Then when no device of yours is hidden from the angels, how can it be left out of God's comprehensive knowledge. You are proud of your evil devices, whereas God's counter-device is far swifter and more effective. He leaves the criminal so much free in his criminal activities that he entirely forgets the horrible result of his crimes in his utter infatuations. When the cup of mischief is filled up the criminal is seized all of a sudden and the neck is broken to his surprise. Hence a wise man should not become proud and arrogant at the leniency and forbearance of God and at the joyous circumstances. No one knows except God what type of misery is going to come after joy as described in the following example of a sea-voyage.

Hazrat Shah Sahib says: "In times of hardship man's eye slips off the material factors and centres on God. When he emerges from the hardship and conditions become favourable he construes it to the material factors. He does not fear that God can create another cause of a new affliction or the same affliction. All causes are in the hand of God. One of them is described below."

22. It is He who conveys you in the land and sea, till at last when you sat in the ships and they sailed with the people by a fair wind and they rejoiced in it, there came upon them a strong wind and came on them waves from every side and they were sure that they were surrounded, they began to call upon God becoming sincere in His worship (service) :"If Thou deliverst us from this, we will undoubtedly remain thankful."

۲۲۔ هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنتُمْ
فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا
جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ
مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِ
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ○

23. Then when We saved them they began to do mischief in the Earth the very moment, wrongfully.[27] Listen! O mankind! your mischief is only against yourselves, the enjoyment of the present life, then unto Us you will have to come back, then We shall tell you what you were doing.[28]

۲۳۔ فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ
يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم ۖ مَّتَاعَ الْحَيَاةِ
الدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ○

---

27. In the beginning the voyage was pleasant, the wind was fair and favourable, the passengers were rejoicing. All of a sudden a strong wind began to blow and the waves began to strike against the ship from all sides. When they were sure that they were in the jaws of death and there was no way of deliverance, they began to call upon One God leaving all self-made gods and idols—the right demand of human nature. Disappointed of all gods they resorted to the service of One God. They made strong promises and covenants with God that they would always remain thankful to God if only they were delivered from that adversity. But when God by His mercy removed that calamity and they felt somewhat peaceful on the shore they again resorted to mischief and forgot their recently made promises and covenants. They again began to pollute the land of God by their corrupt activities and anti-God versions of their fortune.

Note : Ekramah (عکرمہؓ) the son of Abu Jahl, had not embraced Islam after the Meccan Victory, and ran away from Mecca to settle somewhere overseas. When he sailed a distance from the shore, strong winds surrounded the boat. The captain said to the passengers to call upon One God, i.e. their idols would not do there. Ekramah said, "That is the One God unto whom Mohammad invites us. If deliverance is impossible in the sea without the help of the Lord of Mohammad, it is equally impossible to achieve the deliverance on land without His help and assistance. O God! If thou delivers me from this misery, I shall give my hand into the hand of Mohammad (صلعم) after returning. I hope he (Mohammad) will forgive my faults by his ingenuous morality." God accepted his prayer. He returned and came to the Holy Prophet and embraced Islam. (God is pleased with him.)

There is also a lesson to those Muslims in this verse who call upon others in their distress e.g. they say: "O Ghaus Pak! help us! " Ghaus Pak is the title of Hazrat Sheikh Abdul Qadir Jilani (be God's mercy on him). Such words bear clear association. (Tr)

28. The misfortune of mischief-mongering will finally fall on you. If suppose you get some wordly benefit for the time being by doing mischief in the world several days, but at last unto God shall you return. There you shall find before you what you do in this world for final results. God, the Lord of Respect, will tell by punishing you what your activities had been in the World.

24. The example of the worldly life is as We sent water from the heaven emerging thereby mingled vegetation whereof eat men and animals, till when the earth took its glitter and became fairly decked and its people thought that it would come into their hand, all of a sudden came upon it Our Command by night or by day, then We turned it into cropped stumps as though there was no flourish there yesterday. Thus. We explicate Our signs for those who reflect.[29]

٢٤- إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنٰهُ مِنَ السَّمَآءِ
فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ
الْاَنْعَامُ ؕ حَتّٰٓى إِذَآ أَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ
وَظَنَّ أَهْلُهَآ أَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ أَتٰهَآ أَمْرُنَا لَيْلًا
أَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَأَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ○

25. And God summons to the Abode of Peace and shows to whomsoever He will the straight path.[30]

٢٥- وَاللّٰهُ يَدْعُوْٓا إِلٰى دَارِ السَّلٰمِ ؕ وَيَهْدِيْ مَنْ يَّشَآءُ
إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

---

29. Hazrat Shah Sahib says; "The Spirits came down from the heaven into the body. Mingling with the body it obtained power, then did human and animal deeds. When he became fully mature in all arts and his relations got confident (of his talents), all of a sudden the death approached." (Mozihul Quran)

It means when the order of God comes, no one can check it in whatever state he may be, whether sleeping or walking, heedless or conscious. It also means that death comes all of a sudden. The life of the present world is most uncertain. The rains come down and mingles with the earth producing all kinds of fruits, vegetations, grains etc. Within a short time the land becomes green and beautifull. The verdure of the production gives happiness and confidence to the owners. All of a sudden an unexpected misery comes from above or below in the form of hailstorm, tornedo, volcanic eruption, flood etc. and completely destroys it as if there was no growth there one day before. Similar is the example of the worldly life, though it may appear very beautiful and verdant and the foolish people becoming infatuated with its beauty and verdure forget the reality, but its beauty and verdure is only transient soon becoming a thing forgotten and unremembered.

30. Do not become enchanted at the temporary life of the world. Come to the Abode of Peace (Paradise). God is calling you towards the House of Peace and showing also the way leading to it. That is the House whose dwellers shall be secure from all sorts of grief and sorrow, misery and calamity, loss and trouble, affliction and disaster, evanescence and extintion, exhaustion and perishing. The angels shall be saluting them and also the Lord of Respect will send them the gift of peace.

26. To those who did good is good and abundance.[31] And neither darkness shall overspread their faces nor disgrace. Those are the inhabitants of the Paradise, they shall therein dwell for ever.[32]

٢٦. لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ
هُمْ فِيهَا خَالِدُونَ ○

27. And those who earned evils — the recompense of an evil is equal to the evil,[33] and abasement shall cover them — there is none to save them from God — as if their faces are covered by the pieces of dark night.[34] Those are the people of the Hell, they will dwell therein for ever.

٢٧. وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا ۙ
وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا
أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

31. The workers of good shall also get the place of goodness e.g. the Paradise and more than that i.e. the good pleasure of God and His Sight. The meaning of (زِيَادَةٌ) by the Blessed Sight is described in many Traditions and by the Followers. Hazrat Suhaib says that the Holy Prophet recited this verse and said that when the Paradisers shall have entered into the Paradise and the Hellers into the Hell, a Caller shall call: "O People of the Paradise! there is still a promise of God for you which is to be fulfilled. The Paradisers will ask, "What is that ? Has God not outweighed the balance of our virtues ? Has He not made our faces bright ? Has He not led us to the Heaven and saved from Hell ? What is left more ? At this the curtain shall be raised and the Paradisers shall look towards God. So by God no bounty given to them shall be more beloved to them than the Sight of God, nor anything else can cool their eyes."

(May God give us by His grace and benveolence!)

32. The faces of the Unbelievers and Sinners shall be covered by darkness and abasement on the precincts of Resurrection. The faces of Paradisers shall present a happy contrast — no kind of darkness or abasement (as in case of the Hellers), there shall be all light and brightness.

33. The recompense of vice shall not exceed the vice. He has the power, however, to curtail the punishment or forgive completely.

34. Their faces shall be so dark as if covers of dark night are applied on them. (God forbid.)

28. And the day We shall gather them all, then We shall say to those who associate : "Stand you at your place, you and your associates ! " Then We shall sever one from the other, and their associates will say : "Not us you worshipped (served)."

29. "So God is sufficient for witness between us and you, we had no knowledge of your service."[35]

٢٨۔ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ
شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ○

٢٩۔ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ
عِبَادَتِكُمْ لَغَافِلِينَ ○

35. There will be a great chaos and distraction at that time. The worshippers and their gods shall be severed and all those relations which had been maintained in the world on account of their whims and convictions shall be cut off. In this critical hour when the Associators would have great expectations from their Associates, they would flatly answer to their admirers, "You have no relation to us. You tell a lie that you served us. You attributed Divine qualities to the thing you served according to your faith. But no body possesses Divine qualities. (So you neither served the Christ, nor the angels, nor the stone-idols, but worshipped your own fancy or the cursed Satan and attributed that worship to a prophet or angels or saints or some pictures etc.) God is a witness that you did not worship us by our leave or pleasures. And we did not know that you had made us gods against God out of your sheer folly and insolence."

Note 1 : God is powerful to make lifeless objects speak for themselves. It will be done in order to disgrace the idolaters before their idols and gods :

Note 2 : include all those objects whom the associators believe as their gods against God and believe them as the partners of God, or the sons and daughters of God. The idolaters said that the angels were the daughters of God. The Christians believe that Jesus is the son of God or the God Himself. Some of the people have had given the Divine status to their Saints and Ulma. The Polytheists of Mecca had distributed the Divine Powers among their idols. All of them shall be ordered on the Day of Resurrection to stand at their respective positions.

30. There every soul shall scrutinize what he had done before and they shall be restored to God who is their True Master, and there shall go astray from them the lie which they had been forging.[36]

۳۰۔ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوٓا اِلَى
اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُوْنَ ۝

SECTION 4

31. Thou ask : "Who provides you out of the Heaven and the Earth or who is the owner of the ears and the eyes, and who brings forth the living from the dead, and (who) brings forth the dead from the living, and who plans the affairs?" They will say out: "God." Then thou say: "Even then you do not fear."[37]

۳۱۔ قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ
السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ
يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ
فَسَيَقُوْلُوْنَ اللّٰهُ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝

36. On that day all the false and unreal superstitions will vanish. Every soul shall see with his own eyes that there is no place of return except turning towards the True Lord and everyone will judge by himself the nature and weight of his good and bad deeds.

37. The rains come down from the heaven and the heat comes out of the sun and the matter of the earth mingles with them, then the livelihood of man is provided. It is God who controls the factors of production and feeds man. Similarly the eyes and ears of man and his other faculties are created by God. As a matter of fact, man is not the owner of his faculties, but God is the Real Owner of his eyes and ears etc. because whenever He wills He gives them to mankind and whenever He wills He takes them back. He is the Real Creator, He creates the living from the dead as the animate from the egg or semen, and brings out the dead of the living as the egg or the semen from the living object, or He creates living souls from a spiritually dead people, and gives spiritual death to the d' oedient people. These are divine facts which the polytheists and the disbelievers lso recognize. So they should fear God and worship Him alone and should not suggest associates of God possessing the above qualities. The whole administration of this great Universe lies in His Divine Hand. So the polytheists should not believe that any other being controls the Universe or shares the control and administration of the Universe.

قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ (حم السجدہ رکوع ۳)

32. So it is Allah, your Lord, the True, then what is left after truth but wandering astray ; so wherefrom are you turned about ?[38]

۳۲۔ فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚ فَاَنّٰى تُصْرَفُوْنَ ○

33. Thus the word of God came out true against those disobedient that they would not believe.[39]

۳۳۔ كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ○

34. Ask : "Is there any of your associates who may originate creation, then bring it back again?" Thou say : "God — He first originates creation, then will bring it back again, so how are you perverted ?"[40]

۳۴۔ قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۚ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ○

---

38. When it is a fact and the polytheists recognize it too that all the affairs of mankind and the great system of the Universe are managed by God, so they should not make others gods beside Him. God is that who is the Absolute Owner, Absolute Lord, Absolute Master, Aboslute Planner and Absolute Adminstrator. When He is True, others are false. A wise man should not wander in darkness leaving the True God. Outside Truth there is nothing but falsehood, beyond Truth there is nothing but error.

39. The word of God came out true against the disobedient and the haughty people that they were deprived of Eman. It means God had not written Eman in the fate of those haughty and insolent men, the cause whereof in the Divine Knowledge is their haughtiness and disobedience. Thus the Divine Word came true against them due to their disobedience and haughtiness.

40. Formerly the proof of 'Origination' was given. Now the affair of 'Re-creation' is mentioned. When the whole mankind recognizes that God is the Real Creator and Sustainer of the Heavens and the Earth, eyes and ears, death and life, so the work of recreation will also be His. Hence there is no reason to refuse this reality when it is communicated to you by the Prophets. After recognizing the 'System of Origination' by God, why are you gone back about the Process of Re-creation ?

35 Ask : "Is there any of your associates who may tell true path?" Thou say : "God — He tells the true path. So who is wortheir to be followed — He who tells the true path, or he who finds not the way by himself but when someone else may tell him the way ? What has then gone wrong with you, how do you judge?"[41]

٣٥۔ قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ۭ قُلِ
اللّٰهُ يَهْدِيْ لِلْحَقِّ ۭ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ
اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا
لَكُمْ ۣ كَيْفَ تَحْكُمُوْنَ ○

36. And they often follow only surmise, and surmise avails not against the Truth even an aught. Allah knows well whatever they do.[42]

٣٦۔ وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ۭ اِنَّ الظَّنَّ لَا يُغْنِيْ
مِنَ الْحَقِّ شَيْـًٔا ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ○

---

41. Now the agencies between Origination and Re-creation( ) are mentioned. As God is the First Creator and He will also create second time,so reasonably there is no one to guide towards the Resurrection except God. It is God only who can rightly guide His servants. All the creatures, great or small, are dependent on His guidance. All of the creations have to obey and follow His guidance. Even the great Prophets and Angels, (much less the lifeless idols) have always been declaring that they cannot walk a step without God's guidance and assistance. The guidance of the Prophets is acceptable only because God directs them directly. So it is very unjust and unfortunate if man leaves Prophets and the True Lord — the Absolute Guide—and searches for weak props as the philosophers and ideologists, thinkers and scientists, the priests and monks, who are themselves in the dark and stand in need of light and guidance from the external source.

42. These leaders of imagination do not follow but their whims and fancies which they call "Philosophy of Life" out of ignorance and lack of knowledge. But their philosophies have no importance before the Divine Revelation. It is absolute truth and their philosophies are either basically wrong (because they do not tally with the Reality of Tauheed) or they provide only partial truth which cannot suffice for guidance. As a matter of fact, they have nothing but whims and fancies, and rejoice in random targets of Reality.

37. And it is not that Quran that someone may make it except God,[43] but it confirms the Word before it,[44] and describes those things which were written upon you, wherein is no doubt, from the Lord of the Universe.[45]

٣٧. وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ
اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ
الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ○ قف

43. Formerly it was said that the Polytheists follow only surmise and superstition, although that one is worthier to be followed who tells the true way. Now it is told, as a matter of logical sequence, that the Holy Quran is the only Book in the world which is the true guide against the prevalent whims and superstitions. Observing its sciences and knowledges, orders and laws, the miraculous versatility and the prodigious presentation, one is compelled to say that it is not the Book which can be made and presented by other than God, the Pure. Not to speak of the whole Quran, only one Sura like it cannot be made by all the Jinn and Man as follows.

44. The truth of the Holy Quran is ev dent from this fact that it puts a seal on the truthfulness of the past Books, and guards their original subjects, and clearly announces the truthfulness of their predictions.

45. The Holy Quran details those Divine Laws and those knowledges and realities which were briefly mentioned in the past Books. The truth is that for a wise and honest man there is no scope of any doubt in this Book. Such a comprehensive, versatile, wise and enlightened Word can be only from the Lord of the Worlds.

38. Do they say that he has forged it? Thou say : "You bring a Sura only like it and call whom you can, apart from God, if you are true.[46]

۳۸۔ اَمۡ یَقُوۡلُوۡنَ افۡتَرٰىهُ ؕ قُلۡ فَاۡتُوۡا بِسُوۡرَةٍ مِّثۡلِهٖ وَ ادۡعُوۡا مَنِ اسۡتَطَعۡتُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ ○

46. They said : "Mohammad (صلعم) has forged it." They are given a very wise answer : "If I have made it, you are also men like me. You bring a Sura like it by your collective efforts. Just call all the creations, collect the Jinn and Men, and the literary scholars of the world should meet together and present a brief word like the Quran, then it will be understood that Quran is also a word of a mortal whose match is possible. But impossible it is to bring a like Word till the Day of Resurrection. No mortal can produce such a Word today or tomorrow. The Holy Quran only is that Book which comprises all methods and Laws relating to the refinement of morals, culture and society, politics and administration, spiritual recognition of God, purification of heart and soul, and enlightenment of the brain. In short, it consists of all the means and methods to achieve union with God and the welfare of humanity, and thus provides the accomplishment of the main purpose of creation of the Universe. All those laws could not be codified by the Ummi individual of an Ummi nation. Then, apart from its noble sciences and exact directions, its astounding versatility and maturity, its expressive and impressive style, its rhetoric currents, its sweet eloquence, its decorative methods, proper to the spirit and mind, its lucid style catching the heart, its delicious sweetness touching the soul and spirit, and its royal grandeur and splendour are those characteristics which have chellenged the whole world vigorously and resonantly. Since the moment the Quran unveiled the Hidden and introduced itself to mankind its claim has been one and the same : "I am the Word of the Holy God." And as the whole world is helpless to create a sun like the Sun, a heaven like the Heaven, and earth like the Earth, a moon like the Moon, similarly the whole world shall be unable to produce a work like the Quran. They will conspire against the Quran and try to extirpate it, they will make treacherous plans to defeat it, they will die in bitter opposition, they will invite and call on big powers to help them in crushing the Quran, they will leave no stone unturned in their efforts against the Quran, they will throw themselves and all others in utter distress, they will bear all possible pangs and troubles, but they will not be able to bring a Sura like it.

قُلۡ لَّئِنِ اجۡتَمَعَتِ الۡاِنۡسُ وَالۡجِنُّ عَلٰٓى اَنۡ يَّاۡتُوۡا بِمِثۡلِ هٰذَا الۡقُرۡاٰنِ لَا يَاۡتُوۡنَ بِمِثۡلِهٖ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٍ ظَهِيۡرًا (بنی اسرائیل۔ آیت ۸۸)

Say : "If men and Jinn gather together on that they would bring a Quran like it, they would never bring like that, though they may help each other." (Bani Israeel-88)

39. The fact is that they began to falsify that, the comprehension whereof they could not command,[47] and as yet its reality has not come out.[48] Even so those before them had been crying lies, then see how was the end of the sinners.

٣٩۔ بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَلَمَّا يَأْتِهِمْ تَأْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ۝

40. And some of them will believe in the Quran and some will not believe. And thy Lord knows very well the treacherous ones.[49]

٤٠۔ وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ۝ ع

47. Their saying that the Quran is a forgery is not out of understanding but out of ignorance, sheer folly and lack of observation. Prejudice and enmity does not allow them to ponder over the realities and the miraculous contents of the Quran with a cool heart. Out of ill-understanding or due to not utilizing the mental faculties in a right way when they could not comprehened the reasons and wonders of the Quran they began to cry lies.

48. Some commentators have said that تأويل here means تفسير , meaning thereby that the meanings of the Quran have not yet entered into their brain. Some have said that they are the predictions of the Quran i.e. one of the reasons of their belying is that the time of the occurrence of the Quranic predictions about the future has not yet come and they are awaiting when they will take place. But this is not a sound reason of their non-confirming and belying attitude.

49. In future some of these people will embrace Islam. Leaving them the rest of the people who will persist in treachery are in the knowledge of God. He will punish them at the appropriate time.

SECTION 5

41. If they cry lies to thee, then thou say : "For me my work, and for you your work, you are quit of what I do and I am quit of what you do."50

٤١۔ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا بَرِيٓءٌ مِّمَّا
تَعْمَلُونَ ○

42. And some of them give ear to thee. What! Wilt thou rehearse unto the deaf though they donot have understanding?

٤٢۔ وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ
الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ○

43. And some of them look unto thee. Wilt thou show the way to the blind, though they do not possess insight?51

٤٣۔ وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِي
الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ○

44. Allah does not wrong men an aught, but the men themselves wrong to their souls.52

٤٤۔ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَلَٰكِنَّ النَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ ○

---

50. If these people still cry lies to you after hearing such strong reasons and weighty arguments then thou say to them : "We have fully performed our duty. If you do not accept after our clear explanation, then your way and my way are apart from each other. You are answerable for your action and I am responsible for my deeds. Everyone shall get the recompense of his works.

Hazrat Shah Sahib says : "If I communicate the order of God wrongly, then I am sinful. And if I bring true order and you do not accept, then the sin is upon you. In no way, however, you are at a loss in accepting (the Divine Order)." (Mozihul Quran)

51. Some peolpe outwardly heard the Quran and the Hadith of the Holy Prophet, and saw the miracles and perfections of the Holy Prophet. But hearing is beneficial when it is done from the ears of the heart and looking is useful when it is done with the eyes of the heart. It is not within the power of the Prophet to make the deaf hear or the blind see when their internal eyes and ears are gone due to their perpetual crimes. The real ears and eyes lie in the heart. When the heart is bad the internal ears and eyes fail their functions.

Hazrat Shah Sahib says : "They hear and see with this hope that the Prophet should convert their hearts, as happened in so many cases, so this thing is in the hand of God."

The substance is that such people cannot come to guidance who have destroyed their inner faculties by constant sins and perpetual denial.

52. Those whose hearts do not receive effect from the teachings of God and His Messenger are themselves faulty. They themselves destroyed their good faculties by their own wrong actions and misconduct, otherwise by nature man is endowed by God with the faculty of understanding and accepting (the Divine Truth).

45. And the day He shall gather them, as if they had not lived but an hour of the day, mutually recognizing one another.[53] No doubt, they fell in loss who denied the meeting with God, and they came not to the right path.[54]

٤٥۔ وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ۭ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاۗءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ○

53. Seeing the horrible events on the Day of Resurrection the comforts and luxuries of the present world will look so short and insignificant that they will think as if they had stayed only an hour of the day in the world. They will be extremely pained at the recollections and reminiscences of the worldly life, passed in futile efforts and useless engagements, as a man passes one or two hours in idle gossip. The terrible miseries of that Day will efface the enjoyments of the worldly life from their mind and they will think that they had not lived even a short while in the world that the terrible moment came upon them beyond their expectation converting the wide span of worldly life into moments of running comforts. The miseries of the other world are quite different from the miseries of the present world. In the miseries of this world one can find and receive the sympathy of his relatives, friends and other human beings. But on that day the people will be so much self-worried that they will not be able to help their relatives or friends. They will not become ignorant of one another. Nay! they will recognize their fathers and mothers, their brothers and sisters, their friends and patrons, their sons and daughters. But they will not be able to help one another. Each one for himself, the tortures will present a very selfish scene. The father shall run from the son and vice-versa, the man shall run from his woman and vice-versa. The Holy Quran says :

فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَىِٕذٍ وَّلَا يَتَسَاۗءَلُوْنَ (سورۃ المومنون۔ آیت ۱۰۱)

(There will be no kinship among them, nor will they ask of one another). (XXII, 101)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ وَاُمِّهٖ وَاَبِيْهِ وَصَاحِبَتِهٖ وَبَنِيْهِ (عبس۔ آیت ۳۴تا۳۶)

On that day when a man will flee from his brother and from his mother and from his father and from his female partner and from his sons. (LXXX, 34, 35, 36)

54. Of course, they will be all in wholesome gain who confirmed the meeting with God and went on the right path.

46. **And if We show thee something of the promises We have made to them, or We draw thee unto Us so unto Us there shall be their return then Allah is a witness to the deeds they do.[55]**

٤٦- وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ۝

47. **And to every nation is a Messenger, then when their Messenger came to them the decision was made between them with Justice, and no wrong is done to them.[56]**

٤٧- وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ۝

55. The promises of punishing the Unbelievers and glorifying Islam and rewarding the followers of Islam, which We have made, will be definitely kept whether in the lifetime of the Holy Prophet as shown in Badr etc. or afterwards. The Unbelievers, however, cannot escape divine chastisement.

Hazrat Shah Sahib says : "The glory of Islam was somewhat established in the lifetime of the Holy Prophet and the rest appeared at the hand of the Caliphs."

(Mozihul Quran)

56. Previously this Ummat and the glorious Prophet of this Ummat were described, now a general principle is narrated that the communicators of Divine Commands have been sent to every nation or community, who are known as Messengers, so that God's argument might be established. Before the establishment of God's argument chastisement is not given to anyone. The people do actions but before the coming of a Messenger (who communicates God's Commands and establishes God's argument) the people are not given divine chastisement. There is no injustice or wrong in the court of God that the defaulters may be punished before informing them of law and before proving the crime. On the Day of Judgment too there will be regular hearing and the Messengers will be present with their respective nations. The crime report of every person will be presented before God, the witnesses shall be summoned.

In brief, the Judgment shall be given after full scrutiny of the merits of the individual cases. There can be no injustice or misjudgment in the court of God.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (الزمر آيت ٦٩)

(And the Earth shineth with the light of her Lord and the records are pesented, and the Prophets and the witnesses are brought, and it is judged between them with justice, and they shall not be wronged). (Sura Zumar, Verse 69)

Note : Mujahid etc. has maintained that this verse belongs to the events of the Hereafter.

٤٨۔ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

48. And they say : "When will this promise be, if you are true ?"[57]

٤٩۔ قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ
اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ○

49. Thou say : "I am not the owner for myself of bad, nor of good, but as God will. For every nation is a promise, when their promise shall reach they will neither move back a single hour nor will move forward."[58]

٥٠۔ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا
مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ○

50. Thou say : "Well ! observe if His chastisement come to you by night or day, what will the sinners do before it?[59]

---

57. They say to the Prophet, "The threats of punishment and chastisement which you give are false and unreal. If you are really true, why don't you bring it ? When will this promise be fulfilled after all ?

58. The Prophet is told to reply that the Causes of Nature are in the control of God. It is God Who sends the chastisement. The Prophet does not command Divine Chastisement. He does not even possess the causes of his own profit and loss. He only possesses as much loss or gain for himself as God will. Then how can he command the loss or gain of others ? Only God has the power of harming and benefitting the creatures. The chastisement comes according to the term fixed in the knowledge of God. When that time comes after the term is completed, not a single moment shall be then allowed to the sinners. In short, there is no use to hasten for the chastisement. It will come according to the knowledge of God. They cannot move forward or backward a single hour against the knowledge of God.

59. If the chastisement comes suddenly by day or night, when they are busy in their worldly affairs or sleeping comfortably, what can the criminals do for their safety in a haste. When they cannot manage for their security against the sudden chastisement, then what is the use of asking about its exact time. Moreover, the chastisement of God is not something cheerful that they are asking about its time and demanding it soon. It is strange that the criminals are making so much haste for such a terrible thing. On the other hand they should have trembled at the very thought of the promised chastisement and run towards those factors which avert the chastisement.

51. What, when the chastisement comes, then you will believe in it. Now you came to believe and you did hasten for it !"[60]

۵۱۔ اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْئٰنَ وَقَدْ كُنْتُمْ
بِهٖ تَسْتَعْجِلُوْنَ ○

52. Then it will be said to the sinners, "Taste the chastisement of eternity! The recompence is given of what you earned."[61]

۵۲۔ ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ
هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ○

53. And they ask thee (about the event), "Is this thing true ?" Thou say: "Of course, by my Lord, It is true and you cannot frustrate."[62]

۵۳۔ وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ ؕ
وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○ ع

60. The fact, however, is that they do not really believe in the promised chastisement. This is why they are tentatively making haste for it. If they had believed in it they would have done something for safety. But believing after occurrence is not useful. If they declare their belief at the time of occurrence it will be said to them, "Now you have come to believe and had cried lies aforetime (because repeated questioning about the chastisement was not due to inquisition but out of mockery and denial). Believing at this time is of no use.

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ○ فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا
رَاَوْا بَاْسَنَا ط سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ج وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ (سورہ المومن آیت ۸۴-۸۵)

Then, when they saw Our calamity, they said, "We believe in God, the One, and forsake those things which we called as God's associates. But their belief did not avail them when they observed Our chastisement—the custom which has been prevalent among His servants—and destroyed at that place were the rejectors. (XL, 84,85)

61. "Now taste the chastisement eternally for that you had been disbelieving and associating and rejecting." This will be said in the Hereafter.

62. Extremely absorbed in forgetfulness they ask the Holy Prophet with amazement, "Is it true that we shall be raised after death and shall taste the chastisement of eternity ? Will we be given a second life after turning into particles of dust ?" The Holy Prophet is told to say to them, "There is no wonder in it. It is quite certain that you will be raised again. Your turning into particles of dust cannot disable God to recreate you like before, and punish you against your misdeeds. You cannot run away from the seizure of God and frustrate Him."

Note : There are two other verses which have got similarity with the present verse—One in Sura Saba (XXXIV, 3) and the other in Sura Taghabun (LXIV- 7). Both these two verses are related to Hereafter and Resurrection. On account of similarity Hafiz Ibne Kathir has put the present verse under Resurrection.

SECTION 6

54. And if every soul that has done wrong possessed all that is in the Earth may give it for his ransom; and they will be remorseful secretly when they will see the chastisement, and it will be decided justly between them and they will not be wronged.[63]

٥٤. وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ
بِهِ ۗ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ
بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ○

55. Listen! surely to God belongs what is in the Heavens and Earth. Listen! God's promise is true, but most men do not understand.[64]

٥٥. أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ
اللَّهِ حَقٌّ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

56. It is He who gives life and makes to die, and to Him shall you be returned.[65]

٥٦. هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ○

---

63. If the treasures of the Earth may be in the possession of the wrong-doer and he may offer them for his ransom, he will not get emancipation from the punishment. On that day they will be remorseful at their activities and try to hide their remorse from the people. But in the long run their remorseful condition will come to light against their will due to sheer circumstances and they will call out :

يٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِي جَنْۢبِ اللّٰهِ يٰوَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هٰذَا

64. In the whole Universe the government is of God only. So judgment is certain and justice is sure. No criminal can neither run away, nor can get release through bribery. This is a fact that human affairs shall be all decided with justice. There is no doubt in it, but most men do not understand these realities. This is why they utter whatever comes to their tongue and do whatever comes into their heart.

65. When the whole process of creating and annihilating lies in the power of God, then recreation is not a difficult job with God.

57. O men! now there has come to you an admonition from your Lord and a cure for the disease of the hearts and a guidance and a mercy for the Muslims.[66]

٥٧۔ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ○

66. All these are the attributes of the Quran. Quran is an admonition from the beginning to the end and prevents the people from destructive and harmful things. It is an excellent prescription for the cure of heart diseases. It tells the way to the union with God and to the attainment of God's good pleasure. It makes its believers entitled to the mercy of God in the world and hereafter. According to the researches of some Scholars this verse indicates the progressive stages of man's spiritual perfection i.e. a man who adheres to the Quran in the true sense can achieve all those progressive degrees mentioned in the verse.

(1) The word admonition indicates the purification from undesirable actions and deeds in the external sense.

(2) The word شفاء (cure) indicates the purification of the interior (باطن) from preposterous beliefs and convictions and from base morals and ignoble characters.

(3) The word 'guidance' (هُدیٰ) comprises the righteous beliefs (حقائق حقہ) anb noble morals.

(4) When a man is purified internally and externally then the lights of Divine Mercy descend upon his soul, and the word (رحمة) (mercy and kindness) indicates this final stage of human pefection. By the four words in the verse — admonition (موعظة), شفاء (cure), هُدیٰ (guidance) and رحمة (mercy and kindness) — Imam Razi has elucidated شریعة (Shariat), طریقة (Tareeqat), حقیقت (Haqeeqat) and خلافة (Khilafat) in order.

58. Say : "By the grace of God and by His kindness — so they should be happy at that.[67] It is better than the things they amass."[68]

٥٨۔ قُلۡ بِفَضۡلِ اللّٰهِ وَبِرَحۡمَتِهٖ فَبِذٰلِكَ فَلۡيَفۡرَحُوۡا ؕ هُوَ خَيۡرٌ مِّمَّا يَجۡمَعُوۡنَ ○

67. Rejoicing (فرح) may be desirable and undesirable both. To rejoice at some bounty, with the spirit of gratitude and with an idea of God's grace and kindness, is desirable as given here. But to rejoice at the worldly vanities and exult in them (especially thinking that the worldly bounties are the result of his own efforts) is highly detestable. Qaroon said about his wealth and treasures : اِنَّمَاۤ اُوۡتِيۡتُهٗ عَلٰى عِلۡمٍ عِنۡدِىۡ — All these treasures and wealth are given to me on account of a knowledge with me.

Qaroon did not say that the immense wealth was the bounty of God, but said that it was the result of an extra-ordinary technique or knowledge which he possessed. This is exultation and God does not like the exulting people. In brief, the word فرح is not used in the sense of exultation in the present verse. It is used in a good sense to show that men should be happy at God's rewards and bounties thanking Him in heart. This rejoicing is an expression of gratitude and is far alien to the exultation of modern man.

68. The real thing is the grace and mercy of God. Man should hanker after it. The material wealth and worldly izzat and glory are nothing before the grace and mercy of God.

59. Say: "Just see the provisionGod has sent down for you and you have made some of it Haram and some Halal."

Say : "Has God given you order thereto, or do you forge against God ?"69

٥٩۔ قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ
مِّنْهُ حَرَامًا وَّحَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى
اللّٰهِ تَفْتَرُوْنَ ○

69. The real authority of Haram and Halal is the Holy Quran which has come to you as admonition, cure, guidance and mercy. Men should refer to the Quran in finding Haram and Halal and should not be led astray by his personal ideas and wishes. The reason is that man's knowledge is limited and imperfect, and God's knowledge is perfect and unlimited. So man cannot know perfectly and exactly what is physically and spiritually useful (Halal) and what is physically and spiritually detrimental to man (Haram). When the position is clear man should not use or argue with his imperfect knowledge about Halal and Haram. And if you say : "God has ordered so," it is highly extravagant and a forging against God. Forging against God is a serious crime.

60. And what an idea of those who forge against God about the Last Day? [70] God is gracious to men, but most of them are not thankful.[71]

٦٠. وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللّٰهِ الْكَذِبَ
يَوْمَ الْقِيٰمَةِ ۗ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ
ع وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ○

70. This verse shows that forging against God is a very serious crime and the unbelivers do not take it so serious. So God asks them about their idea concerning the nature of the crime of forging against God. In fact they are wandering in their absurd ideas about the seriousness of the crime of forging against God. Those who forge against God should remember that they cannot escape the terrible punishment which is appointed by God for such serious crimes on the Day of Resurrection.

71. It is the grace of God that He has distinguished the Haram things from the Halal things and relieved man of the immense efforts which he would have to engage in finding what is useful (Halal) and what is harmful (Haram) to man without confidence of exact results. But most men do not recognize this great kindness of God and follow their wishes in maintaining the standards of Haram and Halal (what to use and what to leave). The imperfect knowledge of man has led him to distant pits and falls, but he is not prepared to believe in the perfect knowledge of God. This indeed, is a great ingratitude on the part of man. Despite disbelief and disobedience God gives respite to man, forgives many of his sins, but many men become more dauntless at the leniency and connivance and turn more unthankful. At last they are punished.

SECTION 7

61. And thou art not in any state, neither recitest thou some Quran of it, and nor do you do any work but that We are present over you when you are engaged in it, and not an atom's weight in the Earth or in the Heaven escapes from thy Lord, nor what is less than that or greater than that but that it is in the Manifest Book.[72]

٦١۔ وَمَا تَكُونُ فِي شَأْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّ
لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا
اِذْ تُفِيْضُوْنَ فِيْهِ ؕ وَمَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ
مِّثْقَالِ ذَرَّةٍ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَلَآ اَصْغَرَ
مِنْ ذٰلِكَ وَلَآ اَكْبَرَ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ○

72. Previously the attributes of the Quran were mentioned—it is a light for the guidance of mankind all in all, it is a cure for the diseases of hearts, it is a mighty grace and a great mercy — then an indication was made to the rejectors who donot come to the Quran for the solution of their material and spiritual problems but wander in the dark shadows of their whims and fancies and forge against God to deny His boundless grace and bounty sent down in the form of the Holy Scriptures.

In the present verse the position of the Holy Prophet and the people who do not pay heed to the words of Holy Prophet is analysed distinctly. The Prophet is making sincere efforts in delivering the people from the worldly pangs and the chastisement of the Hereafter according to the order of God. The rejectors are continuously denying his precious sermons and creating difficulties in his mission of guiding from darkness to light. He is reciting the Holy Quran with the most impressive spirit imaginable to the people around him, but the rejectors are paying no heed to this most impressive admonition from their Lord. The positive role of the Prophet and the negative response of the Rejectors are both before God. He knows and sees the works of the creatures when they are busy, whether they are conscious of God or not. The Holy Prophet has remarked : فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ — if thou cannot see Him, verily He sees thee. There is no atom in the Heavens or the Earth which may escape His sight or knowledge. Even a partical smaller than the atom cannot be out of His sight and knowledge. In brief every material and non-meterial thing is in the sight and knowledge of God, whether big or small, thick or thin, perceptible or imperceptible. Descending from His knowledge everything of the past and the future is inscribed in the Manifest Book (Loh-e-Mahfooz) — which may be called as the Booklet of Divine knowledge in the scheme of administration of the Universe. When nothing is hidden from God, how can the deeds and engagements of these rejectors and opponents be hidden from God. Then, what are they thinking about the affairs of the Hereafter ? They should understand well that their minutest activity is before God. No treachery and stealth of these Infidels can do there an aught. They shall be punished for each and every evil deed. And as the affairs of the Foes are before Him, the performances and achievements of the Friends are also before Him in consecutive details. Those Friends are given good tidings in the next verse.

62. Remember! Those who are the friends of God — no fear shall be on them, nor shall they sorrow —.[73]

٦٢۔ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

73. According to Ibne Kathir the Friends of God(اولیاء اللہ) shall have no fear at the terrible events of the Last Day, neither they shall be sorrowful at the departure of the world. This meaning he has maintained on the basis of certain Traditions. Some commentators have taken its meaning in general — the terrible events will neither occur on them in this world nor in that world; neither they feel sorrowful at the non-attainment of certain desire or the expiration of a certain object. It does not mean that the Friends of God (اولیاء اللہ) will have no fear of God or will have no anxiety about the Hereafter. It means that they will have no worldly fear in the world concerning the opposition of the enemies of God, and they will not sorrow at the worldly miseries and disasters like common man. They receive constant peace from God in their hearts and are aided by Divine Spirit every now and then. They have full trust in their Lord and they think that what happens in the world is not without wisdom. The events of the Universe are the acts of God and the acts of God can never be unwise. With this belief they are not worried at the revolutionary events of the Universe. Likewise they are not led away by whimsical fears because they know the Law of Punishment.

Note : لَاخَوْفٌ عَلَيْهِمْ denotes that the Friends of God will not suffer any sort of annihilation or tremendous loss in this world and in the other world. If suppose they undergo some worldly disaster or loss in the outward form, it cannot be called a major loss because it becomes a source of spiritual progress and the strenghtening of Eman (Belief). So far as temporary fear at some occasions in this world of cause and effect is concerned they can have it but not so much horrifying as in the case of common men. Sometimes the fear of Hereafter affects the normal functions. But this fear is not against the spirit of the present verse. The verse informs us that the Friends of God will not suffer any terrible thing, it does not say that they will have no fear in any circumstances. Perhaps, this is why لَا خَوْفٌ عَلَيْهِمْ is used instead of لَا يَخَافُوْنَ which outwardly appears more appropriate to لَا يَحْزَنُوْنَ . So far as لَا يَحْزَنُوْنَ is concerned it is connected with the future i.e. they will not sorrow at the time of death and after death. The Quran says in Ha Mim Sajda, "Verily those who said : 'Our Lord is Allah', then they persistently adhered to it, on them descend the angels (saying): 'Do not fear, nor sorrow and hear the good tidings of that Paradise you were promised". And the Quran says in Sura Ambia (سورۃ انبیاء),"They will not receive the grief of that Supreme Horror (in the Hereafter) and the angels will receive them, (saying) : 'Today the Day is yours which you were promised."

63. Those who believed and feared.[74]

64. For them is good tidings in the life of the present world and in the Hereafter;[75] **the Words of God do not change.**[76] **This is indeed the mighty success.**

٦٣۔ اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝

٦٤۔ لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ۚ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

74. This is the definition of اولیاء اللہ (Friends of God) i.e. a friend of God is a pious Believer. Formerly it is noted at many places that Belief and Piety have different degrees. So friendship (ولایت) will vary according to the degree of ایمان (Belief) and تقوٰی (Piety). But as ten or fifty rupees is wealth, and one lakh or two lakh rupees is wealth too, but the owner of ten or fifty rupees is not popularly known as a rich man, unless he possesses a reasonable amount for such title. Similarly any degree of Eman and Taqwa will allot a kind or portion of ولایت (Friendship of God) to the pious Believer because Eman and Taqwa (in whatever degrees they are) are the branches of "ولایة (wilayat) and as such all pious Believers are the Friends of God, but in the popular sense ولی (Friend) will be that man who is possessed of a distinguished degree of Eman and Taqwa. There are some signs of "ولایة (Friendship) mentioned in the Traditions e.g. God is remembered at their sight, they love the creatures of God selflessly and sincerely without any idea of gaining any profit from them. The Knowers have described the definition of اولیاء اللہ (Friends of God) according to their taste.

75. The Friends of God have different good tidings in the world e.g. God has informed that they will receive no fear upon them, nor they shall sorrow in this world and the coming world, the angels will descend upon them giving them good tidings as given in Sura Ha Mim Sajda, they see true dreams very often bearing good blessings from the Hidden, or other people see blessed dreams concerning them, (and a true dream is the 46th part of Prophethood) or they get special help and support from the Hidden in their affairs, they get popularity among important servants of God, and sometimes this popularity passes to the common men and the people praise them variously.

76. The Words of God are unchangeable. All His Words and promises are sound and perfect. The good tidings which are given will definitely come to light.

65. And let not their words grieve thee. Indeed all power is for God alone. He is the All-Hearing, the All-Knowing.[77]

٦٥۔ وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ
السَّمِيْعُ الْعَلِيْمُ ۝

66. Why, surely to God belongs everyone that is in the Heavens and in the Earth.

And those who are following other than God—the callers of associates—indeed they are naught but following their own idea and they are naught but merely conjecture.[78]

٦٦۔ اَلَآ اِنَّ لِلّٰهِ مَنْ فِى السَّمٰوٰتِ وَمَنْ فِى الْاَرْضِ ؕ
وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ
اِلَّا يَخْرُصُوْنَ ۝

77. After a comparative description of the enemies and friends the Holy Prophet is given solace that he should not feel sorrowful at the words of the fools and rascals. Power lies with God alone, so He will certainly make the Truth dominate over falsehood and sentence the opponents to utter failure and disgrace. He hears all their talks and knows all their conditions.

78. The whole Universe is the Kingdom of God. All the jinn, angels and men are the servants and creatures of God. So the calling of other than God by the Polytheists and giving them share in Divinity is nothing but their surmise and absurd conjecturing. These Polytheists neither possess reality, nor have any argument for their standards. They are groping in the darkness of their whims and fancies.

67. It is He who made for you the night that you may get peace in it and gave you the day shower. Surely in it there are signs for the people who hear.[79]

٦٧- هُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوا فِيهِ وَ
النَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ ۝

79. The Creator of night and day, light and darkness is the only One God. Consequently all opposites—night and day, virtue and vice—are the creations of God. So the Majoos are wrong who have established god of virtue and god of vice. There is also an indication to this fact that aş God brings the bright day after the darkness of night, similarly He brightened the Sun of Quran in order to tear the curtain of darkness of the preposterous ideals of the Polytheists. He showed in the bright light of the Quran those realities which were not visible in the dark shadows of polytheistic ideas and beliefs. This Quran removed that dark cover over realities, which had become thicker and thicker due to dark ideas and beliefs of the polytheists and the wrong convictions of philosophers. This Quran shows the right way to the union with God.

68. They say : "God has taken to Him a son;" Glory be to Him. He is All-Sufficient ; to Him belongs all that is in the Heavens and in the Earth ; you have no authority for this. Why do you say a lie concerning God that you know not? [80]

69. Say : "Those who forge falsehood against God donot prosper."

70. Availing a little (benefit) in the world, then unto Us they shall return, then We shall make them taste the terrible chastisement, the recompense of their Kufr (unbelief, disbelief). [81]

٦٨. قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ هُوَ الْغَنِيُّ لَهٗ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ اِنْ عِنْدَكُمْ
مِّنْ سُلْطٰنٍ بِهٰذَا اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا
تَعْلَمُوْنَ ۝
٦٩. قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا
يُفْلِحُوْنَ ۝
٧٠. مَتَاعٌ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيْقُهُمُ
الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا يَكْفُرُوْنَ ۝ ع ١٢

80. The above verses refuted the polytheism of the Polytheists and Idolaters. Here the polytheism of the Christians is disproved, who maintained that Jesus Christ (Be peace on him) was the son of God. The thing which is notable is that if the Christians held that Jesus Christ was the real son of God (born in the pattern of human order) then it is extreme type of insolence in the superlative degree. It is self-evident that God is pure and independent of wife and sons. And if they mean that Jesus is not a real son but an adopted son, then what is the necessity of an adopted son and why God should take to Him a son from His creatures ? Did God regret or grieve for not having a son ? Or was He anxious about the inheritance of His unlimited possessions ? Or did He require a son for a good name ? Or did God have the fear of old age wanting a prop ? God forbid ! nothing of the sort, God is Independent of all, and all are dependent upon Him in every moment. How can He need a son, grandson or adopted son ? Everything is His creation and He is the Owner of all things. When the position is this then there can be no latitude for such relations between God and His creatures. It is highly insolent to utter such a lie and such a thing, without any authority, only out of ignorance.

81. Whatever power the forgers against God may possess, and however proud they may become of their wealth and possessions, but they cannot get real prosperity and success. They may enjoy the world for some time ; at last their case shall go to God, and they shall taste a terrible chastisement in consequence of their crimes.

SECTION 8

71. And recite to them the story of Noah,[82] when he said to his people, "My people, if my standing has been heavy on you and advising you with the verses of God, so I put my trust in God, you resolve on your affair and collect your associates, then let there be no doubt in your decision, then execute against me and give not respite to me.[83]

٧١. وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ
كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِيْ وَتَذْكِيْرِيْ بِاٰيٰتِ اللّٰهِ
فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ
ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوْٓا
اِلَيَّ وَلَا تُنْظِرُوْنِ ۝

82. Now the Holy Prophet is told to describe the story of Hazrat Noah and his nation to the Meccans, so that they might know that the rejectors never prosper in the real sense, and their hubbling-bubbling and ostentations are but shortlived culminating in everlasting destruction. The Meccans should receive a lesson from the story of Hazrat Noah and his nation. If they do not refrain from opposition and polytheism they can also face the same fate as the nation of Hazrat Noah met. Moreover in these verses the Holy Prophet is given consolation in that the opposition of the naughty persons against the Prophets is a common feature, so he should not much worry about their inimical behaviour. Every Prophet had to undergo such circumstances but in the end Truth prevailed and the enemies of Truth and Righteousness were destroyed. The general readers, however, receive a good argument from these facts in favour of the Prophethood of Muhammad (صلی اللہ علیہ وسلم) who delivered such historical facts to the world without receiving any formal knowledge from the mortals. Verily his master is God, the Creator of the Heavens and the Earth and the Knower of all events in them ; and He alone could give such exact facts to the world through the Holy Prophet. It means Muhammad (صلی اللہ علیہ وسلم) is none other than the True Messenger of God and the whole world should recognize this established fact.

83. In this verse the resolute determination of a Prophet is described. A Prophet does not care a little the pleasure or displeasure, opposition or apposition, of the people in the performance of his duty as a Messenger of God. Hazrat Noah said to his people who opposed the Divine Message : "Your inimical activities against me cannot move me from my mission as a Messenger of God. I do not care whether you are pleased or displeased, become friend or foe, I have to perform my duty as a Messenger of God and I will not shirk in it. My trust is in God only like other Prophets. Whether you resent it or not, or conspire against me to do harm I will not give up my mission. Your inimical resolutions cannot exercise any negative effect on my determination. You are free to do whatever possible in your power against me. Do make plans and conspiracies against me with the help of your comrades including your adopted gods and make some decisive effort without doubt against me collectively, and see whether you can crush this mountain of perseverance and determination, or your diabolical contrivances are fatally crushed by the Prophetic wall of lofty determination. The whole world cannot be able to move the Prophet from his stand. The forces and plans of the worldly powers finally fail before the resolute stand of a Prophet. So you are at liberty to do whatever you like and resolve against me, but to no avail."

72. Then if you turn your face, I have not asked you for any wage, my wage is with God, and I am commanded to keep obedient."[84]

٧٢۔ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ○

73. Then they cried him lies, so We saved him and those who were with him in the boat and established them in place and drowned those who cried lies to Our words, then behold how was the end of those who had been warned.[85]

٧٣۔ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ
خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ○

---

84. "I am not troubled at the loss of my wealth and property, nor I am fearful about any physical pain during the performance of my mission, and you have no chance to say that my efforts are for the sake of accumulating wealth and property, because I do not take any wage for the service of preaching the heavenly instructions and for the service of inviting you to the path of God. My wages are with God whose work I am doing and whose command I am carrying out. When I am His obedient servant and performing the assigned duty without hope or fear, then how is it possible that (upon me) He may not keep open the doors of His mercy and grace ?"

85. Those who have the eyes of lesson can see how was the end of those who rejected the Prophet Noah. Hazrat Noah advised them and taught them and preached them hundreds of years, and informed them of their profit and loss, but they did not yield. On the other hand, they became his avowed enemy, and their enmity increased as years passed. When they reached the point of no return God sent the terrible flood of water and all the rejectors were drowned. Only Hazrat Noah and his several followers who had got into the boat were saved. They settled on the Earth after the annihilation of his rejectors and became the forefathers of the coming human race. (See also Sura Aaraaf.)

74. Then We sent after Noah so many Messengers to their nations and they brought them clear signs ; but they were not to believe in that they had rejected aforetime. Thus We seal the hearts of the transgressors.[86]

٧٤. ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ○

86. After Hazrat Noah (Be peace on him) Hazrat Hud, Hazrat Saleh, Hazrat Lut, Hazrat Ibraheem, Hazrat Shuaib and other Messengers (Be peace on all of them) were sent to nations with clear signs and miracles. But they persisted in their old Kufr and Ignorance, wherein they had been living before the coming of the Prophets, and they were not men to believe in those things which they had been rejecting and denying before despite the stranuous teaching and instructing of those Prophets. On the other hand, they also belied all those righteous principles which had been rejected by the people of Hazrat Noah. And when once they said "No", they never returned to say "Yes". They persisted in this disbelieving and rejecting the Truth till the end. So, when the people cross the bounds in enmity against the Truth and in denying the heavenly guidance brought by the Divine Messengers, their hearts are sealed. The hearts are not sealed in the early instances but they are sealed at the point of no return. First they cry lies to the Truth, then they become refractory in their denial, then they show enmity against the Truth, then they become stern foes of the Truth-bearers, till at last the screws of the heart are damaged and the potency of receiving the Truth is ruined.

75. Then We sent after them Moses and Aaron to Pharaoh and his chiefs with Our signs, but they waved proud and they were a sinful people.[87]

۷۵. ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُّوسٰى وَهٰرُوْنَ اِلٰى فِرْعَوْنَ وَمَلَاۡئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ○

76. So when the truth from Us came to them, they said : "Surely this is a manifest sorcery."[88]

۷۶. فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ○

77. Moses said : "Do you say this to the truth when it has come to you ? Is this a sorcery ? And the sorcerers do not get salvation."[89]

۷۷. قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ السّٰحِرُوْنَ ○

87. The People of Pharaoh also rejected the Truth. They were sinful people. Their criminal mentality did not allow them to accept the Truth. Their pride forbade them to surrender before the Messengers of God though they had seen clear miracles.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا (سورہ النمل آیت ۱۴)

"And they denied the signs — and they had believed them in their self — out of injustice and pride." (Naml, 14) And this was the pride which excited Pharaoh to say these words : اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ (شعراء آیت ۱۸)

"Did we not bring thee up in childhood within our fold and thou lived amongst us several years of thy age?" (Sura Shura'a — 18)

88. So when the Miracles of Asa (عصاء) and Yad-e-Baiza (ید بیضاء) etc. were shown and the impressive sermons were delivered they said that it was nothing but a clear sorcery, because in the last analysis every ultrahabitual thing in their imagination was magic. They could not think beyond magic.

89. Hazrat Musa said, "Do you say magic to the Truth? Is magic like this? Can the magician succeed (in the arena of Truth and Falsehood) by claiming to Prophethood?" Only those amateurs who are unable to differentiate between brass and gold fail to distinguish miracle from magic. The Prophets are never magicians. Their bright faces, pure morals, stainless character, pious habits, grand personality and resplendent status in society clearly prove that they have no connection with such base things like sorcery and jugglery. So it is highly insolent and insane to call a Prophet a sorcerer.

78. They said : "Hast thou come to turn us from that we have found our forefathers on, and you two alone may get domination in this country: and we are not men to believe you."[90]

79. And Pharaoh said : "Bring me every sorcerer well-versed."[91]

٧٨۔ قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِي الْاَرْضِ ؕ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ○

٧٩۔ وَقَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ○

90. Pharaoh and his people said to Moses and Aaron, "You seem to be highly covetous for worldly power and grandeur and your intentions are not fair. You are launching a political move in the garb of religious mission. You want domination in this country through religious revolution; thus you want to turn out the real natives of this country and establish your own authority in their stead. So you should note down that you will never succeed in this ulterior motive. We are not men to be easily taken by you and we are not so simple as to believe you and your religion. We will never obey you, nor recognize your holiness. We will never denounce our old religion which our forefathers had been practising so long."

91. Moses did his best to guide Pharaoh and his people but Pharaoh could not recognize him as a Prophet. On the other hand, he tried to bewilder his people by dubbing Moses as a sorcerer having ulterior designs of snatching power and establish his own domination or the domination of Bani Israeel over the Qibtees — a thing which the native population could not tolerate. So Pharaoh excited the public against Moses by this trick that Moses wanted to make them the abject slaves of Bani Israeel in retaliation. But to the Mosaic miracles he had to answer and pacify the public in this direction because he feared if he did not defeat the miracles of Moses the public might be snared at some other moment. So he ordered to gather well-versed magicians and sorcerers from the remotest corner of Egypt to vie with the miracles of Moses.

80. Then when the sorcerers came, Moses said to them : "Cast you down what you will cast."[92]

81. Then, when they cast, Moses said : "What you have brought is but sorcery. Now God will bring it to naught. Verily, God does not set right the work of the corruptors.[93]

82. And God verifies the Truth by His words and let the sinners be averse.

٨٠۔ فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ
اَنْتُمْ مُّلْقُوْنَ ○

٨١۔ فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ؕ
اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ
الْمُفْسِدِيْنَ ○

٨٢۔ وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ
ع الْمُجْرِمُوْنَ ○

92. When the two parties came into the arena the sorcerers asked Moses whether he was to show his miracles first or they would demonstrate their sorcery first. Hazrat Musa replied that they should show first whatever they wanted to show. This Musa said not because he was afraid of their sorcery or he felt weak in his heart, but because after full wrestling and show of Falsehood the appearance of Truth and the destruction of Falsehood by the Truth in the contest is more imperessive and more elucidatory in the domination of Truth. The public is more impressed by such victory of Truth and the matter is decided distinctly. When the Falsehood is mingled with the Truth or vice versa the matter is not decided clearly.

93. The sorcerers threw their sticks and ropes on the ground and the observers saw the illusory movement of the ropes and sticks thinking that the whole field was strewn with snakes. Hazrat Musa remarked at this illusion that it was sorcery indeed and not that which he had shown before Pharaoh and his courtiers and which was called by them by the wrong name of sorcery. There was a lot of difference between magic display and the demonstration of miracle. The magicians by then had exerted all their force within their power. Now they should be ready to see the end of their magic display which was utterly false. God would destroy their false game in no time and it would be never set aright again before him. God does not make the corrupters succeed against the reformers. God does not make Falsehood dominate over Truth. It is against His wisdom and His Sunnah. In the contest of Falsehood and Truth God helps those who are the advocates of Truth against the supporters of Falsehood. It is the Law of God, it is Divine Sunnah, it is the Wisdom of God—Truth prevails. Truth is victorious.

SECTION 9

83. So none believed in Moses but some boys of his nation fearing Pharaoh and his chiefs lest they should make them slip into error. And Pharaoh was unjustly shooting (towering) high in the land and he was violently high-handed.[94]

٨٣۔ فَمَآ اٰمَنَ لِمُوْسٰٓی اِلَّا ذُرِّیَّۃٌ مِّنْ قَوْمِهٖ عَلٰی خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَا۠ئِهِمْ اَنْ یَّفْتِنَهُمْ ؕ وَ اِنَّ فِرْعَوْنَ لَعَالٍ فِی الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ الْمُسْرِفِیْنَ ○

94. The Bani Israeel were in great distress due to the harsh treatment of Pharaoh and his nation i.e. Qibtees. They were waiting for the completion of the traditional prophecies which said that their days of persecution would end when a glorious Prophet from amongst them would be raised and he would destroy the power of Pharaoh and overturn his throne. Hazrat Moosa appeared with the said glory, they were so eagerly waiting for, so they thought the coming of Hazrat Moosa as a great Divine Mercy. They believed him as the True Prophet by heart, but most of them did not publish their Eman for fear of Pharaoh and his chiefs lest they should oppress them and compel them to change their religion. So in the beginning they did not embrace Eman according to the principle of Shariah, but waited for the domination of Hazrat Moosa. They thought they would publish their Islam without any fear when Pharaoh would become powerless to persecute. Of course, few of the brave young men and boys published their Eman and Islam despite the fear of Pharaoh's persecution. Several souls from the Qibtees also embraced Eman and Islam. Later on when Hazrat Moosa gained sufficient power and success, and Truth attained domination to a great extent, then the whole nation of Bani Israeel consisting of about six lac of mature men became Muslims. Here the story of early period is described.

Note : The fear of Bani Israeel was not unreasonable, because the material power of Pharaoh had reached its zenith when Hazrat Moosa stood as Prophet. His tyranny and highhandedness had crossed all bounds of humanity in persecution especially of the weak and poor people.

84. And said Moses : "O my people ! if you have believed in God, so in Him put your trust, if you are obedient."[95]

٨٤- وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ○

85. Then they said : "In God we have put our trust. O Lord! test not upon us the force of this unjust people."[96]

٨٥- فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ○

86. "And deliver us by Thy mercy from these disbelieving people."[97]

٨٦- وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ○

95, When Hazrat Moosa found the Believers somewhat fearful of Pharaoh's tyranny he said to them, "You need not be troubled and fearful. A Believer who is obedient to his Lord does not fear the material power of the worldly men, but has full confidence in the power of his Lord, who has got unlimited strength, and no one can subdue Him. But this confidence is attained only when the servant gives himself over to God in all matters, obeys His commands and looks towards Him alone in all his struggles."

96. At the instruction of Hazrat Moosa they expressed their devotion by these words, "No doubt, we have full trust in God alone and pray that Pharaoh and his people may not be able to persecute us miserably. In this condition our religion will be in danger and these tyrants and other men will pass taunting remarks. For example they will boast that if they (Pharaohs) were not right how could they gain supremacy and power over the Bani Israeel and why the Bani Israeel would have been so much humiliated and abased. This idea of self-conceit will add to their error. In other words our own existence will become a cause of fitnah for them. So we earnestly desire that we should not become a test-case of persecution for them and a cause of their further deviation."

97. "We also pray to God that He may deliver us from their tyranny and oppression and emancipate us from this condition of slavery and subjugation, and confer upon us freedom and independence."

87. And We sent order to Moses and his brother : "Take for your people from Egypt houses and make your houses directing towards Qibla and perform Salat and give good tidings to the Believers.[98]

٨٧۔ وَاَوۡحَيۡنَاۤ اِلٰى مُوۡسٰى وَاَخِيۡهِ اَنۡ تَبَوَّاٰ لِقَوۡمِكُمَا بِمِصۡرَ بُيُوۡتًا وَّاجۡعَلُوۡا بُيُوۡتَكُمۡ قِبۡلَةً وَّاَقِيۡمُوا الصَّلٰوةَ ‌ؕ وَبَشِّرِ الۡمُؤۡمِنِيۡنَ ○

98. Hazrat Shah Sahib says, "When the time of Pharaoh's destruction drew near, the Bani Israeel were ordered to make separate colonies away from the Qibtees, as natural calamities were going to befall on them and the Bani Israeel required a physical protection from the miseries of the disobedient people." (Mozihul Quran)

Moreover, Pharaoh had destroyed the places of worship held by the Bani Israeel and it was very dangerous for them to worship in the midst of Qibtees. Hence they were advised to build their houses directed to their Qibla so that they might worship peacefully. They were especially ordered to perform and establish Salat as it was the source of drawing the help of God in those days of persecution. In the early days of Islam, the Muslims were also given special instruction to observe Salat secretly if there was danger in public performence.

The Bani Israeel were also given good tidings of future success, emancipation and freedom from the yoke of Pharaoh and his chiefs. This was the time when the Bani Israeel were extremely pained at the atrocities of Pharaoh and his people. So they were consoled not to feel much sorrowful at the atrocities of the disobedient nation. Their time of tyranny and their time of miseries were now soon coming to an end. The Bani Israeel should not disown the Salat because it was the greatest sourse of drawing God's help. (Seek help with patience and prayer.) وَاسۡتَعِيۡنُوۡا بِالصَّبۡرِ وَالصَّلٰوةِ

88. And said Moses : "O our Lord ! Thou hast given to Pharaoh and to his chiefs adornment and wealth in the life of this world, O Lord ! for that they may lead astray from Thy path ; O Lord ! obliterate their wealth and harden their hearts that they may not believe till they see the painful chastisement."[99]

٨٨۔ وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ
زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا
عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَ
اشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا
الْعَذَابَ الْاَلِيْمَ ۝

99. And now the most critical moment in the life of a great Prophet comes. A Prophet is a symbol of God's mercy because he tries his level best to deliver humanity from the wrath of God, from the fire of the Hell, from the pangs of the worldly life and leads to the glorious heights of human perfection and permanent peace — Paradise. But whereas a Prophet is the manifestation of God's mercy, he also embodies the wrath of God. Both the attributes of God — Mercy and Wrath — cast their reflection on the Prophet. After a long period of merciful manifestation, when the disobedient people do not come to the path of God, the Prophet resorts to the wrathful attribute. Sometimes this wrathful attitude, assumed after a tiresome period of Tabligh and Irshad (propagation and reformation) finds its course into the invocation of Divine Wrath or Divine Curse by the Prophet for the hopeless nation as Hazrat Noah had prayed for the total destruction of the disbelievers. Hazrat Moosa (Be peace on him) did his level best to bring Pharaoh and his people to guidance — he showed miracles and extraordinary signs to them and preached them with the best reason and the best wisdom but they were not men to surrender before Truth. Their haughtiness increased day by day and they became the worst enemy of Hazrat Moosa, the most resplendent person they had ever seen in their times. They were

proud of their wealth and possessions and despised the poor Bani Israeel and Hazrat Moosa who was one of them. They were prejudiced and could not tolerate the honourable position of Hazrat Moosa as a Prophet. They had cherished for long the material standards to judge the greatness of man. In short, it was their wealth and possessions which made them proud and haughty and which barred them from the straight path. If they had good reason they would have become grateful to God and obeyed His commands which Hazrat Moosa had brought for them. In place of gratitued they resorted to unthankfulness and disobeyed God's orders. In other words their wealth and possessions were a great test from God whether they became unthakful and proud, or obedient and grateful. But alas! they failed in the test. This condition was clear to Hazrat Moosa who understood from their general behaviour that their wealth and property was the real cause of their error and their error was the cause of error of the whole nation. He also understood that they would not come to the path after rejecting the Truth for so long. So in the agony which he received, as a response to his ceaseless preaching and showing miracles of the sublime order, from the Qibtees he was justified to invoke the curse of God for them. He could not wage jihad against Pharaoh and his nation in those circumstances, and this is why he had not got any order for jihad from God. So Moses prayed to God that they should be punished by Divine Hand. He prayed that their wealth and possessions should be totally destroyed as they had been the cause of their own error and the error of common man. They were themselves in error and had thrown others in error also, so they were not fit to live on the surface of the Earth. The sooner they were exterminated the better for humanity at large. Hazrat Moosa prayed that their hard hearts, which had become impervious to guidance and Truth, should become still harder and they should be completely deprived of Divine Recognition (معرفة الٰہی) and they should not believe unless they saw the terrible chastisement by their own eyes.

Hazrat Shah Sahib says. "There was no expectation of True Eman from them, but when some disaster befall they said with false tongue that they would now believe. In this the chastisement halted and the affair remained undecided. For that he prayed that they should not embrace false Eman and their hearts should keep hard that the chastisement should befall and the matter be decided." (Mozihul Quran)

89. He said : "Your prayer is granted, so be steadfast you both, and follow not the way who know not."[100]

٨٩- قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَآنِّ
سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ○

100. According to Traditions Hazrat Moosa prayed and Hazrat Haroon said 'Amen'. This is why it is said that the prayer of both of you is granted. After this tiding they were advised to perform their work with firmness, and if the effect of prayer might appear late they should not haste like unwise men. It will definitely occur at the appointed hour. Hence it is no usc to become hasty or troubled.

90. And We brought the Bani Israeel across the sea, and followed them Pharaoh and his hosts aggressively and impetuously till, when the drowning overtook him, he said : "I believe that there is no God but that in whom the Bani Israeel have believed and I am of the surrenderers."

٩٠۔ وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُوْدُهٗ بَغْيًا وَّعَدْوًا ۭ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ
قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ
بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ۝

91. Now ! thou sayst this, and thou didst disobey before and remained of those who are unguided.[101]

٩١۔ آٰلْئٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ ۝

---

101. According to the revelation Hazrat Moosa started with several lacs of Bani Israeel to reach the homeland of Hazrat Israeel—Palestine. When Pharaoh came to know that Moses was carrying thousands of Bani Israeel out of Egypt he was enraged and with a huge army pursued him and his followers. The Bani Israeel were just like slaves and supplied a lot of labour to Pharaoh and his nation. So how could Pharaoh tolerate such a great loss ? Moreover, he was a tyrant and a tyrant wants people to exercise his tyranny upon them. So he could not tolerate that Moses should emancipate them from his tyranny and oppression. When the Bani Israeel reached the Red Sea they were much worried to see the sea ahead and the army of Pharaoh behind. Hazrat Moosa consoled them, and by the order of God he struck his Asa (stick) on the water. The water of the sea was split into walls and twelve ways were created by the blow of the stick. The Bani Israeel crossed the sea and Pharaoh with his huge army reached the shore. Seeing the dry routes they

all marched into them with their horses. When they reached the middle of the sea, the water was ordered to mix, at once the layers of the water joined together. The whole army and the goods with them were drowned. When Pharaoh saw that he was going to be drowned he worriedly uttered the words of belief and submission that perhaps the 'God' of Bani Israeel might feel merciful on him and bring him out of the water. At these words it was remarked from God : "Now thou sayst this, and thou had been spreading error and corruption throughout thy life becoming an adverse enemy of God." It means he had been creating mischief throughout his life and misleading the people, but when saw the chastisement then turned to believe in the hope of getting security. But believing at such time, when the chastisement was surrounding him to annihilate, was of no use and was not reliable.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللّٰهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ (سورہ مومن آیت ۸۵)

"Then it did not happen that their believing could have availed them when they had seen Our Chastisement—the general habit of God prevailing through ages among His servants, and the rejectors—they were (always) destroyed." (Momin, verse 85)

Note 1 : Believing at death-bed when the soul is near expiration or when the chastisement is within sight is known as ایمانِ غرغرہ (Belief in gargling), or ایمانِ بأس (Belief in severity), or ایمانِ یاس (Belief in the state of despair) and it is not useful according to the Ahle Sunnat Wal Jamaat (اہلِ سنّت والجماعۃ) i.e. those who are on the way of the Prophet and the Followers. Sheikh Abdul Wahab Sha'erani (شیخ عبدالوہاب شعرانی) in his book—Kitabul Yawaqeet wal Jawahar has quoted an extract from the book—Futoohat-e-Makkeya (فتوحاتِ مکیہ)—by Mohiuddin Ibne Arabi, which elucidates the above impression about the Eman of Pharaoh. In the Introduction of the Book he has written that some Heretics have inserted wrong versions in Futuhat-e-Makkeya. The edition which is with him does not bear those wrong insertions.

Note 2 : This was the demonstration of the acceptance of Hazrat Moosa's prayer who had said :
(They should not believe unless they see the terrible chastisement.) The people saw the acceptance of his prayer by their own eyes.

92. So today We shall save thy body that thou mayst be a sign for those after thee. And certainly many men do not pay heed to Our powers.[102]

٩٢۔ فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ۗ وَ
ع اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ۝
١٤

102. Pharaoh died but his body was not ruined. It was saved from annhilation. Hazrat Shah Sahib says : "As Pharaoh uttered belief untimely and useless, so his body was saved out of the waters on a highland after his death, that Bani Israeel might thank (at the annihilation of their avowed enemy) and receive lesson ; otherwise in the protection of his body there was no use to him." (Mozihul Quran)

Note : Modern researches show that the body of Pharaoh is safe upto this time, but the truth of the Quran does not depend upon it.

The day on which Pharaoh and his hosts were destroyed, and Moses and his followers were delivered was the 10th day of Muharram.

May God save us from the chastisement of the World and Hereafter and drown the fleet of the enemies of Islam ! Amen.

These are the manifest signs of God that the Enemies of Allah are eventually destroyed and the friends of God are finally crowned with success, but there are many men in the world who do not pay heed to the signs of God and do not come to the right way of Islam and Quran.

SECTION 10

93. And We gave place to the Bani Israeel —a desirable place—and gave them good things to eat. And schism did not creep into them until the knowledge came to them. Surely thy Lord will decide between them on the Last Day concerning that in which they got divided.[103]

٩٣۔ وَلَقَدْ بَوَّاْنَا بَنِيْٓ اِسْرَآءِيْلَ مُبَوَّاَ صِدْقٍ وَّ
رَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ
الْعِلْمُ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

103. The Bani Israeel were given material and spiritual bounties. They were given the Taurah containing the principles and details of Divine Religion and the stories of the past nations together with relevant predictions. It was not worthwhile on their part to divide on clear and unequivocal informations which were given to them through the great Prophet—Hazrat Moosa—and in the great Book—the Taurah. But they did not esteem the great Prophet—Hazrat Moosa—and the grand Book—The Taurat—in the real sense. They fell into difference about the interpretation of the Divine Law and became various sects. They also argued with Moses about some orders as mentioned in the sacrifice of cow in Sura Baqarah. Similarly they got divided about the Prophets sent after Moses, particularly about the Last Prophet Muhammad (be peace on him). Some of them confirmed and some of them rejected

despite clear predictions. They had been waiting for the advent of the Last Prophet according to the predictions and said to the Idolaters that with the help of the Last Prophet they would see them. But when the Last Prophet came they receded.

By and by the Bani Israeel changed the fundamental tenets and the principles of the Divine Religion and were divided into many sects. About three hundred years after Christ when Constantine entered into Christianity out of hypocricy the Popes envisaged new principles and laws for his sake and the sects still multiplied. Constantine was very much pleased with those false Popes and Priests who had prepared a new Religious Constitution for him. He prepared in return for them huge temples and dwellings and this new Christian Religion, which was a distorted form of real Christianity, was much propagated through the length and breadth of the Christian or Roman Empire. Except a few monks residing in mountains and caves no one was on the right path of Divine Christianity. They began to worship the Cross, changed the Traditional Qibla, hung pictures of Mary and Jesus in the Churches and temples, worshipped those pictures, made the pig legal (Halal) and added similar absurd things into their Religion. The result was quite clear—Christianity was totally distorted—and this was the distorted Christianity which spread throughout the world. The Roman Empire was spreading far and wide round the Mediterranean Sea and the lands known now as Syria, Palestine, Jordan, Lebanon etc. Hazrat Umar, the Great, emancipated these regions from the clutches of the Roman Emperors and Kings holding wrong and false Christianity.

However, the Bani Israeel were divided among various sects and no one remained on the right path. On the contrary, there have also grown many sects among the Muslims, but despite divisions One sect of the Ummat comprising a major part has been always on the right path, and which is populary known as (اہل سنّۃ والجماعۃ) (Ahle-Sunnah Wal Jama'at). God will decide all differences on the Last Day. It means the division shall remain till the end of the world.

94. So, if thou art in doubt regarding that which We have sent unto thee, ask those who read the Book before thee. No doubt, there has come to thee the Truth from thy Lord, so be never of the doubters.

۹۴۔ فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّآ أَنْزَلْنَآ إِلَيْكَ فَسْئَلِ الَّذِيْنَ
يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ
مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝

95. And be not of those who cried lies to the Words of God, than thou also become of the losers.

۹۵۔ وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ
فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ۝

96. Those against whom the word of thy Lord is proven will not embrace Eman—

۹۶۔ إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ
لَا يُؤْمِنُوْنَ ۝

97. Though all signs come to them, till they see the painful chastisement.[104]

۹۷۔ وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ
الْأَلِيْمَ ۝

---

104. Apparently these verses are addressed to the Holy Prophet, but factually they are addressed to others through him, who fell in doubt on hearing such great facts and events from him, and expressed their doubt about the righteousness of those facts and rejected them out of ignorance and prejudice. Otherwise, it is not conceivable that the Holy Prophet would himself doubt in these facts which he brought from God, and towards which he had been inviting the whole mankind, and created faith in the hearers stronger than mountains.

In short, it is told with a remarkable force and an impressive way that the disease of unbelief and rejection starts from the disease of doubt. If they are susceptible to doubts about the facts of the Holy Quran, which are being so clearly and placidly declared by the Holy Prophet, they should at once try to cure that disease by discussing with the honest and reliable scholars of the past heavenly Books. After all, there

might be some good souls among the scholars of religious knowledge. These honest scholars will tell them how far the words of the Ummi Prophet are correct. No doubt, what the Holy Prophet has brought from God is absolutely correct and has no atom of doubt, if they observe honestly!

If the baseless doubts are not properly treated, the disease of doubt develops into disputing, and this disease tends towards non-confirmation and denial. The result of non-confirmation and denial of Truth is nothing but utter destruction. There is another degree above non-confirmation and denial — the sealing of heart. When the heart is sealed, it means Truth now cannot enter into the heart, or the heart loses its capacity of receiving and absorbing Truth. When the inner talents are destroyed— the heart becomes desolate and barren and the seed of guidance cannot be sown into the heart. Such a man becomes a hopeless case who can never come to believe, even though all signs in the world are shown to him. He can only believe when he sees the terrible chastisement by his physical eyes. But this belief is of no avail to him because it does not fulfil the condition of desired Eman. That condition is the free will and the free will is no more at the sight of the Divine Chastisement than the earnest desire for the safety and prolongation of life.

Note : There are men in the knowledge of God who are hopeless cases due to their bad talents. God shall fill the Hell with such wicked souls — men and jinn — as declared elsewhere in the Quran. There are those souls against whom God's word is proven or established that they will not accept Eman and adopt the way of Paradise.

لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ

"I shall fill the Hell with jinn and men, altogether,"

These men are described in the present verse. They are those souls whose bad talents and bad actions have been the cause of determination in God's Knowledge and the word is proven against them. But because man does not know what is proven in God's Knowledge, hence he cannot pretend to adopt the wrong way and leave the right way. He is only bound to obey the Divine Orders sent through the Holy Quran.

98. Then why were not there a habitat that would believe and their believing would have availed them but the nation of Younas when it believed We lifted the chastisement upon them of disgrace in the life of the world and We profited them for a time.[105]

٩٨۔ فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا
قَوْمَ يُوْنُسَ ؕ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
فِى الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۝

105. This verse does not present an exception to the Rule of Chastisement given to the disbelieving people crossing all bounds of morality and humanity. The Rule of Chastisement is that, belief after the sight of chastisement is of no avail either in the present world or in the next world — they are not saved from destruction in the present world, nor shall be given deliverance in the next world. But the case of the nation of Hazrat Yunus is unique in the chequered history of the disbelieving peoples. Hazrat Yunus (Be peace upon him) was sent to the people of Nainva in Musal in Iraq. Those people were Idolaters. Hazrat Yunus taught them and preached them for about seven years. But they did not give up their idolatery. Their denial increased day by day. At last, Hazrat Yunus being annoyed warned them that chastisement would come upon them within three days. This warning he gave to his people by his own estimation and not by the order of God. This was something below his rank to say about chastisement without any clear revelation from Heaven. At the end of the third day Hazrat Yunus left the town lest he should be belied by the nation. But when he left the town the terrible black clouds appeared in the sky indicating a horrible chastisement. The people were terrified and went to the house of Yunus. But when they did not find him there they went to the jungle with their women and children and even with their animals and turned to God with the sincerity of heart, wept bitterly at their sins and disbelief and uttured in their hue and cry that they believed in what Hazrat Yunus had brought from God. God heard them and mercifully forgave them and removed the hovering chastisement.

Hazrat Shah Sahib says : "No one in the world could avail himself of the belief after seeing the chastisement except the nation of Yunus, because to them the order of chastisement had not come, by the haste of Hazrat Yunus only the form of chastisement had appeared. When they believed they were saved. Similarly, the Meccans were saved. The forces of Islam had come upon them to destroy them, but their Eman was granted and they got security and peace." (Mozihul Quran)

Ibne Kathir has said that the belief of the people of Hazrat Yunus is beneficial in both the worlds.

Consequently, the belief of the nation of Hazrat Yunus was accepted because the Divine Order was not issued from the Divine Throne. In the case of Pharaoh and his nation the Divine Order of Chastisement was issued from the Throne. Hence the words of belief uttered by Pharaoh in the state of drowning were not accepted. He was drowned and sentenced to everlasting punishment. Only his body was saved to open the eyes of the people, without any profit to Pharaoh himself. Therefore the law, that believing at the sight of chastisement is useless, is not affected, and the case of the people of Hazrat Yunus who were saved at their belief does not stand as an exception to law. Their Eman was granted because the Divine Order for their chastisement was not issued from the Throne though they had made themselves entitled to chastisement as Hazrat Yunus had inferred from their continuous disobedience and denying. Hazrat Yunus was not wrong in his warning because they had shown ceaseless disobedience. But a Prophet should wait for the Divine Order. It was simply a mistake and not disobedience to God, because there was no indication from God that he should not warn the people of a chastisement within three days. The committal of mistake from a Prophet is possible, but the committal of sin and disobedience is not possible. The Prophets are innocent from all small and big sins.

Note : Maudoodi has committed a great blunder at this place when he writes that Hazrat Yonus had failed in his Prophetic duties, so God did not deem fit to chastise his nation. This interpretation is quite absurd and an open insult to the Prophet and a hidden insult to God that he failed to correctly estimate the talents of Hazrat Yunus and made him Prophet whereas he was not capable to discharge his Prophetic functions rightly and honestly. (Tr)

99. And if thy Lord had willed certainly all those in the Earth would have believed all of them, all together. Wouldst thou now constrain the people that they may become Believers.[106]

٩٩۔ وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ
جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ۝

100. And no one can that he may believe but by the leave (order) of God. And He casts impurity upon those who think not.[107]

١٠٠۔ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَ
يَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ۝

101. Say : "Just observe what much is there in the Heavens and in the Earth. But avail not an aught the signs, nor the warners, those people who do not submit.[108]

١٠١۔ قُلِ انْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا
تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ۝

---

106. It means it is not in the power of the Prophet to cast Eman forcefully into the hearts of men. Of course, God could have cast Eman into the hearts of all men, if He had willed. But as given before it was not in apposition with the Scheme of the Universe, so He did not do so.

107. No one can believe without the will, grace and the order of God. And the order and divine favour fall in with those who think in the signs of God and work with wisdom and understanding. God leaves those in the filth of unbelief and polytheism who do not take the trouble to think and understand.

108. For the thinkers and observers there are ample signs of Divine Power, Divind Wisdom, Divine Unity and Divine Oneness. Indeed every leaf and atom in the world is a witness to the Oneness of God. But these signs and arguments are quite useless for those who do not want to submit and accept. Even the most enlightened and eloquent preachings and warnings of the Prophets are fruitless for the refractory disbelievers.

102. So there is nothing now to wait for but the similar days of those people who have passed before them. Say : "Now you watch and wait, I too with you watch and wait."[109]

103. Then We do save Our Messengers and those who believed. Even so, guarantee is Ours, We shall save the Believers.[110]

١٠٢۔ فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا
مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْتَظِرِينَ ○

١٠٣۔ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَٰلِكَ ۚ حَقًّا
ع عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ ○
١٥

109. So there is nothing left for such obstinate rejectors but the disasters and adversities which befell on the past disbelievers and rejectors. Then what is the solution of our dispute, but that we should both wait for that time when the final decision may come out between the False and the True ?

110. And the decision is not very difficult to understand. We have been destroying the Rejectors and saving the Prophets and the Believers. The same We shall do with the present and the future Believers. It is Our promise that We shall deliver the Believers from the terrible chastisement of the Hereafter and save them from the tyranny and oppression of the Unbelievers in the present world.

Note : This great promise is for those who are true Believers and possess those qualities and characters which are mentioned in the Quran and Sunnah.

SECTION 11

104. Say : "O men ! If you are in doubt about my Religion, so I do not worship those whom you worship leaving God, but I do worship God who draws you, and I am commanded to remain among the Believers,"

105. And that : "Set thy face straight to the Religion being of one side, and be not of the associators."

106. "And do not call beside God on the one who neither benefits thee nor harms thee, but if thou dost so then thou wilt also be at that time of the wrong ones."[111]

١٠٤. قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِىْ شَكٍّ مِّنْ دِيْنِىْ
فَلَاۤ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ
لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِىْ يَتَوَفّٰىكُمْ ۖ وَاُمِرْتُ
اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝
١٠٥. وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ
مِنَ الْمُشْرِكِيْنَ ۝
١٠٦. وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ
فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۝

111. If my way and my religious creed is difficult for you to understand and as such you are entangled into doubts about it, so I tell you in very simple words that its fundamental principle is the Unity of God. I cannot even think to bow down before your gods whom you have created by your own whims and fancies. The fact is that doubt should come into your mind about the dummy gods whom you worship. And doubt about the One powerful God is out of question because He is the owner of life and death of all creatures. He leaves their life in their bodies till He wills and draws it when He wills. When God is the Creator of all things and He is the Death-giver to all things, naturally He alone shall be entitled to worship, which is the highest sense of man's devotion to his Origin. When God is the Origin of man's life and He is the Being towards Whom the souls are drawn, then in the sensible breaths of Life too it is He alone towards whom man should turn with extreme humbility, surrendering before Him by heart and spirit, glorifying Him, praising Him, asserting His Divinity, His Holiness, His Unity, His Oneness, and acknowledging Him as the only Being having all perfect attributes without any weakness, defect or frailty. I am commanded by God to set my face towards His Religion only and denounce all creeds and ways beyond His Religion as Hazrat Ibrahim had done. I am commanded to hold up the Divine Religion of Unity and denounce every kind of polytheism and association with God, hidden or manifest. We are also commanded to call on God alone for help as we are ordered to worship Him alone, because every kind of benefit and harm is in His control and power and none is the owner of profit and harm. To call on other than God for help, as the associators do, is the trait of polytheism and is the department of the 'greatest wrong' which is called shirk (شرک). If a Prophet commits such action it would be considered wrong of the highest degree in view of his glorious personality. Briefly speaking polytheism and association with God, either in worship or in seeking help, is the most filthy and unholy crime before God.

107. And if God visits thee with affliction there is none to remove it except He, and if He wills some good for thee, then there is none to repel His grace. He causes His grace to fall on whomsoever He will of His servants ; and He is the All-Bestower, All-Kind.[112]

١٠٧۔ وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ إِلَّا هُوَ
وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ يُصِيْبُ بِهٖ
مَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

108. Say : "O men ! The Truth has come to you from your Lord. Now who comes to the path he gets guidance for his own welfare, and who roams hither and thither he goes astray to his own loss ; and I am not a ward over you."[113]

١٠٨۔ قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ
فَمَنِ اهْتَدٰى فَإِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ وَمَنْ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا عَلَيْكُمْ بِوَكِيْلٍ ۝

112. When it is forbidden to call on things which do not possess our profit or harm, it was worthwhile to describe the unchallenged power of God, who has full control over the cause and effect relative to profit and harm to humanity. If God sends some misery on an individual or nation, no one has the power to remove it, and if He desireth to send His grace or bounty on any man or nation there is none in the Universe to repel it. It means the grace and bounty which are to be given to the Holy Prophet and his Followers cannot be repelled by the enemies of Islam in the world, and the miseries which are bound to visit the enemies of the Prophet and his Followers cannot be averted by any power in the world.

113. The Truth has come with most clear arguments and no one has got any excuse to avoid it. The last argument of God against His servants has been established. Now every one is free to decide for himself which way he wants to follow. Whosoever leads the way told by God, he will succeed in the present world and in the future world. And whosoever leaves it and roams hither and thither and goes astray from the path of God, he will be degraded, troubled, dissatisfied and doomed. Everyone should judge what is good and what is bad for him in future and adopt the way accordingly. The Prophets are not sent as wards over them and they are not held responsible for your actions. They are not sent to force you towards the revealed path. They are sent to warn you and tell you the right way leading to the good pleasure of God and His Paradise. To adopt or denounce is left to their free will and choice.

١٠٩. وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ
وَهُوَ خَيْرُ الْحَاكِمِينَ ○

109. And thou follow the order which comes to thee, and be thou patient until God shall decide, and He is the Best Decider.[114]

---

114. In this verse the Holy Prophet is given consolation that if these people donot accept the Truth they should be left to their own account, and the Prophet on his part should not melt himself in their grief. You should continue your mission, obey God's order and go on preaching the Divine Religion, and bear all those hardships and trials, which may come in this way, with patience and fortitude. The enemies shall create troubles and problems, they will make contrivances to harm you, but you should tolerate all of their venomous bitings and acrimonious injurings, until God decides between you and them, and give a good judgment—make you victorious and successful as promised or send the order of jihad.

Sura Yunus has ended by His grace and bounty. So praise to God at this great bounty !

سُورَةُ هُودٍ مَكِّيَّةٌ اٰيَاتُهَا ۱۲۳ رُكُوعَاتُهَا ۱۰

(SURA HOOD—MECCAN, VERSES 111, SECTIONS 10)

In the name of God, Most Merciful, Most Compassionate.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Alif Lam Ra — It is the Book that its words are judged, then opened, from the One All-Wise, All-Aware.[1]	١- الٓرٰ قف كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ

1. This Holy Qurn is that grand and resplendent Book whose verses are perfectly exact both in words and meanings. There is no inconsistency in the Quranic verses, nor there is anything against wisdom and factuality. No legitimate objection or reasonable criticism can be forwarded against their versatile exposition and eloquent expression. The presentation is unique and it is impossible to vie with the Quranic style. No subject or matter described in the verses of the Holy Quran can be better represented in any mortal creation. The principles and offshoots, ethics and morals, advices and directions, reasons and arguments, given in the verses are exactly weighed in the balance of wisdom and knowledge. The Quranic facts and arguments are so strong and perfect that they are not apt to change in time and space. The time may revolve in manifold turns of history but the Quranic arguments and facts cannot become wrong. After a complete diagnosis of the disposition of the Universe and after a full judgment of the coming events, such a perfect and wholesome spiritual diet has been spread on the Quranic table that it is ever invigorating for its users. Despite its comprehensive brevity and innumerable secrets it has not become an enigma for its readers. All important matters regarding the worldly life and the salvation of the Hereafter are distinctly explained. The arguments of Divine Oneness, Commands, Orders, Injunctions, Permissions, Sermons, Admonitions, Directions, Obligations, Stories, etc. are set apart in a glorious fashion and in their respective positions, and all necessary things are elaborated to the satisfaction of the Truth-Seeker. The revelation is also methodical and appropriate to the general needs and demands of the new Islamic Society and the changing circumstances of the historical revolutions. The Quran is not sent down in a complete book, but sent down in verses, relevant to the occasion, gradually and ingeniously. A man is wonder-struck to see all these profundities assembled in a single book. But there is no reason to wonder; the Quran is the Book of the All-Wise and All-Knowing and it ought to contain all wisdom and all knowledge. If Quran may not comprise all wisdom and all knowledge, then whose book will contain ?

2, That worship not but God,[2] I am to you a warner from Him and a bearer of good tidings,[3]

۲. اَلَّا تَعۡبُدُوۡۤا اِلَّا اللّٰهَ ؕ اِنَّنِىۡ لَـكُمۡ مِّنۡهُ نَذِيۡرٌ وَّبَشِيۡرٌ ۙ‏

2. The main purpose of revealing this precise and detailed Book is to invite the world to the worship of One God only and thereby teach the manners of worship to mankind. For this mighty and grand purpose the Prophets were sent before.

وَمَاۤ اَرۡسَلۡنَا مِنۡ قَبۡلِكَ مِنۡ رَّسُوۡلٍ اِلَّا نُوۡحِىۡۤ اِلَيۡهِ اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعۡبُدُوۡنِ (الانبیاء - آیت ۲۵)

"And We sent not any Messenger before thee but that We sent him this revelation : 'The fact is that worship is for none but Me, so worship Me." (Anbia - 25)

وَلَقَدۡ بَعَثۡنَا فِىۡ كُلِّ اُمَّةٍ رَّسُوۡلًا اَنِ اعۡبُدُوا اللّٰهَ وَاجۡتَنِبُوا الطَّاغُوۡتَ (النحل - آیت ۳۶)

"And We have raised among every nation Messengers carrying this revelation : 'Worship only God and eschew the proud (false gods)." (Nahl - 36)

3. Those who accept the Book and denouncing association (شرک) worship only One God — for them the Prophet gives good tidings of success in the two worlds; and they warn those, of God's chastisement, who reject the Book and resort to unbelief and association.

3. And that seek forgiveness of your Lord, then turn towards Him that He may profit you a good profit unto an appointed time and give His grace to every redundant soul.[4] And if you will turn back I fear about you the chastisement of a great day.[5]

٣- وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ۭ وَاِنْ تَوَلَّوْا فَاِنِّىْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ۝

4. Whosoever asks God's pardon and forgiveness and turns towards God by heart, his worldly life will be fair and good, because a Momin has great hopes from his Lord. He is so much infatuated with the mighty success of the future and so much absorbed in the achievement of God's good pleasure, that he does care a little for the great hardships of the present life. When he observes that he is performing the duties of his life correctly, whose compensation he will surely get one day from the Lord of the Throne, he feels extremely happy at the very idea of his success and at the confidence in God's promises. In the little wealth of the world at his disposal he gets so much peace of heart and spirit that the Kings cannot get such spiritual satisfaction from their plentiful provisions, resources and treasures. On the contrary, a lover of God finds such a peace in the temporary hardships of the present world that the Kings and aristocrats do not find the like of it in their comforts and luxuries. If a patriotic political prisoner is sure that by his imprisonment the country shall get freedom from the strangers and he will become the Head of the liberated country, will he not get and feel greater peace in the prison holes than that of a king who has got all possible luxuries and comforts but he is fearful of his throne that in near future he will be dethroned with disgrace and humiliation ? For a sincere Momin the world is a prison and for a Kafir the world is paradise.

In brief, the Believers who sincerely adhere to God and His Messenger are promised a good life in the present world. And the greater the good deeds, the greater is the Divine grace for him — reward and thawab in the Hereafter, and additional peace and tranquility in the present life.

5. But if you do not accept my message the chastisement of the Hereafter is sure and certain

4. Unto God shall you return and He is powerful over every thing.

٤ - إِلَى اللهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

5. Behold, they fold their breasts that they may hide from Him. Behold, when they wrap themselves in their clothes — He knows what they hide and what they open; verily He is the Knower of things in the hearts.[6]

٥ - أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ
أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

---

6. For punishment it is necessary that the criminal should be presented, the ruler must have full power of punishing the criminal and must know all the activities of the criminal — so in the words إِلَى اللهِ مَرْجِعُكُمْ it is told that all men — criminal or innocent — shall have to be present before God, and in the words وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ His royal power is described, and in the last words His comprehensive Knowledge is narrated, that He equally knows the open and the hidden things, not only this but even knows the intentions and thoughts which are hidden beds of heart and mind. Then, how can the criminal get deliverance by hiding his crime from Him ?

Note : There is difference in the cause of revelation of these verses. According to the tradition of Hazrat Ibne Abbas in the Bukhari that some Muslims were so much over-powered by shame that they did not put naked their bodily organs even in times of necessity thinking that the Sky-owner saw them. When they had to unclothe their shameful organs they were bowing low out of shame, and in order to hide their shameful organs they bent their breasts. Such overpowering conditions can emanate from extreme reverence and excessive shamefulness, and such people are known as مغلوب الحال (Over-powered) in the terminology of Sofism. As the action of the Sahaba done in an overpowered state could create difficulties for the Ummat, so it is rectified. When God knows and sees the thoughts hidden in the hearts and mind, just observe whether He sees not the body and its parts under the clothes. So they should not be overpowered by such state and affect the normal functions.

6. And no one is there crawling on the Earth but on God rests its provision[7] and He knows where it stays and where it is reposed.[8] All is there in the Manifest Book.[9]

الجزء ١٢
٦ وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ط كُلٌّ فِي
كِتَٰبٍ مُّبِينٍ ○

---

7. Formerly the comprehensiveness of God's Knowledge was described. This verse is the supplement of the same subject. It means God has taken the task of feeding each and every living being crawling on the Earth and standing in need of provision only by His grace and benevolence. The quantity of provision which is appointed for any soul will not fail to reach him. The means of livelihood which a servant of God adopts are simply the doors for the provisions to reach him. It is not against Tawakkul (trust in God) if a man manages for the means trusting in God. But when adopting the means a man should not think that God's power depends upon them or His power is bound within the means in general. God also provides livelihood against the general means, or does some work beyond the chain of cause and effect. However, when God provides for every soul his livelihood, His Knowledge must encircle all of them, otherwise He can not manage for their livelihood and provision.

8. Hazrat Shah Sahib says : "Mustaqar (مستقر) is that place where he stays—Paradise or Hell—and Mustauda (مستودع) is that place where he is reposed—grave." The first clause is related to the worldly life and the second clause (يعلم مستقرها ومستودعها) describes the life of the grave and the life of the second world. Consequently God has got full knowledge of the different stages of man's life.

Note : The commentators have given different meanings of Mustaqar and Mustauda. Ibne Kathir has said that the last point of man's movement in the Earth is Mustaqar and the point of return is Mustauda. According to Ibne Abbas, Mustaqar is that place where a man lives on Earth in this life, and the place where he is buried after death is Mustauda. According to Mujahid, Mustaqar is the womb of mother and Mustauda is the backbone of father. According to Ata, Mustaqar is the backbone of father and Mustauda is the womb of mother. According to some thinkers, Mustaqar is the abode of the creatures on Earth and Mustauda is the spheres of different materials and forms through which they have passed. In other words God is the Knower of all materials, forms and stages through which a certain creature has passed in coming to the present state of life. He alone confers upon the creature, existence and the qualities of existence in every stage of its development according to its inherent capacity.

9. Manifest Book means Loh-e-Mahfooz which is the Book of God's Knowledge.

7. **And it is He who created the Heavens and the Eearth in six days and His Throne was upon the Water[10] so that He might try you that which one of you does good deed.[11]**

And if thou sayest, 'You shall be raised up after death,' the Unbelievers will say, 'This is naught but a clear magic.'[12]

٧. وَهُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ وَّکَانَ عَرْشُهٗ عَلَی الْمَآءِ لِیَبْلُوَکُمْ اَیُّکُمْ اَحْسَنُ عَمَلًا ؕ وَلَئِنْ قُلْتَ اِنَّکُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَیَقُوْلَنَّ الَّذِیْنَ کَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ○

10. Before the creation of the Heavens and the Earth the Water was created which was to become the initial matter of life for all things : وَجَعَلْنَا مِنَ الْمَآءِ کُلَّ شَیْءٍ حَیٍّ (الانبیآء۔ آیت ۳۰) (And We created from Water everything which has life.) (Anbia, 30).

At that time God's Throne was on it, as it (Throne) is above the heavens at this time. In other words the water was a form which revealed this reality that the original matter of the Universe and the source of life is in absolute control and power of the Lord of the Throne and is subservient to the Absolute Sustentation (قیّومیۃ مطلقۃ).

11. The main purpose behind the creation and administration of this whole system is to establish you and try you that to what extent you achieve divine recognition through observation of this wonderful system of creation, and to what extent you perform the natural duty of thanking God after using the created bounties of the Universe. This is the place of your hard trial. The Real Lord shall see who performs good deeds and observes his duties well as a sincere and faithful servant of God.

12. When this world is the place of trial and examination, then it is natrual that there must be a management for compensations, results, rewards, retaliation and punishments, so that the grateful and the ungrateful should get the fruits of their actions and deeds. This is why in this verse the narration of 'Resurrection after Death' is given. The Unbelievers of Mecca do not believe that there would be a rise after death and they would have to bear the consequences of their worldly deeds, so they say to the prophet, when they hear the impressive description of revival after death in the Quran, that his eloquent narration was nothing but a manifest sorcery which had captivated most of the people, but his sorcery could not make them yield before him.

8. And if We hold up the chastisement from them till a known period, they will say, 'What has detained the chastisement ?' Listen! the day when it shall come to them, it shall not be turned away from them, and the thing they mocked at shall surround them.[13]

٨. وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ
ع مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

SECTION 2

9. And if We let a man taste mercy from Us, and then We wrest it from him, he becomes disappointed, ungrateful.[14]

٩. وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ۚ
إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝

10. And if We let him taste relief after pain which had visited him, he says : "The evils have gone from me." Lo ! he is glad, boastful ;[15]

١٠. وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ۝

11. But those who are patient and do good deeds — for them is pardon and a mighty wage.[16]

١١. إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

---

13. When they are warned that God's chastisement could come over them — though God's scheme holds it up for an appointed time — they say with mockery and denial, "Where is that chastisement ? Why does it not come after all ? What has seized it ?" They are warned not to be silly because when the chastisement would come it would not be averted by any means or by any soul. It would surround them from all sides and completely destroy them.

14. Now they are saying, "Where is the chastisement ? Why does it not come ?" But man is so weak and short-hearted that if God sends some misery on him after putting him in luxury and comfort by His Mercy for some days he forgets the past benefactions and becomes disappointed about the future. Ingratitude for the past and desperation for the future is the substance of his life.

15. If God gives comfort and relief after misery, man thinks that his pains and miseries are gone for ever. The past shall never return. He rejoices in the new state of relief and comfort and becomes boastful. But he should have become grateful to God recollecting his bygone wretched state and bowed down before His Kindness !

16. The state mentioned above is the general condition of common man, but it is not the state of those men who face the difficulties and hardships with courage and patience, and in times of peace and comfort struggle with gratefulness for virtues. Such a party of resolute and faithful servants is really entitled to mighty wage and reward, and pardon from God in plenty.

12. Can it be that thou leavest some thing from the revelation which has come to thee and thy breast is straitened by it at that they say : "Why not a treasure is sent down upon him, or an angel did come with him?" Thou art but a warner. And God is authoritative over everything.[17]

١٢- فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحٰٓى اِلَيْكَ وَضَآئِقٌۢ
بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ كَنْزٌ
اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ اِنَّمَآ اَنْتَ نَذِيْرٌ ؕ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ وَّكِيْلٌ ؕ ۝

17. The Meccan Associators were greatly enraged at the repudiation of idolatry and polytheism. The more they were dubbed absurd and ignorant at their polytheism and idolatry, the more they become furious and violent. Sometime they tried to relax the Holy Prophet and cause him to become slack in the fundamental duty of Tabligh. When they were disappointed in this foul effort they put all sorts of absurd demands e.g. they said, "If you are really true and have come to us with a divine mandate of Prophethood you must have also been possessing a great treasure of wealth, or an angel should have accompanied you in order to confirm your Prophetic sermons wherever delivered — لو لا انزل علیه کنز او جاء معه ملک (ہود) —. But when there is neither material nor spiritual power with you to enforce obedience, how can we believe that you are a Prophet.

The Holy Prophet was very much grieved at these basless doubts and absurd demands. Perchance he might have thought that if some relaxation might be granted from Heaven in the strict order of repudiating the gods of the Idolaters — repudiation should continue but softly and mercifully in the present situation — it was likely that it might prove more impressive and useful; or if some of their demands were fulfilled, their refractoriness might resolve into obedience and acceptance of Islam. However, it was such a delicate and dengerous period that the whole world was resounding with polytheism and wrong ideologies, and there was only one holy Being whose mouth was ejecting the sound of Truth to quiver in the forts of polytheism and wrong. He was surrounded by the teasing foes on all sides. Some cried lies, some taunted, some mocked at the glorious person of the prophet. Just imagine that inimical atmosphere and consider the power of heart and the indomitable courage of that mighty Preacher, whose sole trust and confidence lay in God alone keeping away from the material factors. When he was in grief only God's voice consoled him and invigorated him to fresh move. The present verses were sent down in these circumstances, the substance whereof is that the Holy Prophet should not become so much overpowered by grief at the absurdities of the disobeying people, nor should he think of concession to them. Could it be that you may leave a portion of the Divine Revelation, or fall short of the duty of communicating the Divine Message to the people because of their grieving words and provocations ? When it is not possible on your part, because the prophetic innocence and determination was deterring, then there is no use to be troubled. Your duty is to warn them about the results of good and bad. Their guidance is not your responsibility. Let their affairs be charged to God who holds the charge of everything and be steadfast in the performance of the duty of Tabligh.

13. Do they say that thou hast forged the Quran? Say : 'Bring then you ten Suras the like of it forged and call upon whom you can beside God if you are truthful.'

١٣۔ اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ
مُفْتَرَيٰتٍ وَّادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ
اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

14. Then if they donot fulfil your saying, know that the Quran is sent down by the revelation of God and that there is no Ruler but He, so do ye obey the order now ?[18]

١٤۔ فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ
اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ۝

---

18. They demand miracles the demonstration whereof is not always wise, but they do not believe in the greatest Miracle — the Quran—which is before them. They say that the Quran is forged by Mohammad (God forbid). So they were asked to forge ten Suras like it by their collective efforts. After all they were Arabs too and had big claims of literary ability and versatility. If they were unable to do themselves, they could call upon their gods whom they thought the partners of Divinity. If they could not do even and they will not be able to do it ever, so they should understand that such a wonderful Word could be of the Creator alone, the like whereof could not be brought by any mortal. This is surely that Word which God has sent down by His Knowledge on the Prophet. When His Word is matchless, verily there can be no Partner in His Self and Attributes. After such clear arguments what are they looking for that they do not embrace Islam ?

Note : Earlier the Quran was presented as a whole to challenge their ability, afterwards ten Suras and finally one Sura. Thus their inability was vindicated gradually.

15. Whoso wants the life of this world and its adornment We will pay them in full for their works in this world and they shall have no loss therein.[19]

۱۵. مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ
اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ○

19. Now one important principle regarding the facial virtues of the Unbelievers is described. Some people do not believe but do good deeds. The good deeds without right faith are not real virtues because the spirit of deeds is faith. So those men who donot believe after clear arguments and signs and do not follow the teachings of the Holy Quran but are engaged in worldly efforts for temporary wealth and adornment, and when they do some good deeds, or expend some wealth they do it for worldly benefits and not for the good pleasure of God or for the salvation in the Hereafter — for all such people whether Jews or Christians or Polytheists or Hypocrites or the world-seeking Muslims it is told as a principle that their deeds shall get compensation in this world only according to the will and judgment of God.

The Traditions show that the bare virtues of the Unbelievers, bereft of the spirit of Eman, as giving alms, helping the poor, rendering social services etc. are not totally nullified but are paid off in the form of worldly benefits as health, wealth, children, respect and power in the present world. But in the Hereafter they are null and void. They will not do good to the Unbelievers in the next world. The punishment (of any degree) ordained for the Unbelievers in the Hereafter will not be relaxed or forgiven.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ
ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ يَصْلٰهَا مَذْمُوْمًا مَّدْحُوْرًا (بنی اسرائیل۔آیت ۱۸)

"Whoso wants the present world, We give him without delay the much We want and to whom We will, then We have ordained for him Hell where he shall enter condemned and rejected." (Bani Israeel—18). The famous Tradition about the ostentatious fighter, scholar and almsgiver also confirms the above interpretation of the present verse. These three categories will be told in the Hereafter that the aim, for which they fought or taught knowledge or paid alms, was achieved in the world, so there was nothing for them in the Hereafter. The angels will be ordered to carry these world-seeking and showy scholars, fighters and almsgivers to the Hell.

16. Those are they for whom there is nothing in the Hereafter except fire, and are destroyed there what they had done here and is void what they had earned.[20]

١٦. أُولَٰٓئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَ
حَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ○

20. The deeds which are done in this world for the sake of worldly aims and objects — when they will reach the Hereafter it will bemade clear that those deeds were all destroyed, and the formal virtues which were earned under ostentation or world-seeking impulses were all doomed and nothing of the sort did any good to the workers. Their deeds could only make them worthy of the Hell — the Unbelievers for all times to come, and the showy Muslims for a limited time. Of course, there may be cases of defaulter - Muslims who may be forgiven by the unlimited mercy and grace of God.

17. And what of him who is upon the clear way of his Lord and with him is a witness from God and before him is the Book of Moses — a guide and a mercy, (can such person be equal to others)? They are those who believe in it (the Quran), and whosoever denies it, of all communities, so the Hell is his resort. So be not thou in suspense about it, no doubt it is the Truth from thy Lord, but most men do not believe.[21]

١٧. أَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ شَاهِدٌ
مِّنْهُ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً
اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ
فَالنَّارُ مَوْعِدُهٗ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ اِنَّهُ
الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ○

---

21. This man on guidance cannot be equal to that man who is ostentatious and seeking the worldly gains as described above.

بَيِّنَةٍ (clear way) means the way on whicha man wants to go according to his real and original nature, provided he is not affected bythe surrounding conditions and ideals, and that way is the path of Tauheed, Islam and Quran.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۔ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ (سورہ روم ۔ آیت ۳۰)

So thou set thy face towards the Religion straight, being of one side, the one and the same carving on which God carved the men, no changing in God's creation — this is the straight correct Religion. (Sura Rum, Verse 30)

And in the Tradition : it is said that every newly born (child) is born on Nature, then his parents make him Jew or Christian or Majoosi.

شَاهِدٌ مِّنْهُ (Witness from God) means the Holy Quran who is a witness to the fact that one who is leading the path of Nature (Tauheed and Islam) is on the right way. Moreover, the Quran is a testimony to its righteousness. The appearance of the Sun is a clear argument on the Sun itself. And because the bringer of the Quran is Jibraeel — the trustee — and the receiver is the Holy Prophet (Be peace on him), so they can also be called Witness (شاهد). Nevertheless, the morals and habits, the miracles and words, the enlightened face and character of the Holy Prophet provide a brilliant witness to this fact that theDivine Religio n which he has brought is absolutely a true Religion.

Further, the words : وَمِنْ قَبْلِهٖ كِتَابُ مُوْسٰى اِمَامًا وَّرَحْمَةً mean that any Revelation which was sent down before the Holy Quran also testified the righteousness of the Religion of Nature, especially the glorious Book (Taurah) which was given to Moses is a mighty witness to the righteousness of those men who lead the clear path of the Religion of Nature. And unless the people believe in the Quran — whether they are Jews or Christians or Majoos or Polytheists or Idolaters, or whether they are Arabs or Non-Arabs, Europeans or Asians or belonging to any community in the world — they cannot get salvation. This fact is much elaborated in the Traditions of Bukhari and Muslim. This fact is clearly described in the Quran at very many places. The people should not doubt in this Quranic fact. The Quran is from God and it is above any doubt which may strike the mind of the reader. Those who do not accept are either foolish or inimical.

18. And who is more wrong than he who forges lie upon God? Those shall be presented before their Lord and the witnesses will say: 'Those are they who lied against their Lord.' Listen! the curse of God is on the unjust people,

19. Who bar from God's way and seek crookedness therein, and they are those who deny the Hereafter.[22]

20. Those people cannot frustrate God running anywhere in the Earth and for them none beside God is protector. Double is their chastisement. They had neither power to hear, nor they saw.[23]

١٨. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللّٰهِ كَذِبًا ۚ أُولٰٓئِكَ
يُعْرَضُونَ عَلٰى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هٰٓؤُلَآءِ
الَّذِينَ كَذَبُوا عَلٰى رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللّٰهِ
عَلَى الظّٰلِمِينَ ○

١٩. الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ وَيَبْغُونَهَا
عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ هُمْ كٰفِرُونَ ○

٢٠. أُولٰٓئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا
كَانَ لَهُمْ مِنْ دُونِ اللّٰهِ مِنْ أَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ
الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يُبْصِرُونَ ○

22. The Holy Quran is neither a lie nor a forgery. It is the truthful message of God whose acceptance is imperative. It should be noted that no one is more unjust than that man who forges against God e.g. a man says that it is the Word of God while it is not the Word of God, or a Word belongs to God in reality and God repeatedly declares that it is really the Divine Word but someone denies it despite brilliant reasons and says that it is not the Word of God. When such forgerers shall be presented before God and the books of their transgression opened, then the witnesses (Angels and Prophets and pious men and even their own hands and feet) will say that they are those wretched fellows who had said lie on God.

God declares that those men who call God's Word a lie out of injustice and wrong, exceed in the denial of the Hereafter, bar other men from the path of God, and are always busy in proving the straight path as crooked — they deserve special curse from God.

23. These unjust people cannot defeat God on Earth nor can escape from Him, nor can hide themselves from God, nor can get some protector and helper who can save them from God's chastisement, which shall be doubledbecause o f their own error and the error of misleading others. They really kept deaf and blind in the world because they neither had the power and patience to hear the Truth, nor observed the signs of God with the spirit of searching the Truth.

Hazrat Shah Sahib says: "Forgery against God is of many types (i) wrongly quoting in knowledge (ii) forging a dream (iii) pronouncing without reference to the Book and the Tradition only by wisdom (iv) claiming that he gets divine inspiration (v) claiming that he is the beloved of God and near to Him."

Hazrat Shah Sahib says: "They told lie against God. Where did they get it from? They could not hear from the Hidden, nor did they see the Hidden. (What is their source?)"

21. They are those who have lost their souls and their forgeries found no way (there).[24]

۲۱. أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم
مَّا كَانُوا يَفْتَرُونَ ○

22. They without doubt will be the greatest losers in the world to come.

۲۲. لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ○

23. But those who believed and did good deeds and humbled themselves unto their Lord — they shall be the inhabitants of the Paradise, therein dwelling for ever.[25]

۲۳. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ
رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ○

24. The likeness of the two parties is as the man blind and deaf, and the other who sees and hears ; are they equal in condition ? Then do you not ponder ? [26]

۲۴. مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَ
السَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ○

---

24. The losing of souls is that they shall be arrested in the everlasting chastisement and all their false claims shall be set at naught reaching there.

25. Against the Unbelievers the Believers will get success because they showed humbility. God liked their meekness and gave them the place of His eternal good pleasure.

26. The Unbelievers are deaf and blind as describedabove. Then how can the end of the deaf and blind be equal to those who are enlightened and honest, and who are fully conscious of the difference between Right and Wrong, Good and Bad, and attentively pay heed to the sermons of their guides ? Just see how can the destination of the two be one and the same. In the following verses the story of Hazrat Nooh is narrated in order to confirm the said truth.

SECTION 3

25. And We sent Nooh to his people that 'I tell you the warning openly' ;

26. 'Do not worship anyone beside God. I fear upon you the chastisement of a terrible day.'[27]

٢٥. وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اِنِّيْ لَكُمْ
نَذِيْرٌ مُّبِيْنٌ ۙ

٢٦. اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ اَلِيْمٍ

27. Hazrat Nooh said to his people that he would explain to them those things very clearly which could invite fatal chastisement of God or which could save them from the Divine Chastisement. The first instruction he gave to his people was to refrain from the worship of other than God as Wadd, Sua'a, Yaghoos, Ya'uq and Nasra described in Sura Nooh, because the worship of other than God was not allowed by God, and if they did not refrain from it there was the danger of a severe chastisement. The Terrible Day is that in which terrible events take place as the Day of Qayamat, or the day wherein the people of Nooh were drowned by the Divine Wrath.

27. Said, the chiefs who were unbelievers amongst his people : 'We do not see thee but a man like ourselves, and we do not see that anyone followed thee but those who are mean in our ranks, inconsiderately; and we do not see you possessing any superiority over us, rather we think you are all liars.[28]

٢٧- فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرٰىكَ
إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِينَ ۝

28. The ring-leaders did not recognize Hazrat Nooh as an important person much less a Prophet. "They argued that a Prophet or Messenger, after all should possess some distinction in the society, but they saw no marked distinction in his person. On the contrary, he was an ordinary man and possessed no superiority over them, because he had neither wealth, nor authority, nor power, nor other material requisites necessary for ascendency, nor he was an angel that people might bow down before him per force. As for his followers, they said, they were not also important persons but came of a very low stratum of their society — they were mean, poor, humble, despicable, sordid and vile, not worthy of their social associations. So under those circumstances what was that special distinction in him that he was selected for Divine Messengership and they were not selected for that position although they were not inferior to him in rank, wealth, morals, physique etc.? Atleast his [followers might belong to respected class of the society. People of low position and occupation (as barbers and cobblers) could not earn any esteem for their leader and could not testify the truthfulness of his message which he claimed to have brought from God. There was no peculiar or extraordinary restoration in the conversation of few duffers of a (civilized) society. All these facts, they said, showed that Nooh and all his stupid followers were liars. Nooh forged a wrong theory of life and his (stupid) disciples recognized it without thought and observation so that they might gain some ascendency by the new movement in their society." This was the substance of those cursed fellows. The answer which Hazrat Nooh gave to their senseless speeches is as follows :

28. Said he, 'O my people! Just see, if I am on the clear way from my Lord, and He has sent mercy upon me from Him and it has been obscured from you, shall we compel you to it while you are averse from it.'[29]

٢٨. قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ
رَّبِّيْ وَاٰتٰىنِيْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّيَتْ عَلَيْكُمْ
اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ ○

29. Hazrat Nooh said : "It is correct that a Prophet must have distinction among the common men, but that distinction does not rest with the worldly lustres, decorations, wealth, government and power. This distinction lies in high morals, excellent attributes, piety, truthfulness, virtue, good spirit, sympathy with humanity and those clear verses and signs which God puts in the mor shows throught them for the completion of argument and theperfection of Divine blessing. They lead the clear way in the light of Revelation and Divine arguments and day in and day out God's special mercies and bounties pour upon them like rains." Hazrat Nooh added, "If these things are openly found in me, and certainly they are, but as a blind man does not see the sunshine, you are also incapable to see that Divine light with me, so how can we compel you to recognize that light and mercy. You are so averse from them that you do not want to see them opening your eyes. The main reason that you do not see my superiority and my spiritual ascendency is that the eyes of your heart are either blind or closed."

29. 'And O my people! I do not ask of you wealth for this: my wage falls on none but God, and I am not going to drive away the Believers, they will have to meet their Lord, but I see you are an ignorant people.[30]

۲۹. وَيٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِىَ اِلَّا عَلَى اللّٰهِ وَمَاۤ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَلٰكِنِّىْۤ اَرٰٮكُمْ قَوْمًا تَجْهَلُوْنَ ○

30. O my people, who would save me from God if I drive them away ? Do you not ponder ? [31]

۳۰. وَيٰقَوْمِ مَنْ يَّنْصُرُنِىْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ○

30. Hazrat Nooh further said, "I do not ask of you any wage for the work of Tabligh that you may doubt my integrity and selfless service. I am the servant of God and from Him alone I will get the wages. Praise to God ! I neither need your wealth, nor have a greed for it. So why should I bend towards the rich, leaving the poor ? If you despise my followers on account of their poverty or humble occupation, so you should bear in mind that I am not going to drive away the Believers, who are rich in the wealth of Eman but are destitute of plentiful material wealth. These poor Believers will have to meet their Lord one day. They can complain in the court of God that I had driven the faithful poor away for the proud world-seekers. How can I consider that their Eman is cursory and inconsiderate only because their outward condition is tattered ? I am not the reader of hearts. It will be seen in the Hereafter what was the realcondition of their hearts. You are people who judge by the outwardly broken conditions of the poor Believers and therefore hate them and ask me to drive them away so that you may come to me. To be poor and to earn by labour is no crime and no defect. As a matter of fact, poverty does not hinder the recognition of Truth. Generally the intoxication of wealth and respect deprives a man of Truth and its acceptance" (This is why in the Tradition of Heraclitus it is mentioned that the followers of the Prophets are weak and poor people). Hazrat Nooh said to them that on the Day of Judgment the proud rich people will know that despising the poor gentry was nothing but their arrogance and ignorance.

31. Hazrat Nooh said to his people that he could not be led away by their ignorance and pride and harm himself. He could not drive away the sincere servants of God at their repulsion, because no one was there who could save him from the punishment of God and His seizure if, God forbid, he did so.

31. And I do not say to you : 'I possess the treasures of God,' and I donot know the Unseen, and I do not say that I am an angel, and I will not say that those who are contemptible in your eyes — God will not give them good. God knows best what is in their souls. If I say this I would be wrong and unjust.'[32]

32. They said : 'Nooh, thou hast disputed with us and hast made a tremendous disputation, now bring us what thou promisest us if thou art true.'[33]

٣١. وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ
ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ
تَزْدَرِىٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ
بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ○

٣٢. قَالُوا يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا
تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ○

---

32. The Unbelievers had said to Hazrat Nooh that he was but a mortal like them and possessed no superiority over them in power and wealth. Hazrat Nooh gave a very serene answer to their odd impressions. He said that the peculiar distinction which they wanted to observe in his person he did not claim to it. No doubt, he was a mortal man and not an angel, and he did not say that God had given him His treasures to utilize when and where he wanted or willed, nor he had full knowledge of the Hidden. Notwithstanding all these facts he would not say that he and his followers, who were despicable in their eyes, would not receive divine good from God e.g. the status of Prophethood, spiritual perfection, wisdom and divine recognition. God inspires everyone according to his internal and external capacity, and He knows everyone. The special bounties which God had conferred upon them were hidden from their eyes. If he said that God would not grace those poor fellows, whom they thought disgraceful and contemptible, and God being the right Knower of their interiors, then it would be wrong and unjust on his part. (Also refer Sura An'am)

33. Before the Flood, Hazrat Nooh had been advising them and answering to their doubts, arguing with them and trying to bring them to the right path of God with the most sympathetic sentiments for about nine hundred and fifty years, but they proved impervious and got tired of his long preaching and reforming and finally they said, "Stop this mission at all, and bring that chastisement at once whereby you have been threatening us so far. Only this way will cease this long and tiresome dispute."

33. He said, "Only God will bring you it if He will and you cannot frustrate."[34]

۳۳۔ قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ۝

34. And my advice shall not be beneficial to you if though I will that I may advise you, if God would have willed to lead you astray. He is alone your Lord and unto Him shall you be returned.[35]

۳۴۔ وَلَا يَنْفَعُكُمْ نُصْحِيْٓ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَاِلَيْهِ تُرْجَعُوْنَ ۝ؕ

---

34. Hazrat Nooh said to them that it was not within his power to bring them chastisement. God only would bring it when He so willed according to His wisdom. His duty was to inform them. Nevertheless, the divine chastisement was such a horrible and stupendous thing that its bringing and its averting were both beyond the powers of mankind. When it would be the Will of God to chastise, no one would get the shelter by fleeing or flying in the world. "Who was there to frustrate the Will of God ?" Hazrat Nooh asked.

35. Hazrat Nooh said that their demanding of the chastisement with shameless refractoriness and persistence in Kufr showed thatthe Will of God was to leave them in error and finally destroy them. If God had willed it, due to their misdeeds and misbelief, he could not profit them an aught by his sincere advices and sermons. His advices and instructions would not exercise any effect on them if God did not desire to lead them. Everything is in the control of God. No one could raise any objection against His judgment and will. After all, everyonewould have to return unto God and He will give the compensation and wage of all actions in the Hereafter.

Note : Hazrat Shah Sahib says : "Upto this place the demands and questions of Nooh's people were the same as those of the Prophet's people. In other words all these answers were given to the Arabs. One was a new claim of those people (Arabs). It is described in the following verse.

35. Do they say : "He has forged the Quran ?" Say : "If I have forged it, then upon me is my sin and I have no responsibility for that of your criminal doings."[36]

٣٥- اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ
اِجْرَامِيْ وَاَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ ۟

36. And revelation came unto Nooh that : "None will now believe of thy people but that who has already believed, so be not sorry for the deeds they are doing,[37]

٣٦- وَاُوْحِيَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا
مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىِٕسْ بِمَا كَانُوْا يَفْعَلُوْنَ ۟

---

36. "This was the remark of the Meccan Idolaters against the Holy Prophet that the Quran was a forged document prepared by Muhammad himself. Hazrat Nooh had not brought the Book that his people would say this thing to him." (Mozihul Quran)

But some commentators have also made these remarks a part of Nooh's people's discourse i.e. the people of Nooh said that the sermons of Nooh were an effort of his own imagination and not the Word of God.

Some commentators have said that the Arabs remarked that the story of Nooh was simply a fiction and it was not a fact of history. It was also a forgery like other contents of the Quran, they said.

37. When the affliction at the hand of the people crossed all limits during the long period of about one thousand years, Hazrat Nooh complained to God against their cruelites : اِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ (I am subdued and helpless, so Thou take vengeance.) God said that he should not be much grieved at their adverse attitude and disbelief because the few souls, in whose fate Eman was written, had believed in all and others would not believe, and in no time the sword of vengeance would visit them putting an end to their treacherous and arrogant activities.

37. And make the Ark before Our eyes and by Our order and talk not to Us for the wrong ones, they will certainly be drowned."[38]

۳۷۔ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُغْرَقُونَ ○

38. And he was making the Ark and whenever the ring-leaders of his people passed by him they laughed at him. He said, "If you laugh at us, we laugh at you as you laugh."[39]

۳۸۔ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ○

38. God ordered Hazrat Nooh to build a boat under the divine directions because the tremendous flood was near to destroy all the transgressors and disbelievers. That was the final judgment from God against their refractory disbelief and opposition. He was also advised not to intercede with God for any of the defaulters. The chastisement of God would be coming for all wrong and unjust people whoever they might be. The decision of chastisement would be definitely executed against them. So he should not speak to God for an intercession for any of the transgressors The coming chastisement was final. When Hazrat Ibraheem had disputed with God for the People of Lut he was also given the same instruction :

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ
آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (ہود۔ رکوع ۷)

39. The boat was in fact a huge ship with many rooms and compartments to hold various creatures. It was completed in several years. During this period the Unbelievers scoffed at Hazrat Nooh and his followers. Sometime they said that he rose to a carpenter from a prophet. Sometime they asked, "What was that structure for he was making with such an earnestness ?" He said he was making a house which would swim on water and would save from drowning flood. They laughed at his efforts in the preparation of a structure as a protection from water on earth.

Hazrat Shah Sahib says, "They laughed that Nooh was preparing for protection from drowning on dry land. They laughed at the disbelievers thinking that death was standing at their head while they laughed (unknowingly)."

Hazrat Ibne Kathir says, "Today you are thinking that we are fools. But the time is not far that we will laugh at your folly and ignorance when you will be tasting the chastisement."

39. "And soon will you know to whom the chastisement will come degrading him, and upon whom there descends a chastisement lasting."[40]

٣٩۔ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ○

40. Until, when Our Command reached and the Oven boiled, We said: "Embark in it with two pairs of every kind and the members of thy family, but that against whom the order has already been given, and all the Believers." And there believed not with him but a few.[41]

٤٠۔ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ
فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ط وَمَا آمَنَ مَعَهُ
إِلَّا قَلِيلٌ ○

41. And said: "Embark in it, in the Name of Allah is its sailing and staying. Verily my Lord is Forgiving, Kind."[42]

٤١۔ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرٖىهَا وَمُرْسٰىهَا ط
إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ○

40. Hazrat Nooh said to them, "Now there is not much time when it will be quite clear on whom the degrading chastisement of the world and the everlasting chastisement of the Hereafter falls ?"

41. Hazrat Nooh built the Ark, and at last the Divine Order came according to the promise. The clouds were ordered to rain down, the earth was ordered to gush forth and the angels were ordered to perform their assigned duties concerning chastising etc. The rains poured down, the underground water boiled and overflowed like geysers and even the ovens full of fire began to boil with water. When the Oven of Nooh's house began boiling Hazrat Nooh was ordered to embark the Ark taking with him two pairs of animals (which were necessary for human benefit) and the members of his family except the ones on whom the chastisement was to come because they had entered into the fold of the Disbelievers. وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ
The clause points out to the son of Nooh, Yam (يام) whose surname was Kana'n (كنعان) and the mother of Kana'n Wae'la (واعلہ). These two members of his family kept away from Nooh and were drowned.

42. Hazrat Nooh said to his companions to embark it in the Name of God and not to worry. Its sailing and staying all was by the order and leave of God and by the blessing of His Name and there was no danger of its sinking and losing. God was Forgiving and Kind to his companions. He would forgive them and make them alight with peace and security.

Note : This verse shows that at the time of embarking and boarding بسم الله (Bismillah) should be said.

42. And it was carrying them amid waves like mountains, and Nooh called to his son and he was keeping away : "Embark with us, my son, and keep not with the Unbelievers."[43]

43. He said : "I shall be keeping to some mountain that will save me from the water."[44]

He said : "There is no saviour today from God's order but for him upon whom He has mercy;" and the wave came between them and he was among the drowned.[45]

٤٢ - وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۚ وَنَادَىٰ
نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَ
لَا تَكُن مَّعَ الْكَافِرِينَ ۝

٤٣ - قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ۝

43. The Boat was sailing through the huge waves like mountains without fear and danger. After embarking Hazrat Nooh called unto his son, who had cut off from his father, brothers and other members of the family and joined with the Unbelievers, to embark the Boat with them so that he might save from the tremendous calamity.

Note : Hazrat Nooh's words of calling may be interpreted as the last invitation to Islam. If he had accepted this last invitation of the Prophet, he would have been calculated as Muslim.

44. But he did not accept even this last invitation which would serve as a cause of security in this world and a means to salvation in the next world, which was the basic idea of Nooh's calling unto his son. But the son said, out of ignorance and stupidity, that he would save his life by climbing upon some high mountain. (He rather said that the mountain would save him, and he did not mention God which shows the depth of his disbelief).

45. Hazrat Nooh said that he was in error, because it was not an ordinary flood but was a flood of Divine chastisement. No one (including the mountain) could save from the chastisement, except that God might show His mercy on someone and save him. This discourse was continued that a wave came between them and separated them for ever.

44. And the order came : "Earth, swallow thy water ; and Heaven, abate" ; and the water was dried up and the work accomplished, and the boat settled on the mount Al-Judi and it was ordered : "Away with the unjust (and wrong) people."[46]

۴۴۔ وَقِيلَ يٰۤاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَ
غِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ
وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ○

46. For a period such heavy rains fell as if the gates of the sky were opened and so much water gushed out of the earth as if the strata of the earth were broken. The trees and mountains were drowned. Except the people of the Ark all others about whom Hazrat Nooh had prayed to God : رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا (نوح۔ رکوع ۲) (O Lord, leave not on earth one house of the Disbelievers inhabited) were drowned. At that time God ordered the earth to swallow its water and the cloud to stop. No one of them could dare delay in complying with the Divine Order. Hence the waters began to dry and the Ark settled on the Mount Judae in the Armenian Range. The work which God willed (the chastisement of the criminals) was accomplished, and the unjust fellows were said to be away from Divine Mercy and remain in the pit of misery and destruction for ever.

Note : There is a difference of opinion as to whether the Flood was regional or universal. Daerat-al-Ma'arif has given some extracts of research by the European scholars supporting the universal character of the flood. According to the research scholars who say that the flood was universal, the present human race comes of the three sons of Hazrat Nooh — Sam, Ham and Yafith — (سام، حام و یافث) — وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ

The animals and children, who were destroyed in the flood, were not destroyed out of the chastisement. They suffered death under the general laws of life and death. God, after all, gives life and makes to die. Giving death under the divine scheme of the Universe is not considered as Zulm (ظلم). It is said that the number of Believers with him was about eighty.

45. And called Nooh unto his Lord, said : "O Lord, my son is of my family and surely Thy promise is true and Thou art the Supreme Sovereign."

46. Said He : "Nooh, he is not of thy family, it is a deed not right. So ask Me not about that whereof thou hast no knowledge. I advise thee that thou may not become of the ignorant."47

٤٥ - وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ ○

٤٦ - قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ
صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي
أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ ○

47. Hazrat Shah Sahib says : "Hazrat Nooh said to God that the woman came under annihilation. The son was left. Now it was His will whether He should take him under annihilation or bring him under deliverance." (Mozihul Quran)

Hazrat Nooh had mistaken Kana'an as Momin due to his hypocritic activities. It may be strange but not impossible that a Prophet may not know a Hypocrite (Munafiq). So he enquired God about the real position. When his son was a Momin and he was a member of his family and the members of his family were promised deliverance, then how it was that he was drowned. He said, "No doubt Your promise is true. No one can imagine that You can break Your promise. You are the Supreme Sovereign. Whether we understand or not, no one has a right to open his tongue against Your judgement, or to compel You to do against Your promise, or to criticize Your order in any respect. I simply ask You to satisfy my heart."

God gave reply that his son was not among those members whose deliverance was promised. He was amongst those for whom the word was given already, (إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ) because his deeds were bad. He did not fully know his disbelief and hypocricy. So it was not worthwhile on his part to say anything favourable about a man whose real condition he did not know fully. It did not behove near ones to talk like those who were ignorant of Divine manners. Moreover, he thought him as one of his family, while he was not one of his family. It was a deed not right. So his request was based on ignorance of the real position. Consequently, he was advised by God not to ask or enquire about what he knew not, because it was beneath his prophetic position and akin to the character of the ignorant who are not aware of divine courtesy and manners.

Hazrat Shah Sahib says : "Man asks about what he knows not, but the will of the other side should be known. It is the manner of an ignorant who questions despite observing the unwillingness of the elder."

47. He said : "O Lord, I take Thy shelter from that I may ask (demand) of Thee that whereof I have no knowledge; and if Thou forgivest me not, and dost not do mercy on me I may become of the losers."[48]

٤٧۔ قَالَ رَبِّ اِنِّیْٓ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَيْسَ لِيْ بِهٖ
عِلْمٌ ۭ وَاِلَّا تَغْفِرْ لِيْ وَتَرْحَمْنِيْٓ اَكُنْ مِّنَ الْخٰسِرِيْنَ ○

48. Hazrat Nooh trembled and repented, but did not say that he would not do it again, because such an utterance implies claim. What power does the servant possess ? He must take the refuge in God so that it may not occur again, and should have determination in the heart of not doing it again. The words of repentence in the prayer of Hazrat Adam and Hazrat Yunus, as mentioned in the Holy Quran, have the same courtesy.

48. It was ordered : "Nooh get thee down in peace from Us, and blessings upon thee and on the communities who are with thee and there are other peoples that We shall give them profit, then there shall visit them from Us a painfull chastisement.

٤٨ قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ
أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم
مِّنَّا عَذَابٌ أَلِيمٌ ○

49. These facts are of the tidings of the Unseen that We send towards thee; thou didst not know them, neither thy people before this. So thou keep patient; the good end is, of course, of those who fear."[49]

٤٩ تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ
تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ
إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ○

49. Hazrat Nooh was ordered to alight from the boat on Mount Judae and from Mount Judae on the earth ; and God gave him tidings of peace and security for him and his posterity, and for those nations who were to be born of his followers in the boat. Moreover, the earth which was destroyed by the Flood would regain its verdure and would be inhabited again with its adornment. The word 'peace' was also a symbol of consolation to Hazrat Nooh in that such a universal catastrophe would not occur to the whole human race before Qeyamat. Of course, some nations would be annihilated.

These correct events of history provide good arguments for the Prophethood of Hazrat Mohammad (Be peace on him) who was Ummi and did not study history of mankind. Moreover, there is a hidden tiding in this narration that the Holy Prophet and his followers would also get succesful in their mission ultimately as Hazrat Nooh and his followers got successful ultimately. Hence the Holy Prophet and his followers should also have patience at the tortures of the Unbelievers as the Prophet Nooh and his followers bore affilications for such a long period at the hand of the opponents.

SECTION 5

50. And towards Aad We sent their brother Hood, he said : "O my people, worship God, no one is your Sovereign except Him. You all tell a lie."[50]

51. "O my people, I do not ask of you a wage on it. My wage is but with Him who has created me. Then do you not understand?"[51]

٥٠ - وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ۝

٥١ - يَٰقَوْمِ لَا أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى
الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ ۝

50. Hazrat Hood said to his people not to worship anyone except God because He is the Ruler of the rulers and the Supreme Sovereign. If they had adopted stone-idols as their lords and rulers they were wrong and committed forgery ; their convictions were a blatant lie.

51. Hazrat Hood said, "I have no need of your wealth. My Creator is sufficient for my worldly necessities in the present life and my wage in the next life."

The Prophets are the most sincere and selfless people sent for the guidance of mankind. They had always declared that they did not want any compensation for their efforts from the people. They were the servants of God and God was sufficient for them. This approach was necessary for the success of the Prophetic mission so that the admonition might be sincere and impressive and the people might not say that their activities were meant for the worldly greed and prosperity. When the Prophets are so sincere and selfless that they have no greed for the worldly benefit as a recompense for their sermons and teachings, the people should know that they are truthful and the divine message they bring is beyond doubt. This is why Hazrat Hood said to them if they did not understand that a person who was selfless and spoke for their good of both the worlds was their real friend and wellwisher. It would be foolish on their part to think such a wellwishing person as their foe and quarrel with him.

52. "And, O my people, ask forgiveness of your Lord for your sins, then turn towards Him, He will let loose torrents from the sky upon you, and He will give strength over strength to you, and do not turn your face becoming sinners."[52]

٥٢. وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ
السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ۝

---

52. This verse shows the blessings of Eman and Istighfar (Belief and asking forgiveness of God). Hazrat Hood said to his people if they believed in God and would ask forgiveness they would be given worldly benefits too. He would give them good rains which would deliver them from the famine conditions, and their fields and gardens would produce ample livelihood for them. Moreover, they would gain more and more strenght and power. Their bodies would become more healthy and stout and they would also increase in spiritual strenght. They would also increase in numerical strenght due to the growth in the birth rate. In short Eman and Istighfar and avoiding an impious and sinful life are the factors of blessings and bounties in this world and the world to come.

Note : "This advice which was given to his people by Hazrat Hood is a general truth. If we adopt this instruction and believe in God and ask God's forgiveness for our sins sincerely, God will also confer His material and spiritual bounties upon the present generation. The present world has too many problems and these problems can be easily solved by Eman and Istighfar and leading an obedient life. There is no other wy to deliver us from the present calamities." (Tr)

53. They said : "Hood, thou hast not brought any authority to us, and we will not leave our gods at thy saying, and we are not going to believe in thee."[53]

54/55. "We do say this only that some of our gods has smitten thee with evil spirit."[54]

He said : "I call God to witness and you should become witness too that I am quit of those that you associate, apart from Him ; so try your guile on me, all together, then you give me no respite."

٥٣۔ قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّمَا نَحْنُ بِتَارِكِيْٓ
اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

٥٤۔ اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ط قَالَ
اِنِّيْٓ اُشْهِدُ اللّٰهَ وَاشْهَدُوْٓا اَنِّيْ بَرِيْٓءٌ مِّمَّا
تُشْرِكُوْنَ ○
٥٥۔ مِنْ دُوْنِهٖ فَكِيْدُوْنِيْ جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنِ ○

---

53. This was their refractoriness that the people of Hood said that Hazrat Hood had not brought clear authority or argument for his truthfulness. The Holy Prophet has said that every Prophet who was raised (for mankind) had been given such clear signs that if people wanted to believe they could (easily) believe. So it can be definitely said that Hazrat Hood had also brought clear signs but they rejected those signs and would have demanded more clear signs like miracles which could per force compel their necks to bow down. In brief, the people of Hazrat Hood were not prepared to leave their gods at the instruction of Hazrat Hood, neither they were inclined to believe him as a Messenger of God. On the other hand they did not even think him as a sane man of normal senses. Their obnoxious remarks about the person of Hazrat Hood are given in the ensuing verse.

54. The people said to Hazrat Hood : "You are talking nonsence and befooling the whole population and making them your enemy — we think that some of our gods has made you mad and senseless by smiting some evil spirit on you. This is because you check the people from their worship, so they have gone enraged and punished you for this insolence and you have begun to talk like a mad man."

56. "I have put my trust in God who is my Lord and your Lord ; there is none who puts his feet on Earth, but in the hand of God is his forelock. Surely my Lord is on the straight path."[55]

٥٦. اِنِّیْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّیْ وَرَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا ؕ اِنَّ رَبِّیْ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۝

55. Hazrat Hood replied : "What harm these stone idols can afflict on me ? You are, however, very strong and powerful and possess huge stature, you enter into the army of your gods and make sudden attack on me with full force, all together, but you cannot do any harm to me. You listen, that I declare calling God my witness and in your presence that I express my extreme abomination against your false gods. You are free to exercise your collective efforts against me, you are at liberty to hurt me if you can and you give me not a single minute of respite. But you should know that my trust is fully reposed in God alone, who has no partner and who is my Lord and Ruler and who is also your Lord and Ruler, though you do not understand this fact out of insanity. Not only myself and yourselves but every big and small object which crawls on Earth is in full control and possession of God as if He is holding the forelock of every living object on Earth in His hand, He may draw and turn where He will, no one can dare run away out of His control and possession. Neither the cruel ones can run out of His seizure, nor the righteous ones can be degraded in His shelter. Surely my God is on the straight path of justice and equity. Neither injustice is there, nor inopportune reward. He is found on the way which He has shown to His servants through His Messengers. If His servants lead His way He will meet them on that way and He will be found there ready to protect those servants."

Hazrat Shah Sahib says : "Whoso walks on the straight path — God will meet him." (Mozihul Quran)

٥٧. فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝

57. "Then if you turn your face, I have delivered to you what was sent with me unto you ; and my Lord will establish other people in place of you and you will not be doing any harm to Him. Verily, my Lord is Watcher over every thing."[56]

٥٨. وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ ۝

58. And when reached Our command We saved Hood and those people who had believed with him by Our mercy, and delivered them from a harsh chastisement.[57]

---

56. Hazrat Shah Sahib says : "You will not do any harm to the Messenger of Allah because God is his defender and guardian." (Mozihul Quran)

Hazrat Hood said to them : "If you do not accept the Truth after such clear facts which I am telling you, then there is no harm of mine because I have completed my duty of delivering the Divine Message unto you. It is better that you should manage yourselves. But it is certain that such prejudice and refractoriness may draw the heavenly chastisement and totally annihilate you. But God's earth will not become barren at your annihilation. He will make other people the successors of your wealth etc. Your destruction or annihilation may do no harm to God or His Messengers, neither His Kingdom shall be ruined. When He is Watcher over everything, He will surely manage to safeguard every necessary thing to be protected against the destruction brought about by the heavenly chastisement.

57. The wind-storm continuously raged for eight days and seven nights. The houses were destroyed, the trees were uprooted, the roofs were dilapidated, the wind was so poisonous that it entered into the nose and came out of the lower body and burnt the whole body and tore it into pieces. This was a horrible scene, but Hazrat Hood and his followers, who were four thousand in number upto that time, did not receive any injury. He and his companions were miraculously saved from this horrible chastisement in the world by the blessing of their Eman and good deeds and they shall also be delivered in the Hereafter from the terrible events of that day.

59. And these were Aad that they denied the verses of God and disobeyed His Messengers and obeyed the command of those who were tyrant, stout opponent.[58]

۵۹. وَتِلْكَ عَادٌ جَحَدُوا بِآيٰتِ رَبِّهِمْ وَعَصَوْا رُسُلَهٗ
وَاتَّبَعُوٓا اَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ ○

60. And from behind came upon them in this world curse and on the Last Day too.[59] Listen ! the Aad denied their Lord. Listen ! curse on the Aad who were the people of Hood. 60

۶۰. وَاُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ اَلَآ
ع اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ○

SECTION 6

61. And unto Thamood their brother Salih ; he said : "O people ! worship God, there is no Ruler of you beside Him. It is He who has produced you from the earth to and has inhabited you in it, so ask forgiveness of Him for your sins and turn unto Him. Verily, my Lord is All-Nigh, All-Granter.[61]

۶۱. وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ
اسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ
رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ○

58. Just see the ruins of that people caught by the heavenly chastisement and take lesson from their sorrowful plight. They were the people of Aad whose magnates opposed the verses of God with great pomp and pride and disobeyed His Messengers. The commoners obeyed their big satans and at last both were destroyed.

Note : There might be other Prophets too serving Hazrat Hood in his great struggle as his lieutenants like Hazrat Haroon serving and helping Hazrat Moosa in his mighty struggle. Or the negation of one Messenger is the negation of all. This is why the word (Messengers) is used.

59. One who is cursed is thrown away from Divine Mercy. The people of Aad, who disobeyed Hazrat Hood, were smitten with curse in this world. It means they will be ever remembered with hatred and abomination till the end of the world, and the curse will not leave them even hereafter.

60. According to some commentators they will be called by the words — اَلَآ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ الخ on the Day of Resurrection.

Note : The people of Hazrat Hood are known as Aadul Uoola (عاد الاولٰى) as given in Sura Najm, hence with the word Aad قوم ہود are also added to denote that they are the Former Aad who are the people of Hood ; and the Latter Aad (عادِ الاخرىٰ) are the people of Hazrat Salih.

٦٢- قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ
اَتَنْهٰىنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَاِنَّنَا لَفِيْ شَكٍّ
مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ○

62. They said : "Salih, we had a hope in thee before this ; dost thou forbid us to worship those whom our fathers had been worshipping ? We have such a doubt in that unto whom thou callest us that our heart does not accept."[62]

61. Afterwards Hazrat Salih was sent unto Thamood. He said almost the same thing to his people as Hazrat Hood had said to his people. This narration shows that the fundamental approach of all Divine Messengers has been more or less the same. Every one described the Divine Oneness and prohibited them from bowing before other than God. Every one laid emphasis on the Unity of God and denounced all types of association. Hazrat Salih said to his people : "Worship only God because He is God and no one is god. He is the Supreme Sovereign. He is the originator and creator of mankind. He has created mankind from the earth — first He created Adam direct from mud, and produced the food from the earth, which is the matter of semen, the source of man's creation. It is He who originated you and created all sorts of things for your physical growth, livelihood, settlement and varied developments. It is He who inspired you with various ways and plannings to settle on Earth. When His bounties are so numerous, it is not worthwhile on the part of man to neglect such a Great Benefactor and turn towards other creatures as stone idols etc.

Man should turn towards the Real Benefactor who is very near, nearest to mankind, and ask of Him forgiveness for his sins and association (شرک) which he has committed in his life. He grants our repentance if it is rightly done with a sincere heart and forgives our follies whatsoever.

62. They said to Hazrat Salih : "We had a great hope in you that in future you will become a sage and saint and our new generation will pay reverence to you as the successor of the elders. Your early habits should a reverent gesture and forecast a brilliant future. Everyone thought that you will prove a source of inspiration for the rising nation, and your sagacity, intelligence and sanity will lead them to the ancestoral religion. But alas ! to our surpise you have all of a sudden begun to talk of strange things which are tantamount to a strong opposition to our old religion. We think that you have started to wage war against our traditional religion. You want that we should give up to worship those gods and idols which our forefathers had been worshipping throughout their life. Thus you have broken our hope which we have so far cherished judging your serene manners. In stead of helping and invigorating our traditional religion you have started exterminating it. This is something very strange. As far as your ideology is concerned we are in doubt about it. Our hearts are not satisfied with it. When our hearts are not satisfied with your new religion, how can we denounce our old religion followed by our forefathers ?"

Note : The people called Salih a man of promise not because Hazrat Salih followed their religion of association and wrong precepts. The fact is that the Prophets are the most distinguished persons of the society on account of their discreet manners, judicious discourses, sober attitude, grave disposition, good temperament, honest dealings, spiritual meditations, spotless character, and prodigious wisdom.

Hazrat Shah Sahib says, "Thou appeared promising that thou wilt enlighten the way of the forefathers, but thou began exterminating it." (Mozihul Quran)

٦٣- قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ
رَّبِّيْ وَاٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ
اللّٰهِ اِنْ عَصَيْتُهٗ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ۝

63. He said, "O my people, just see you, if I am given insight from my Lord, and He gave me mercy from Him, if I disobey Him ? So you do not but increase me loss."[63]

٦٤- وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ
اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ
قَرِيْبٌ ۝

64. "And my people, this is the she-camel of God, a sign for you, so leave her eating in the earth of God, and touch her not with evil, or the chastisement will seize you very soon."

٦٥- فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ذٰلِكَ
وَعْدٌ غَيْرُ مَكْذُوْبٍ ۝

65. Then they hamstrung her : then he said, "Enjoy three days (more) in your houses — that is a promise which will not be wronged."[64]

٦٦- فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ
بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ اِنَّ رَبَّكَ هُوَ
الْقَوِيُّ الْعَزِيْزُ ۝

66. Then when Our Command reached, We saved Salih and the Believers with him by Our mercy and from the disgrace of that day. No doubt, thy Lord — He is the All-Strong, All-Mighty.[65]

---

63. Hazrat Salih said to his people that how he could give up the clear straight path on their whims and doubts. God had given him insight and conferred upon him the highest designation (Prophethood) by His great mercy. So if (God forbid) he disobeyed God and failed in delivering the Divine Orders, who would be so powerful as to save him from His punishment. His people were forcing him to stop preaching the new religion. So Hazrat Salih said to them that in place of encouraging him in the efforts of reforming the society on the lines of Divine education they were trying to dissuade him from his holy mission. Thus they were trying to do him an irreparable loss.

64. The people of Hazrat Salih had demanded a miracle. They saw the miracle — the She-camel came out of the mountains and readily gave birth to a young one. (Also see notes in Sura Aaraf.)

65. God is powerful to save anyone from the chastisement if He will and can annihilate whom He will. So He delivered Hazrat Salih and his followers from the heavenly chastisement and destroyed the disbelievers.

٦٧- وَاَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ
دِيَارِهِمْ جٰثِمِيْنَ ۝

٦٨- كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَآ اِنَّ ثَمُوْدَا۠ كَفَرُوْا رَبَّهُمْ ؕ
اَلَا بُعْدًا لِّثَمُوْدَ ۝

67. And the horrible cry seized them and they were found lying prostrate by the morning in their houses,

68. As if they never dwelt there: Beware! Thamood denied their Lord, so curse on the Thamood.[66]

66. The chastisement came in the form of a very huge cry by an angel or by an earthquake. The Disbelievers were destroyed but the Believers were saved. This is a point of lesson for all human souls in the world. The disobedient who deny the verses of God are doomed to destruction and failure, and are cursed by God, which means they are thrown far away from the mercy of God.

SECTION 7

69. **And, of course, Our messengers have had come to Abraham with good tidings ; they said, "Salam." He said, "Salam", then soon brought a roasted calf.**[67]

٦٩- وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرٰهِيمَ بِالْبُشْرٰى قَالُوا
سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ
حَنِيذٍ ○

67. The stories of this Sura have almost the same order as those of Sura Aaraf with the exception of Abraham's story which also aims at the instance of Lot's story, though Abraham's story is briefly described. The main reason of this insertion is that the story of Hazrat Ibraheem and the story of Hazrat Lut have some common elements. Hazrat Abraham and Hazrat Lot were cousins — the mother of Abraham and the mother of Lot were sisters. Hazrat Lot had accompanied Hazrat Abraham when the latter left his native land — Iraq — and migrated to the Land of Sham. Hazrat Abraham was very much sorrowful when he came to know from the angels that the people of Lot had to be destroyed by the Divine wrath at their disobedience and transgression. He tried to save them from total annihilation by imploring God to have mercy upon them. Though the request was not granted yet it shows that Abraham had a warm sympathy for the people of Lot. The same party of angels which was sent to Abraham was also sent to Lot.

These angels had appeared in the form of youngsters with handsome and attractive gestures and faces. First they had gone to Abraham giving him good tidings of a good child from the bosom of Hazrat Sara, the first wife of Hazrat Abraham. They said to Abraham that God had made him His close friend (خليل) and that family of Hazrat Lot (except the old woman) would not receive any injury in the chastisement, and the villains and transgressors would be annihilated — followers of the Prophets are delivered and the rejectors are destroyed as a principle.

However, the angels came to Hazrat Abraham who could not recognize them in the first instance. They gave him salutation and he answered accordingly. But he thought them as human guests, and at once stood to serve them with the delicious dish of a roasted calf. It is not strange if Hazrat Abraham could not recognize them at the first instance, as Hazrat Lot too could not recognize them. Once Hazrat Gabraeel talked with the Holy Prophet in human form, made questions and answers like any human being, but during conversation the Holy Prophet could not recognize him. When he went out he was told that the man who was talking with the Prophet was Hazrat Gabraeel (Bukhari and Muslim). It shows the knowledge of angel is given by God. Even the Prophet cannot know, without divine guidance, the person of an angel and his function in the world. No one can know the angel if God wills to conceal him.

70. Then when he saw their hands not coming to the food he was stricken with apprehension and feared them in his heart. They said, "Fear not, we have come being sent to the people of Lot."[68]

٧٠. فَلَمَّا رَاٰۤ اَيۡدِيَهُمۡ لَا تَصِلُ اِلَيۡهِ نَكِرَهُمۡ وَ
اَوۡجَسَ مِنۡهُمۡ خِيۡفَةً ‌ؕ قَالُوۡا لَا تَخَفۡ اِنَّاۤ اُرۡسِلۡنَاۤ
اِلٰى قَوۡمِ لُوۡطٍ ؕ‏

68. Commentators have given various interpretations to the fear of Hazrat Abraham. When they did not take the roasted calf, he thought they might have come with some bad intention. According to the convention of those days one who did not accept the food was thought as if he had some bad ideas or intentions. He also might have thought that they were angels but could not know for what purpose, good or bad, they had come. Whether on his part there was some mistake, or else his people had done some wrong ! Under the impulse of these bubbling ideas he uttered : اِنَّا مِنۡكُمۡ وَجِلُوۡنَ — we have fear of you — Sura Hajr, verse 52. They were saying 'peace' and Hazrat Abraham was showing 'fear'.

Hazrat Shah Sahib says : "The chastisement which they had with them cast its reflection on the heart of Hazrat Abraham." This is why Hazrat Abraham said to them : اِنَّا مِنۡكُمۡ وَجِلُوۡنَ — we have fear of you — otherwise the Prophets are very brave and bold men, and they are neither terrified nor horrified.

71. And his wife was standing, then she laughed and We gave her the glad tidings of Isaac, and after Isaac of Jacob.[69]

۷۱. وَامۡرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتۡ فَبَشَّرۡنٰهَا بِاِسۡحٰقَ ۙ وَمِنۡ وَّرَآءِ اِسۡحٰقَ يَعۡقُوۡبَ ○

72. She said, "Woe to me ! Shall I bear a child and I am old, and this my husband is old. This is indeed very strange."[70]

۷۲. قَالَتۡ يٰوَيۡلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوۡزٌ وَّهٰذَا بَعۡلِىۡ شَيۡخًا ؕ اِنَّ هٰذَا لَشَىۡءٌ عَجِيۡبٌ ○

---

69. When the angels revealed the correct position that they had the mission of destroying the people of Lot, who were transgressing and disobeying Hazrat Lot, and they were not meant for any bad purpose for Abraham's family or his followers, Hazrat Sara, who was standing there to serve, laughed at the news. God made her further laugh by giving good tidings of a son (Isaac), and after the son, a grand son (Yaqoob) who would beget a very wise generation (Bani Israeel). This tiding was given to Sara, because Hazrat Abraham had already got a son from Hazrat Hajra (Hazrat Ismaeel) and Sara had a great wish for a son, but because she had become very old she was disappointed.

Note : The tiding of the grandson shows that Isaac was not the son for whom Hazrat Abraham was said in the dream to sacrifice. (Refer Ibne Kathir)

70. Words of disappointment, when the material factors are not favourable, are but natural. This is why Hazrat Sara said how she could beget a child when the material factors were not favourable — she was too old and her husband was too senile. It is said she was 99 and Hazrat Abraham was 100 or more. So she said the tidings of a son in those circumstances was really strange.

Note : These words do not show that Hazrat Sara was disappointed of God's mercy. Nay ! she was not disappointed of God's mercy. She was simply expressing her wonder at a wonder --the birth of a clild in a seemingly hopeless age of parents.

73. They said : "What wonder dost thou have at God's command ? God's mercy and His blessings are upon you, O people of this house. Verily God is Praised, Glorified."71

74. So when the fear quite went away from Abraham and the good tidings came to him, he began to quarrel with Us about the people of Lot.

75. Verily, Abraham was clement, soft-hearted, turning.

76. "O Abraham, turn away from this idea — the command of thy Lord has had come, and upon them shall be coming the chastisement not to be turned back."72

٧٣. قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَ
بَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ۝

٧٤. فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى
يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ۝
٧٥. اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ۝
٧٦. يٰٓاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ
رَبِّكَ ۚ وَاِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ۝

---

71. The angels said that she should not wonder at the good tidings though the tidings were strange, because God had conferred upon their house so many mercies and blessings. If God willed to bestow a child it was not difficult for Him and so it was not something strange for them. In stead of wondering at the news of a child they should praise and glorify God as all praises and glories belong to Him.

Note : Some scholars have said that the words of the Durood recited in prayers are taken from this verse.

72. When Hazrat Abraham became satisfied at his own side, he began to quarrel with the angels about the people of Lot. The substance of this dispute as mentioned in Sura Ankaboot is that when the angels informed Abraham about their further mission of destroying the habitats of Lot's people, he said how the people of Lot could be destroyed in the presence of Lot and his family. The angels said that they knew who were good and who were bad. They would destroy the miscreants but bring out the good souls of that place. But Abraham rather wanted some concession about the people as a whole. He wanted that some mercy might be done to them and given some further respite. Abraham had a very merciful heart, was clement by nature and turning unto God in all (grave) matters. He was made the Imam of all humanity in time and space and as such his groaning at the total extermination of a whole people was but natural. But God's decision is final, because the cup of their crimes was full and they had turned hopeless. So God said to Abraham to give up the idea of their deliverance because God's command of their annihilation had come and it could not be repeated or averted by any recommendation or prayer. The chastisement would surely seize them on account of their extreme transgressions and misconduct.

77. And when Our messengers reached Lot, he was worried at their coming and was distressed in his heart and uttered : "Today is a very hard day."[73]

۷۷. ولما جاءت رسلنا لوطا سيء بهم وضاق بهم
ذرعا وقال هذا يوم عصيب ○

78. And his people came upon him running recklessly, and orstwhile they had been doing evil deeds.[74] He said: "O my people, these are my daughters present, they are cleaner for you than they ; so fear God and do not degrade me in my guests. Is there not a single man among you of good character ? "[75]

۷۸. وجاءه قومه يهرعون اليه ومن قبل كانوا
يعملون السيات قال يقوم هؤلاء بناتي هن
اطهر لكم فاتقوا الله ولا تخزون في ضيفي
اليس منكم رجل رشيد ○

73. The angels had come in very beautiful forms like youngsters with handsome faces without beard or hair on the cheeks. Hazrat Lot did not recognize them in the first instance. He thought them as common guests. But he knew the shameless habit of his people. So he was extremely anxious and was distressed in his heart painfully. He apprehended that his people would certainly chase them. He was in a very difficult situation — neither he could leave his guests, nor he could defend them from the rascals. He could not wage war against the whole people.

74. His apprehension was correct. His people were habituated to shameless activities and unnatural lust. They could not sit silent at the news of such boys of excellent beauty. They ran recklessly towards the house of Lot and forcefully demanded that those young boys should be handed over to them without delay.

75. Hazrat Lot made all possible efforts to protect the honour of the noble guests and finally he said to them that it was quite unnatural to indulge in homosexual pleasures. The decent and pure way was marriage. For this end he could go so far as to offer his own daughters with whom they could live lawfully after marriage and satisfy their sexual appetite — a way recognized by divine stadard and purity. At least they should not degrade him in their guests because the disgrace of the guests was the disgrace of the host. Hazrat Lot finally remarked, "Is there not a single man amongst you who would try to understand my simple application and oblige?"

Hazrat Lot appealed to their sense of morality in the most humble way, but that people had lost the sense of morality and were blind in their voluptuous sentiments.

Note : Some scholars have said that by daughters Hazrat Lot meant the daughters of the nation and a Prophet is the spiritual father of the nation. If by daughters he meant his own, then perhaps he had intented to offer them to the most gentle among them. In those days the marriage between a Muslim and a Kafir was lawful.

79. They said : "Thou dost know that we have no concern with your daughters, and thou are well aware of what we desire."[76]

٧٩ - قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ۚ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ○

80. He said : "O' would that I had power against you, or might sit in some strong shelter."[77]

٨٠ - قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ○

---

76. They said to Lot that he well knew their habit so why he was arguing and disputing with them.

77. Hazrat Lot in utter distress uttered these words spontaneously. By power he meant that there would have been a strong clan to fight against them or else that powerful clan would have been there to give him shelter. The Holy Prophet has said, "God may do mercy on Lot, surely he was getting a strong and secure shelter." i.e. the shelter of God ! — يَرْحَمُ اللّٰهُ لُوْطًا لَقَدْ كَانَ يَأْوِيْ إِلٰى رُكْنٍ شَدِيْدٍ
But at that time in utter distress Hazrat Lot missed the idea of the Divine Shelter and spontaneously the eyes fell on the external means. After Lot the Prophets had generally been of big clan and tribe.

81. The guests spoke : "Lot, we are messengers of thy Lord, they shall never reach thee,[78] so bring forth thy folk in the (last) portion of the night, and let not any one of you see back but thy woman that it shall be reaching her of course what will smite them.[79] Their promised time is morning. Is the morning not nigh?"[80]

٨١ - قَالُوا يٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوٓا إِلَيْكَ
فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ
أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهٗ مُصِيبُهَا مَآ أَصَابَهُمْ ۖ
إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝

78. When Hazrat Lot was much distressed, the guests spoke to him not to worry about, because they were not human beings and were angels sent by God to destroy them. They could neither harm him, nor do any wrong to them. It is said that those evil people were breaking into the house or jumped over the walls into the house. When their transgression and madness crossed all limits of sense and humanity, Hazrat Gabraeel, by the leave of God, seated Hazrat Lot at one side and streched his hand towards those cursed people who instantly turned blind. They cried, "Run away, the guests of Lot seem to be great magicians."

79. They said to Lot to set forth with his folk in the last portion of the night and advise them to make haste and they should not see behind (to know what was happening). Of course, his woman, they added, would either not go with them or would see behind her back, and would be wrapped in the chastisement which was going to come upon the whole people. It is said this woman had informed the people about the coming of these guests.

80. The angels gave tidings to Hazrat Lot that those insolent people would be destroyed in the coming morning and the morning was not far distant.

Hazrat Shah Sahib says, "The city of Mecca was conquered in the morning by our Prophet. Parhaps this verse also indicates that tidings."

٨٢۔ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ۝

82. So when Our command came We turned that habitat upside down and rained upon it stones of gravel,[81] layer upon layer,[82]

٨٣۔ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ
بِبَعِيدٍ ۝

83. Marked with thy Lord,[83] and not that township is far from these wrong-doers.[84]

81. Hazrat Gabraeel took those habitats upward in the sky and threw them down. Thus all the habitats were turned upside down. And to add to their humiliation and disgrace, stones of gravel were rained from above. The men of this people hither and thither in the outskirts or elsewhere were also destroyed by the stone. (God forbid)

Note : The punishment of turning upside down given to this people resembles outwardly their shamless deed of homosexuality.

82. The rain of the gravels was very thick so as to form layers of stones.

83. These stones had got some distinct mark so as to differ from common stones. The stones of chastisement must naturally differ from the common stones to open the eyes of the criminals. It is also said that the name of each man was written or engraved on that stone which was the cause of his annihilation.

84. These habitats were situated on the way to Sham from Medina. The travellers and caravans observed the ruins. It may also mean that such chastisement is not far away from such people who are indulged in homosexuality.

SECTION 8

84. And towards Madyan their brother Shuaib, he said : "O my people, worship God, no one is your god other than He. And diminish not the measure and the balance. I see you in an affluent condition and fear upon you the chastisement of a surrounding day."[85]

85. "O people, fulfil the measure and the balance with justice and do not cut short the things of the people and do not create mischief (corruption) in the land."[86]

86. "The remainder of what is given by God is better for you if you are believers ; and I am not a watcher over you."[87]

٨٤ - وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنقُصُوا الْمِكْيَالَ
وَالْمِيزَانَ ۚ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيطٍ ○

٨٥ - وَيَٰقَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ○

٨٦ - بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَا
أَنَا عَلَيْكُم بِحَفِيظٍ ○

---

85. Hazrat Shuaib was sent for the guidance of the people of Madyan. They were rich people but they were not God-fearing. Hazrat Shuaib said to them to worship only God and should be fair in their transaction and economic efforts, otherwise an ominous day could come upon them with a surrounding chastisement.

86. Hazrat Shuaib advised them to reform their conventional law of injustice and transgression. They should not only do justice in measure and balance but should also not exploit the rights of the people in any way. They should not create mischief and corruption in the land by committing Shirk and Kufr, by diminishing in measure and balance, by exploiting and oppressing the people, or by devouring their rights unjustly.

87. For a man of belief the remainder of what is given by God, though small in quantity, is better than that which is earned through unlawful (Haram) means or which is gained at the expense of fair rights of other people, though it is abundant in quantity. In the lawful (Halal) wealth if measure and balance are put aright God gives blessing (برکة) in the present wealth and gives Thawab in the next life. These golden teachings, which are correct in the present times also, were given by Hazrat Shuaib to his people long ago. But Hazrat Shuaib could not force them to change their wrong ideals and adopt the right ones. It is left to the will of the people whether they listen to and act upon or denounce the universal principle of truth and justice. But alas, the response of this nation was also hopeless !

87. They said : "O Shuaib, does your prayer teach you that we leave that our fathers worshipped, or leave what we do in our wealth ? Thou art the only solemn, following the right way!"88

۸۷۔ قَالُوۡا يٰشُعَيۡبُ اَصَلٰوتُكَ تَاۡمُرُكَ اَنۡ نَّتۡرُكَ مَا
يَعۡبُدُ اٰبَآؤُنَاۤ اَوۡ اَنۡ نَّفۡعَلَ فِىۡۤ اَمۡوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ
لَاَنۡتَ الۡحَلِيۡمُ الرَّشِيۡدُ ○

88. Those people said with derision and contempt, "Please do not become so much pious and sagacious. Are you the single soul amongst the whole nation possessing wisdom, solemnity and excellent character, and other men including our forefathers and veterans have all been ignorant and foolish ? Hazrat Shuaib performed prayers very much, so they said that perhaps his prayers bade him to mislead them that they should give up their traditional religion and lose their ownership rights in their wealth. They added that Mr. Shuaib should go on with his prayers but should not take the trouble to reform their economic science and religious ideology which was the cherished heritage of their wise forefathers.

Hazrat Shah Sahib says : "It is the custom of the ignorant people that when they are unable to follow the good deeds of good people they begin to scoff at them. This is the habit (nature) of Kufr." (Mozihul Quran)

Some commentators have not construed the words : اِنَّكَ لَاَنۡتَ الۡحَلِيۡمُ الرَّشِيۡدُ to derision but to reality, meaning thereby that when Shuaib appeared to them a man of noble qualities and good sense it was strange on his part to talk such nonsense, as it was said to Hazrat Salih by his people :

قَدۡ كُنۡتَ فِيۡنَا مَرۡجُوًّا قَبۡلَ هٰذَاۤ اَتَنۡهٰنَاۤ اَنۡ نَّعۡبُدَ مَا يَعۡبُدُ اٰبَآؤُنَا الخ

88. Shuaib said : "O my people, just see if I have got insight (understanding) from my Lord and He has provided me with good provision [89] from Him, and I do not intened to do myself afterwards what I want you to give up ;[90] I intend to reform as far as I can and the realization is by the help of God, I put my trust in Him alone and towards Him solely is my resort."[91]

٨٨- قَالَ يٰقَوْمِ أَرَءَيْتُمْ إِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ
رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۭ وَمَآ أُرِيْدُ أَنْ
أُخَالِفَكُمْ إِلٰى مَآ أَنْهٰكُمْ عَنْهُ ۭ إِنْ أُرِيْدُ إِلَّا
الْإِصْلَاحَ مَا اسْتَطَعْتُ ۭ وَمَا تَوْفِيْقِيْٓ إِلَّا بِاللّٰهِ ۭ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ ○

89. The provision here either denotes material provision that God gave him, without any injustice in measure or balance, through lawful and fair means, or it means the spiritual provision including divine knowledge, divine wisdom and prophethood. The substance of Shuaib's remarks is that when God had given him understanding and insight and had shown him the right way which was not visible to them, it was not worthwhile on his part to become blind like them and forsake the obedience to the Divine Commandments, or give up his holy mission being distressed at their mockery and derision. A Prophet cannot leave his mission.

90. Hazrat Shuaib added that a Prophet cannot do these things which he wants his people to refrain from. What he said to them, first he himself acted upon them, and what he forbade, first he himself left those things. It means the character of the Prophet is above suspicion; his actions tally with his words and his words tally with his actions.

91. Hazrat Shuaib also said to them that his main desire was their complete reformation. He wanted to better their material and spiritual conditions and all his efforts were solely confind to that noble mission. So they should also try to climb up the heights of Eman and Irfan (Belief and Recognition) coming out of their the then rough state. He had no other aim than that and he would not denoune it at any cost but would continue to struggle for it dauntlessly despite their scoffing and discouraging response. So far as the success and realization for his efforts was concerned it was in the absolute control and power of God. Only by His will and succour all efforts can fructify. He had full trust in God and he was to turn towards God in all matters.

89. "And O people, earn not by breaking with me else there shall befall on you what had befallen on the people of Nooh, or on the people of Hood, or on the people of Salih, and the people of Lot are not far away from you."[92]

٨٩ - وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ
مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ
مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ○

90. And entreat your Lord to forgive you your sins and turn towards Him. Verily my Lord is All-Kind, All-Loving."[93]

٩٠ - وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ رَبِّيْ
رَحِيْمٌ وَّدُوْدٌ ○

91. They said, "Shuaib, we do not understand much of what thou sayest, and we see thee weak among us, but for thy party we would have stoned thee, and in our eyes thou hast no regard."[94]

٩١ - قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا
لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ؗ وَ
مَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ○

92. Hazrat Shuaib added that they should not commit such crimes in refractoriness and malignance against him which might entitle them to the harsh and destructive chastisement that had smitten the past nations. The chastisements which had come on the peoples of Nooh, Hood and Salih (Be peace upon them) on account of disbelief and enmity were not hidden from them, and the annihilation of Lot's people was not far off in time and space. It might be fresh in their memory. They should not neglect the tragic history of disobedient peoples but gain lesson from it.

93. Hazrat Shuaib advised them to repent on their sins and beg forgiveness from God, because God forgives the most orthodox and senile criminal when he turns towards God with humbility and with a sincere repentance and begs forgiveness for his old follies. Why not ? God is All-Kind and All-Loving. God not only forgives but also loves His turning servant.

94. The people did not accept his most impressive and logical teachings. On the contrary they said that Shuaib was a weak man without any solid reality and it was futile for him to wage war against the whole society in his fanaticism. But for his party and tribe they would have stoned him.

92. He said: "O my people, is the pressure of my folk greater than that of God? And you have had cast Him behind your back in oblivion. Verily every thing you do is in the full control of my Lord."95

93. "And O my people, go on with your business at your place, I also do my own, further on you will get to know upon whom the chastisement comes degrading and who is the liar. And do watch, I am also watching with you."96

٩٢- قَالَ يٰقَوْمِ اَرَهْطِيْٓ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ۭ وَاتَّخَذْتُمُوْهُ
وَرَاۗءَكُمْ ظِهْرِيًّا ۭ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ۝

٩٣- وَيٰقَوْمِ اعْمَلُوْا عَلٰي مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۭ سَوْفَ
تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ
كَاذِبٌ ۭ وَارْتَقِبُوْٓا اِنِّىْ مَعَكُمْ رَقِيْبٌ ۝

95. Hazrat Shuaib said, "It is strange and sorrowful on your part that you give me concession because of my folk and not because I am a Messenger from God showing you clear and manifest signs of my truthfullness. In other words the pressure of my folk is greater than that of God in your eyes. It means you have quite buried into oblivion the greatness and grandness of God. So a nation who forgets God and casts Him on her back (God forbid) should remember that all her actions and deeds are within the control of His knowledge and power. Whatever you do and whatever condition you are in, you cannot go beyond His control even for a moment."

96. Hazrat Shuaib added, "Well you keep to your refractoriness and obduracy. I too adhere to the path of guidance by virtue of Divine help. Soon it will come to light who is degraded by the wrath of God — either you or we — and who is proved liar. Now both we and you wait for the heavenly decision."

94. And when Our command reached We saved Shuaib and those who had believed with him by Our kindness, and the explosive clap seized those wrong-doers, then upon the morning they dawned lying prostrate in their houses,

٩٤۔ وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ
بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ
فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ۝

95. As though they had never lived there.[97] Listen ! Curse to the people of Madyan as were cursed the Thamud.[98]

٩٥۔ كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۗ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا
بَعِدَتْ ثَمُوْدُ ۝

97. Here it is mentioned that the people of Shuaib were destroyed by صَيْحَةً which means an explosive noise. In Sura Aaraf it is given that they were annihilated by رَجْفَةً which means earthquake. And in Sura Shu'ara it is said that عَذَابُ يَوْمِ الظُّلَّةِ was the cause of their destruction, which means the clouds of chastisement covered them like a canopy. Allama Ibne Kathir writes that all these three kinds of chastisement were gathered together for their punishment. The types of chastisement given in the three Suras are mentioned according to the context of the narration. In Aaraf it is given that those people had said to Shuaib that they would expel him and his companions of their country. There it was told that the very land, of which they threatened to turn them out, quaked and brought about their destruction — the cause of shelter turned into the cause of destruction. In the present verse some of their worst remarks are quoted, so against them صَيْحَةً is mentioned meaning thereby that all their vociferous shoutings against Truth were drowned into the heavenly thunder. In Sura Shu'ara they are quoted to have said :

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ

(If thou art true then cause a fragment of the heaven to fall upon us) hence is rehearsed against this insolence.

98. Both Midians and Thamud were destroyed by the explosive cry (صَيْحَةً).

عَذَابُ يَوْمِ الظُّلَّةِ

SECTION 9

96. And of course We have had sent Moses giving Our signs and manifest authority,[99]

٩٦۔ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۝

97. Towards Pharaoh and his chiefs; then they followed the order of Pharaoh, and the affair of Pharaoh was of no value.[100]

٩٧۔ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْٓا اَمْرَ فِرْعَوْنَ ۚ وَمَآ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ۝

98. He shall go before his people on the Day of Qeyamat and then will lead them down to the Fire; and bad is the wharf where they reached.[101]

٩٨۔ يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ۭ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ۝

99. And afterwards in this world curse followed them and on the Day of Qeyamat too. Bad is the reward which they (will) receive.[102]

٩٩۔ وَاُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ۭ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ۝

---

99. آیات here perhaps indicate the miracles and those nine signs mentioned in the verse : ولقد آتینا موسیٰ تسع آیات . Amongst them perhaps the Miracle of Stick, which was most clear and manifest, is called here سلطانٍ مبین , which means 'clear authority' ; or سلطانٍ مبین indicates those brilliant arguments which Moses presented before Pharaoh in support of Divine Unity and which are mentioned elsewhere in the Quran. And it is possible too that سلطانٍ مبین means in its verbal sense the clear predominance, because against the Pharaohs, Hazrat Moosa had repeatedly gained clear victory and manifest predominance.

100. The Pharaohs did not accept the word of the Messenger of God, but went on following the enemy of God —Pharaoh, although none of his talks was reasonable and appreciable following which man could achieve welfare or prosperity.

101. As Pharaoh was their Imam (Leader) in this world, similarly on the Day of Resurrection he will remain their Imam. Those who had been following him blindly in this world will also follow him in the next world till the last destination (Hell). This is that watering-place where they will find, the burning fire instead of cold water.

102. The people shall be sending curse on Pharaoh and his people till the end of this world. Then on the Day of Resurrection the angels and the standing people will cast curse on them. In short, the curse will ceaselessly follow them — a reward of their performances in this world.

100. These are some of the events of the cities that We relate to thee, some of them are still standing and some of them are rooted out.[103]

١٠٠۔ ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ
وَّحَصِيْدٌ ○

101. And We wronged them not, but they wronged themselves (their own souls), then of no avail their gods proved to them, whom they called upon beside God, when the command of thy Lord reached ;[104] and they increased them not save destroying.[105]

١٠١۔ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْٓا اَنْفُسَهُمْ فَمَآ اَغْنَتْ
عَنْهُمْ اٰلِهَتُهُمُ الَّتِىْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
مِنْ شَىْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَمَا زَادُوْهُمْ
غَيْرَ تَتْبِيْبٍ ○

102. And such is the seizing of thy Lord when He seizes the cities, and they are doing wrong. Surely His seizing is painful, hard.[106]

١٠٢۔ وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِىَ
ظَالِمَةٌ ؕ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ○

---

103. The stories of past nations related to you — that how they disbelieved and then degraded Messengers and then how they were destroyed — have some of their vestiges even today. Some of the habitats still survive as Egypt which was the home of Pharaoh, and some of them were destroyed but their ruins have remained as the habitats of Lot's people, but there are some that have gone extinct and no vestige thereof is left on the surface of the Earth.

104. God has not seized anyone guiltless that the whim of injustice on His part may strike. When they crossed all limits in doing crimes and thus made themselves entitled to punishment then God's chastisement came. Then see ! those gods and idols, in whom they had so much reposed their trust, and from whom they had so many expectations, did not avail them an aught in such a hard affliction.

105. Not to speak of availing, the false gods contrariwise became the cause of their destruction. When the false gods were believed to be the owner of profit and loss, when feign hopes were attached with them, when homage was paid to them, when offerings were made for them, they ought to see that bad day. The chastisement of disbelieving and crying lies to the Prophets shall have to be been given, but the punishment of idolatry and polytheism is additional.

106. The wrong-doers are given respite to a great extent, but when they do not refrain by any way they are seized and throttled. If the criminal desires that his punishment may be diminished, or if he tries to run away from His seizing, it is a fancy, it is impossible, it is a frenzy :

ایں خیال است و محال است و جنون

103. In this is a sign for him who fears the chastisement of the world to come[107] — that is a day wherein all men shall be gathered, and that is a day for the presence of all.[108]

١٠٣- اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ؕ ذٰلِكَ یَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ النَّاسُ وَ ذٰلِكَ یَوْمٌ مَّشْهُوْدٌ ۝

107. When in this world, which is the House of Action, punishments for polytheism, disbelief and crying lies to the Prophets are given, and so severely, so it is a sign to know that what punishments shall be given in Qeyamat, which is solely the Day of Recompense, and what shall be the way to get deliverance on that day ? When a wise man thinks over his end, he begins to tremble with fear. So in the stories of the past people, who were chastised by God for their wrong ideas and deeds, there is a lesson for the God-fearing man to calculate the chastisement of the Hereafter.

108. The affairs of the whole world shall be judged on that day — Hereafter — when all the past, present and future generations shall be gathered, and not a single soul shall remain absent. In other words that would be the Day of the greatest appearance before the Divine Court.

104. And We have not delayed it but for an appointed time.[109]

١٠٤۔ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ۝

105. The day it comes no soul shall have power to speak but by His order, so some of them are unfortunate and some are fortunate.[110]

١٠٥۔ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَّسَعِيدٌ ۝

106. As for the unfortunate, they are in the Fire, there they will have to cry and bray--

١٠٦۔ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَّشَهِيقٌ ۝

107. Dwelling therein for ever, so long as the Heavens and the Earth abide, but as thy Lord will. No doubt, thy Lord accomplishes what He wills.

١٠٧۔ خٰلِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۝

108. And those who are fortunate — they are in Paradise, therein dwelling for ever, so long as the Heavens and the Earth remain, but that thy Lord will — gift without limit.[111]

١٠٨۔ وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خٰلِدِينَ فِيهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءً غَيْرَ مَجْذُوذٍ ۝

---

109. When the time fixed in the knowledge of God is over that Day will come. Delay should not be mistaken that the events of the Resurrection Day are simply symbolic or whimsical and unreal (merely to terrify the people).

110. No one will say on the Day of Resurrection even acceptable and beneficial words without the order of God. And there are occasions on the Day of Resurrection when they will not be able to speak out a single word without leave and permission.

111. There can be two meanings of these verses — one is that as long as the Heavens and the Earth survived in the world the Unfortunate shall live in the Hell and the Fortunate shall live in the Paradise, and even more if God will : it is confined to His unlimited knowledge alone. The reason is that when we think of the longest possible period in our environment, that is the biggest period which comes to our mind. This is why the words like مَادَامَتِ السَّمٰوٰتِ وَالْأَرْضُ etc. are used to denote the sense of eternity in Arabian Phraseology. But so far the real indication of Eternity is concerned, and which can be called an unlimited time, is exclusively confined to the Unlimited Knowledge of God alone, which is expressed by the wrods : مَاشَاءَ رَبُّكَ

The other meaning may be as follows :—

"The words مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ may be taken as an indication of Eternity : or by the Heavens and the Earth, the Heavens and the Earth of the Hereafter, may be meant as in verse (48) of Sura Ibraheem يَوْمَ تُبَدَّلُ الارضُ غيرَ الارض والسمٰوٰت (ابراہیم آیت ۴۸) (upon the day the Earth shall be changed to other than the Earth and Heavens). So to say the Unfortunate(اشقیاء)in the Hell and the Fortunate in the Paradise shall live so long as the Heavens and the Earth of the Hereafter abide i.e. for ever -- but if thy Lord will He may dismiss i.e. may not allow to live always, because the eternal dwelling of the people of Paradise in the Paradise and the eternal dwelling of the people of the Hell in the Hell depends upon the will and power of God. But at the same time it is a Quranic fact that God has willed that the chastisement of the Unbelievers and Polytheists shall never be over, nor the reward of the dwellers of Paradise shall be ended. The Holy Quran has said (i) وَمَاهم بخارجين من النار — And they (Polytheists and Unbelievers) shall never be turning out of the Fire — (Sura Baqarah, Verse 167), (ii) يريدون ان يخرجوا من النار وما هم بخارجين منها (مائدہ۔ آیت ۳۷) — They desire to come out of the Fire, but they shall never be turning out of it (Sura Maedah, Verse 37), (iii) لا يخفف عنهم العذاب ولاهم ينظرون بقرہ۔ آیت ۱۶۲ — Neither the chastisement from them shall be lightened, nor they shall be given respite — (Sura Baqarah, Verse 162), (iv) ان الله لا يغفر ان يشرك به ويغفر مادون ذلك لمن يشآء (نساء۔ آیت ۱۱۶ — No doubt, God does not forgive that who associates with Him someone, and forgives beside that whom He will--(Sura Nisa, Verse 116).

And this is the unanimous creed of all Muslims in the History of Islam. And those modern commentators who have quoted some sayings to maintain a different meaning from the above are wrong. Their quotations are forged traditions or sayings of strange character or weak standard. Moreover, they have also misinterpreted some Quranic verses and sayings of the Holy Prophet.

As for the sinful Muslims who will go to Hell (God forbid) on account of their sins, about them true Traditions have informed us that one day they will be surely brought out of the Hell and admitted to the Paradise, wherefrom no man of the Paradise shall be turned out. Perhaps, it is why that for the People of the Paradise the words : عطآءً غير مجذوذٍ are mentioned, and for those dwelling in the Hell the words : ان ربك فعالٌ لما يريدُ are used, so that it may be known that some Unfortunate souls shall be brought out of the Hell, but no Fortunate soul shall ever be turned out of the Paradise.

Note : By the words اِلَّامَاشَآءَ رَبُّكَ it is noticed that there is a lot difference between the Eternity of God and the eternal dwelling of the creatures. The eternal dwelling of a creature is, by all means, dependent on the will of God. He can annihilate whenever He will. Moreover, it is also cleared that punishment and reward is subservient to His will and power, and He is not bound, as some philosophers think, to do so.

109. So be thou not in deception about those things which these people adore (worship), they worship nothing but like that which thefr forefathers worshiped before. And We are going to pay them their part (from chastisement) undiminished.112

١٠٩. فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَآءِ ۚ مَا يَعْبُدُوْنَ
اِلَّا كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ۚ وَاِنَّا لَمُوَفُّوْهُمْ
نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ۝

112. The turning of such a number of creatures towards the path of assoication and unbelief (شرک وکفر) and not getting punishment upto this time is not something to deceive anyone or throw him in doubt. They are, after all, following their forefathers blindly. What benefit their forefathers received from their false gods, that these men will receive from them ? Surely all of them shall receive the full share of chastisement in the Hereafter, which will neither go down nor will be lightened ever. Thus the phrase غَيْرَ مَنْقُوْصٍ stands against the phrase عَطَآءً غَيْرَ مَجْذُوْذٍ in verse 108.

Some commentators say that in this world they will get full share of the provision etc. which is determined ; then will suffer the full punishment of polytheism.

110. And of course We had given Moses the Book, then in it differences arose. And but for a word which thy Lord had said before, it were decided between them. And they are in doubt about it that does not let them be satisfied.[113]

١١٠. وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ؕ وَاِنَّهُمْ
لَفِىْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

113. Moses was sent with the Taurah but they differed from one another in the Book. Some accepted, some rejected, others misinterpreted as is the case with the Quran today. No doubt, God had the power to disallow the differences, or after the differences He would have decided all the disputes in a moment by exterminating all the rejectors; but His universal scheme did not demand it. One thing is already decided with Him that He may test man, giving him independence and freedom of action to a certain extent, which way he walks — whether he makes him entitled to the mercy and grace of God by rightly observing the divine and the human obligations, or by his crooked movements and wrong doings he bids goodbye to the guidance of pure nature and makes himself the manifestation of divine wrath and frowning — لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا With this purpose in view the structure of man is made in such a way that he may not find himself quite helpless or compelled in adopting good or evil. Its imperative result is that in this world good and evil, virtue and vice, should always keep in confrontation with each other ; afterwards the mercified and the wrathed should be separated so that with the word — اِلَّا مَنْ رَّحِمَ رَبُّكَ — the word — لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ — may also be accomplished. Perhaps this is the word which has preceded from the Lord of Mohammad (Be peace upon him). Had it not been issued from God, all the differences would have been decided in no time. Common men being ignorant of these secrets and reasons are in doubt — whether in future too will these differences be decided or not!

111. And the people all of them — when time comes thy Lord will pay them in full for their works. He is aware of what they are doing.[114]

١١١۔ وَاِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ○

112. So thou go on straight as thou are ordered, and whoso turned with thee, and do not go beyond limit. No doubt, He sees what you do.[115]

١١٢۔ فَاسْتَقِمْ كَمَآ اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

113. And incline not towards those who are wrong (unjust), then the fire will touch you, and no one is your helper beside God, then you will not find help anywhere.[116]

١١٣۔ وَلَا تَرْكَنُوْٓا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ○

---

114. The time has not come that each and every action of mankind may be fully paid. When that time comes even the minutest deeds shall be surely reckoned and paid in full. By delay you should not misunderstand that God is not aware of your deeds and actions.

115. Here the Holy Prophet is advised not to feel worried about the Unbelievers and Polytheists. The Holy Prophet together with his followers (who have repented from Kufr etc. and turned to God) should keep steadfast in observing the Divine Orders with boldness and firmness. They should avoid extremes and adopt the middle way in faith, beliefs, morals, services, dealings, invitation, propagation, etc. They should never deviate an inch from the Right Middle Course in any time. They should go straight on the straight path in all times. They should never cross the limits by assuming the extreme sides, and be sure that God is ever seeing their actions.

116. Formerly لَا تَطْغَوْا (do not cross the limits) was ordered. Now it is told that there should not be the slightest inclination towards those who are wrong and wrong-doers. Inclination includes intermixation, social relations, company, honour and respect, praise and admiration, external resemblance (تشبّہ ظاہری), cooperation, etc. It is advised to avoid all these things as much as possible lest the flame of the fire should touch you. In that case there will be no helper except God to help you, nor you will find any help from God.

114. And establish the Prayer on both sides of the day and in some parts of the night.[117] Of course, the virtues remove the vices. That is a remembrance unto the rememberers ;[118]

١١٤۔ وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ
اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى
لِلذّٰكِرِيْنَ ۚ

117. Do not incline towards the wrongdoers, but incline towards ONE GOD, Who has no partner i.e. observe prayers morning and evening and in the darkness of night with solemnity and submission, because it is a great means to the achievement of God's help.

Note : Both sides of the day mean the time before sunrise and sunset i.e. the Prayers of Fajr and Asr (فجر وعصر); or one side is Fajr Prayer and the other side is Maghrib prayer because Maghrib prayer is also adjacent to sunset. And, according to some old writers the both sides of the day cover all the three prayers i.e. Fajr, Zuhar, Asr. According to this explanation the day is divided in two halves; in the first half the Prayer of Fajr is reckoned and in the second half (from midday to sunrise) both Zuhar and Asr Prayers are adjusted. زلفا من الليل includes only Esha Prayer, or both Maghrib and Esha Prayers. According to Ibne Kathir طرفي النهار may mean Fajr and Asr Prayers and زلفا من الليل may indicate the Tahajjud prayer, because in the early days of Islam only these three Prayers i.e. Tahajjud, Fajr and Asr, were ordered. Afterwards Tahajjud was made optional and its obligation was abrogated (see Sura Muzzummil). To the remaining two, three more were added. (God knows better).

118. The observation of prayer is the remembrance of God as said elsewhere : اقم الصلوٰة لذكرى (observe prayer for my remembrance). Or it means that for the remembrance of the rule — اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ — the observation of prayer is a thing to be remembered, and it should never be forgotten, because it is a source of great pursuasion for a Momin to the peformance of good deeds and the achievement of virtues.

Hazrat Shah Sahib says ; "The virtues remove the vices in three ways — (i) Whoso does virtues, his vices are forgiven (ii) Whoso adopts virtues, his vicious habits are removed and (iii) In a country where virtues get in vogue, guidance comes and error withers away. But in all the three places the prevailing weight is required, the more the filth the more the soap." (Mozihul Quran)

115. And keep patience; of course God does not spoil the Thawab of the good-doers.[119]

١١٥. وَاصْبِرْ فَإِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

116. So why not had been there of those generations before you such people in whom some remnant of virtue survived, that they would have been forbidding corruption in the land, but few whom We saved of them; And followed those people, who were wrong-doers, the very way in which they had lived in luxury and they were sinners[120] (and the wrong-doers went on following the very thing in which they got luxury).

١١٦. فَلَوْلَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ اُولُوْا بَقِيَّةٍ يَّنْهَوْنَ عَنِ الْفَسَادِ فِي الْاَرْضِ اِلَّا قَلِيْلًا مِّمَّنْ اَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَاۤ اُتْرِفُوْا فِيْهِ وَكَانُوْا مُجْرِمِيْنَ ○

119. From due study of the Quran it appears that two things are very important in drawing the help of God — Prayer and Patience. The Holy Quran says : واستعينوا بالصبر والصلوٰة in Sura Baqara. Here also after Prayer the order for Patience is given. In short, a Momin should be steadfast in observing Prayer (Salat) and other Divine obligations and should not care for any pain or trouble, then the help and succour of God comes. With God the wage (Thawab) of any good-doer is not spoiled. On the contrary, a good-doer receives the reward beyond his own calculation.

120. The conditions of the past nations are related in order to pursuade this Ummat that there should be a good number of those people who bid to virtue and forbid vice (امر بالمعروف ونہی عن المنکر) in the Muslim society. The past nations were destroyed because generally the people indulged in luxries and committed crimes, and people of influence, who had some remnant of virtue, also gave up forbidding vice. Thus no one was left who could reform the world which had worsened because of Kufr and Sins, Zulm and Transgression.

Hazrat Shah Sahib says : "If good souls had out-numbered, the nation would have not been destroyed; they were small in number so they were themselves saved." (Mozihul Quran)

In a Sahih Hadith it is said that when the hand of a Zalim is not caught to check him from Zulm (ظلم) and the people idly give up bidding to virtue and forbidding vice, it is well-nigh that such a general chastisement may come which may leave not anyone. (God forbid)

117. And thy Lord is never such as to destroy the habitats by force (violence) and the people thereof are virtuous.[121]

118. And if thy Lord had willed He would have made people lead one way, and always (they) live in difference,[122]

١١٧۔ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا مُصْلِحُوْنَ ۝

١١٨۔ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ۝

121. It is not the way of God to destroy by force or violence a habitat whose inhabitants are attentive of self-reformation and observant of bidding to virtue and forbidding vice (امر بالمعروف ونہی عن المنکر). The chastisement only comes when the people cross the limits in their Kufr and Sins, Zulm and Transgression.

122. As written before in several comments, the schematic wisdom (حکمتِ تکوینی) did not demand it that the people would have been forced to adopt one way, therefore there has been a lot of difference in the acceptance of truth. But in fact the creators of differences and dissensions have been those people who belied Truth working against the pure and right Nature (فطرۃ صحیحہ). If they had lived according to the right Nature, there would have been no differences at all. This is why by the words اِلَّا مَنْ رَّحِمَ رَبُّكَ it is made clear that those people, on whom God had mercy on account of their Truth-loving and Truth-seeking spirit, are excluded from the dissenters and difference-mongers.

119. But those on whom thy Lord has mercy. And for that He has created them and perfectly is fulfilled the Word of thy Lord : 'That assuredly I shall fill the Hell with jinn and men all together.'[123]

١١٩. اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَلِذٰلِكَ خَلَقَهُمْ ؕ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ ۝

123. The main purpose of creation of the Universe is that all types of Divine Attributes – merciful and wrathful — should find their manifestations, which would be different of course, so that one group by virtue of its loyalty and obedience should become the manifestation of His mercy and kindness, good pleasure and forgiveness (a confirmation of the veracity of words: اِلَّا مَنْ رَّحِمَ رَبُّكَ) and the other group on account of its rebellion and infidelity should become the manifestation of His justice and vengeance, and suffer the everlasting imprisonment (a confirmation of the veracity of the words : لاملئن جهنم من الجنة والناس اجمعين).

However, the constitutional aim (مقصد تشریعی) of the creation of the Universe is Worship (عبادة) : وما خلقت الجن والانس الا ليعبدون — We created not the jinn and men but for Our worship —. And the schematic purpose (مقصد تکوینی) behind the creation is that there should be two such groups (that fulfil or do not fulfil the constitutional aim by their own freewill and option) which may become the manifestations of the merciful and wrathful attributes of God, or in other words become the images and focuses of kindness and wrath.

In the workshop of love, Kufr is inevitable. Whom will the Hell burn ? if there be no Abu Lahb.

Moreover, the images and manifestations of love and kindness shall also be different according to the degrees of talents and deeds of the blessed ones.

"The beauty of the garden owes to the flowers of different colours. O'Zoq, the adornment of this Universe is verily due to its variance." (Zoq is the poetic name of an Indian poet.)

120. And all things relate We unto thee of the conditions of the Messengers, whereby We console thy heart, and there has come to you in this Sura real state of things and admonition and record for the Believers.[124]

١٢٠. وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ
فُؤَادَكَ ۚ وَجَآءَكَ فِىْ هٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَّ
ذِكْرٰى لِلْمُؤْمِنِيْنَ ○

121. And say to them who do not believe : "Go on acting at your place, we also act ;"

١٢١. وَقُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ؕ
اِنَّا عٰمِلُوْنَ ○

122. "And wait, we are also waiting."[125]

١٢٢. وَانْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ○

124. The stories of many Messengers were related above. Now in the end some of the reasons and mysteries of the description of those strories are mentioned :—

The heart of the Holy Prophet becomes more and more peaceful and satisfied at hearing the stories of the past nations and Messengers. The Ummat comes to know the real events and facts which possess a great admonition and remembrance. When a man hears that his fellow-kinds in the past were destroyed due to such and such crimes, he tries to abstain from them. And when he sees that past generations achieved salvation by means of that way, he also runs towards it by nature. In fact, the section of Quranic stories is so impressive and instructive that a man with a bit of humanness and an impulse of God's fear in his heart cannot remain unimpressed at their study.

125. If you do not accept my word then it is better to remain refractory on your past stand and I keep firm at my station. Further, you wait for accidents upon me and I am waiting for your disastrous end. Soon later it will be known whose fate is bad and what is the end of the wrong-doers.

123. And with God is the hidden secret of the Heavens and the Earth, and unto Him is the return of all matters ; so do worship Him alone and do put thy trust in Him, and thy Lord is not heedless of the deeds you do.[126]

١٢٣. وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ
الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝ ع

126. God finally says to the Prophet : "You should not be grieved at their unbelief and insolence and resign their affair to God. Nothing is hidden from Him in the Heavens and the Earth. All affairs, after all, are to return unto God. Then they would know what madness they were involved in. On your part you continue worshipping your Lord and obeying Him heart and soul, and rely on His help alone. He is not unaware of your sincere deeds. He will judge accordingly."

And in a Tradition when the Followers asked the Holy Prophet about the effects of old age so early, the Hold Prophet said. " شيّبتني هود واخواتها — Sura Hood and her sisters have made me old." Some scholars have written that the verse which had made the Holy Propher old was this :

فَاسْتَقِمْ كَمَا اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

(Verse No. 112) 'May God bestow on us firmness and perseverance in His Religion and in the Sunnat of the Holy Prophet (Be peace upon him) !'

(SURA YUSUF—VERSES 111—SECTIONS 12)

In the name of God—Most Merciful, Most Compassionate

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Alif Lam Ra, these verses are of the Manifest Book[1] !

١۔ الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

2. We have sent it down quran of the Arabic language so that you may understand.[2]

٢۔ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ○

1. Manifest Book means whose divine character is quite clear, and the commands, constitutions, sermons and instructions which this Book contains are very bright and clear.

2. The Book is sent down in Arabic language which is the most versatile, wise, ordered and a grand language.The Holy Prophet himself is anArab and as such its first audience must be the ArabsThen through Arabia this light shall spread all round. لَعَلَّكُمْ تَعْقِلُوْنَ indicate that the main reason of sending this Book in Arabic is that you are the nation of the Prophet (Be peace upon him), so first you taste its knowledge and secrets, then make others taste them. So it happened. Ibne Kathir writes :

اُنْزِلَ اَشْرَفُ الْكُتُبِ بِاَشْرَفِ اللُّغَاتِ عَلٰى اَشْرَفِ الرُّسُلِ بِسِفَارَةِ اَشْرَفِ الْمَلٰئِكَةِ
وَكَانَ ذٰلِكَ فِىْ اَشْرَفِ بِقَاعِ الْاَرْضِ وَابْتِدَاءُ اِنْزَالِهٖ فِىْ اَشْرَفِ شُهُوْرِ السَّنَةِ
وَهُوَ رَمَضَانُ فَكَمُلَ مِنْ كُلِّ الْوُجُوْه

(There has been sent down the most honourable Book, in the most honourable words, upon the most honourable Prophet, through the most honourable Angels, at the most honourable part of the Earth, in the most honourable month of the year — Ramdhan, so perfected from all faces.)

3. We relate to thee a very good narration for that We sent to thee this Quran and thou wast before it of the unawares of course.[3]

٣. نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ○

3. Through the Revelation sent down upon you in the form of the Quran We relate to you a very fine story in a very beautiful style. You were not aware of this story as your people were quite ignorant of it upto this time. This story was found in the Books of History and the Bible but in the form of fiction. The Holy Quran has described the story in true form, and its relevant and useful portions are so impressively narrated that it not only pointed out the mistakes of the People of the Book and the story-writers but also led towards most significant and glorious conclusions and principles. Rightly speaking it opened new chapter of knowledge and research and supplied deep directions under its reflective description. Some of the most important facts and lessons are summarized below :—

i. The determination of God cannot be checked, nor delayed, nor put off by any power, and when God wills to bestow His grace upon any individual no one can deprive him of that blessing. Even the whole world cannot change the will of God by its collective efforts.

ii. Patience and perseverance is the key to the success of this world and the prosperity of the other world.

iii. The end of malice and envy is but loss and degradartion.

iv. Human wisdom is a very noble element. By wisdom man overcomes many difficulties and makes his life successful in both worlds.

v. Moral virtue and piety makes a man honourable in the eyes of the enemies and malevolent people, though in the long run. These and other innumerable secrets and facts are described in this fairest of the stories.

Commentators have described several traditions about the origin of its revelation. The substance of all these traditions is that once the Jews questioned the Holy Prophet, through the Meccan Idolaters, about the settlement of Bani Israeel in Egypt. They asked how they settled in Egypt (that they had to face Pharaoh) when Hazrat Ibraheem and Hazrat Ishaq and their children originally belonged to the country of Sham. Very probably the Muslims might have also been curious to know the real story full of facts and insights. Moreover, the events and accidents, which were to be elaborated in the Sura, had some parallelism with those occurring in the times of the Holy Prophet. The narration as such was a great source of peace and consolation to the Holy Prophet. On the other side it was a great lesson to open the eyes of the Meccan people, who had at last compelled the Holy Prophet to vacate his native land, but failed in their plans to bring about the downfall of the Holy Prophet. The Jews, whose questions were characterized by a malicious test to disprove his Prophethood, got a satisfactory answer to their quiry but still impervious to belief in his Prophethood. However, the main cause of the settlement of Bani Israeel in Egypt is the story of Hazrat Yusuf. Their generations spread there till Hazrat Moosa rose and emancipated them from the slavery of Pharaoh and the Qibtees.

4. When Yusuf said to his father, "Father, I saw in dream eleven stars and the sun and the moon ; I saw them for me bowing down."[4]

٤. اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰۤاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝

5. He said, "O my son, relate not thy vision to thy brothers, they will then make some device against thee. Of course, the Satan is to man a manifest foe.[5]

٥. قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰۤى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ۝

4. Hazrat Yusuf said, "Eleven stars, the Sun and the Moon are bowing before me." This dream Hazrat Yusuf had seen in his boyhood. Truly, coming events cast their shadows before.

5. Hazrat Yaqub said to Yusuf, "Do not disclose this dream to your brothers. The Satan is always lying in ambush for man. He may instigate your brothers against you through insinuation, because the interpretation of the dream is too clear."

It was not a difficult thing for the brothers of Yusuf to understand the meaning of the dream. Clear enough the eleven stars stood for eleven brothers and the Sun and the Moon stood for Father and Mother. More clear enough was that they would all bow down before the grand position of Yusuf one day. So the words in the end of the Sura يٰابت هٰذا تاويل رؤياى من قبل قد جعلها ربى حقا serve as an indication to this fact.

The brothers of Yusuf were the sons of a great Prophet and therefore Jacob's apprehension was not wrong. Perhaps he might have also felt beforehand that the step brothers of Yusuf were jealous of Yusuf because of the exclusive and special love of their father for him. So Hazrat Yaqub thought that if his brothers heard the dream, they would surely do something harmful for Yusuf and thus degrade themselves and make their end disastrous. The Satan would play his most active role in this drama because the matter belonged to no less than a Prophet and his family. This was the reason why Hazrat Yaqub forbade Yusuf to disclose his vision before his step brothers. As for his real brother Benjamin there was no fear from his side that he would harm Yusuf but it was very likely that Benjamin might tell it before other people, because he was a boy younger than Yusuf, and thus the news might spread reaching the ears of the step brothers.

Note : Hafiz Ibne Taimya has written in a special booklet that from the viewpoint of Quran, Tradition and Reason nothing is there to conform to this idea that the brothers of Yusuf were Prophets. The Holy Prophet has not said about it, nor the Followers believed in it. The big crimes like undutifulness to parents, severance of blood-relation, intention to the murder of a Muslim brother, selling him as a slave-property, pushing him to the lands of Kufr and making false excuses and telling a lie (in self-defence) afterwards, cannot be construed to the character of a Prophet, even before prophethood. (God forbid)

Those who say that brothers of Yusuf were also Prophets have reasoned by the work — اسباط — children. But Asbat does not mean specially the 'children of the back', it means 'nations and communities'. And the division of Bani Israeel into Asbat took place during the period of Hazrat Moosa.

6. And so will thy Lord make thee selected[6] and teach thee the correct interpretation of things[7] and perfect His reward upon thee and upon the House of Yaqub,[8] as He has perfected it upon thy two fathers before it —Abraham and Isaac.[9] Of course, thy Lord is All-Knowing, All-Wise.[10]

٦- وَكَذٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلٰى اٰلِ يَعْقُوبَ
كَمَآ اَتَمَّهَا عَلٰى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيمَ وَ
اِسْحٰقَ ۭ اِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝

6. Hazrat Yaqub said to Yusuf, "As He has shown you such a good vision, so shall He give you by His mercy a special station in His Divine Nearness." Verily Hazrat Yusuf was given Prophethood and other kinds of internal and external blessings.

7. تَأْوِيلُ الْاَحَادِيثِ may include :

(i) Right interpretation of events and dreams and visions,

(ii) Correct application of examples and verses,

(iii) Exact understanding of Divine Commands and Words of the Prophets,

(vi) The reasons of stories of nations and peoples,

(v) The depth of Divine Books,

(vi) The principles of cause and effect in the general administration, etc.

8. "Apart from Prophethood", Hazrat Yaqub said to Yusuf, "God shall bestow Kingship upon you, and thus perfect His spiritual and material blessings upon you and bringing out of hardships and trials God shall give you the life of prosperity and satisfaction. He will deliver the House of Yaqub from worldly evils and material austerities and in future raise from his children great Prophets and Kings.

9. Hazrat Yaqub (Be peace upon him) did not take his own name out of meekness and humbility, but mentioned his father—Hazrat Ishaq, and grandfather — Hazrat Ibraheem. God made Abraham His friend (خلیل) and made him a glorious Prophet, annihilated his enemy Namrud and turned the fire into garden. God gave Ishaq the highest spiritual rank of a Prophet and created from his back the Prophet like Jacob —the father of Bani Israeel and the father of the Prophets of Bani Israeel.

And the Holy Prophet has said about Yusuf (Be peace on him) :

الكريم ابن الكريم ابن الكريم ابن الكريم
يوسف بن يعقوب بن اسحاق بن ابراهيم

(The Noble, son of the Noble, son of the Noble, son of the Noble, i.e. Yusuf, son of Yaqub, son of Ishaq, son of Ibraheem.)

Note : The prediction made by Hazrat Yaqub might have been understood partly on the basis of the interpretation of the dream (of such an early age) and partly by the sound reflections on his good traits; or he was informed through Revelation.

10. God is well aware of the talents and capacities of every individual and transmits His inspiration (فیض) accordingly.

SECTION 2

7. **And of course there are signs in the story of Yusuf and in the story of his brethren for the questioners.**[11]

٧۔ لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّاۗىِٕلِيْنَ ۝

8. **When they said, "Of course, Yusuf and his brother are dearer to our father than we, and we are people more powerful than they. Of course, our father is in clear mistake."**[12]

٨۔ اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۭ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِۨ ۝

11. Those who want to reach some result by such stories — for them there are ample signs of guidance and lesson in the story of Yusuf and his brethren. Hearing this story, a mark of the mighty power and glory of God is inscribed in the hearts. The proof of the truthfulness of the Holy Prophet (Be peace upon him) is obtained in that he has divulged the historical facts so thoroughly and clearly, though he is Ummi (اُمّی) and has not learnt from any mortal. No explanation to this fact can be given except that Divine Revelation had taught him and informed him about the historical details of the past. For the Quraish who had enquired about this story at the incitement of the Jews, there is a great lesson in this story in that as the brothers of Yusuf turned him out of the house, counselled about his murder or expulsion from home maliciously, troubled him variously, left no stone unturned in degrading him, and at last one day they came to him repentantly and in utter destitution, God raised Yusuf to the high ranks of spiritual and material wealth and glory, and he in turn connived at the faults of his brothers and forgave them with an open heart, similarly the brethren of the Holy Prophet made unholy schemes against him, troubled him very mercilessly, attacked on his innocence and prestige and finally compelled him to leave his home, but soon the day was to come when the sun of his glory shone and after few years the historical day of Meccan Victory came when the Holy Prophet forgave his country brothers their past faults saying the same words : لاتثریب علیکم الیوم which Hazrat Yusuf had said to his brethren.

12. Hazrat Yaqub loved Yusuf and his real brother, Binyameen (Benjamin) very much because they were younger than their step brothers. Their mother had died so they required more care and love. Moreover, Hazrat Yaqub, by intuition or divine revelation, had understood that the future of Yusuf was highly resplendent. Beside that his extraordinary beauty of face and character attracted the attention of Hazrat Yaqub. His step brothers were dissatisfied with this behaviour. They said that they stood in need and time being a powerful band and were the prop of the old age, while Yusuf and Binyameen were only chaps without expectations.

With these ideas in mind they said that their father was in a great mistake (or manifest error) regarding that affair, and he did not evaluate his profit and loss.

9. "Kill Yusuf or cast him forth into some land that your father's face may be quite free for you and thereafter become you good fellows.[13]

٩۔ اقتلوا يوسف او اطرحوه ارضا يخل لكم وجه ابيكم
وتكونوا من بعده قوما صلحين ○

10. Said one speaker amongst them : "Kill not Yusuf and cast him in an anonymous well that some traveller may pick him out, if you are going to do."[14]

١٠۔ قال قائل منهم لا تقتلوا يوسف والقوه في غيبت
الجب يلتقطه بعض السيارة ان كنتم فعلين ○

11. They said, "Father, what is that thou dost not trust us with Yusuf ? And we are his well-wishers."[15]

١١۔ قالوا يابانا مالك لا تامنا على يوسف وانا
له لنصحون ○

13. The fire of malice was burning in their hearts. At last, they counselled that in the presence of Yusuf it was not possible to draw the special attention of their father, so Yusuf should be finished; either they should kill him or cast him away in some far distant land from where he could have no return. When Yusuf would be away from him, naturally they would be alone entitled to the countenance of their father. Binyameen very probably was not significant in their eyes. His position, they might have thought, was supplementary to Yusuf. Afterwards, they thought, they would repent on their sins and get pardon and become good men.

Some commentators have said that وتكونوا من بعده قوما صالحين mean that after removing Yusuf from their way all their affairs would be set aright, because the countenance of the father would change to them, being disppointed of Yusuf.

14. This speaker was Juda (يهودا) who said that killing was a severe thing and they could achieve their object without it. If they wanted to remove him from that place it was advisable that they should cast him in some unknown well far away from their own habitat. Abu Hayyan has quoted some linguists that غيابة الجب is a rude cabin made in the wall of a well just above the surface of the water. In short, they declined to bear the sin of intentional murder. In that case some caravan passing or sojourning there might pick him out of the well and thus their hands would be innocent of bloodshed — the snake shall die and the stick will not break.

15. It shows that they had also made such request before, but Hazrat Yaqub was not satisfied.

12. "Send him forth with us tomorrow to frolic and play and we are watcher over him."[16]

١٢- اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

13. He said, "It grieves me that you should take him, and I fear it that the wolf may eat him, while you are heedless of him."[17]

١٣- قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ اَنْ
يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ○

14. They said, "If the wolf devours him and we are a band, then we have ruined everything."[18]

١٤- قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ
اِذًا لَّخٰسِرُوْنَ ○

16. They made all possible pretensions in pursuading their father to send Yusuf with them to their pastures. They said that Yusuf would become dull at home, and his health would be spoiled if he was not permitted to the outskirts for running, playing and enjoying freely in the climate of jungles. In the open frest atmosphere Yusuf would play freely and eat jungle fruits and would be hale and hearty. It is said that generally their games and enjoyments in the jungle were archery and racing. As Abu Hayyan has said playing within limits is a source of pleasure and an exercise for boys, and the brothers had made vehement request and promised full protection. Thus Hazrat Yaqub was being forced to send Yusuf with them. Commentators have written that they had also enticed Yusuf separately to recreation and outing.

17. Hazrat Yaqub said to them that the very idea of his separation and sending Yusuf with them grieved,him. Besides, he was a boy and the fear of a carnivorous beast like wolf was painful. It is said that wolves were enormously found in that jungle, so Hazrat Yaqub took the name of wolf, lest it would devour Yusuf and they were heedless of him.

Hazrat Shah Sahib says, "Onward they had to make the pretension of wolf, the same reflected in his heart as fear." (Mozihul Quran)

Some of the commentators have written that the words : اَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ from a great Prophet like Jacob were somewhat below the Prophetic degree of trust and resignation (توکل و تفویض) with the result that the brothers caught these very words — what he had apprehended, the same they had forged.

18. They said, "How is it possible that in the presence of such a powerful band like us, a wolf may devour our younger brother ? It means we are nothing and we have lost everything of our character as a strong and powerful group (of the sons of a Prophet)."

15. Then when they went away with him and agreed to cast him in the nameless well ; and We hinted him, "Thou shalt tell them of this their doing and they will not know thee."[19]

١٥. فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ
الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ
هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ○

19. Commentators have related heart-rending and pathetic stories from the time when Yusuf and his brothers went out of sight from Hazrat Yaqub upto the moment when they cast him into the well. God knows upto what extent they are correct. The Holy Quran, from the viewpoint of its own aim, does not attach much importance to such sentimental details as they do not serve any sublime motive except emotional presentation to excite the human passions of the reader. The excitement of human passions may be the principal theme of dramas and novels, but not the main theme of the Divine Book. The worldly stories written by the worldly writers generally excite and move to passionate lamentation. But the Holy Quran aims at the creation of that sensitiveness and tender-heartedness ("رِقَّة") in the hearts of the audience and readers whose source is Eman and Irfan (Belief and Recognition). Common sensitiveness which is found in the Believers and Unbelievers and even in the animals is not the general appeal of the Holy Quran like common orators and writers. Here in this story the Quran has described, omitting the middle events, the last thing that the brethren of Yusuf, with all possible pretexts, took away Yusuf, from their father and decided to throw him into the well according to their settled planning. At that time God hinted him, others being quite unconscious, not to worry about ; one day he would tell them of all their activities and treatment, and he would be on such a high rank at that time that his brothers would not be able to recognize him, or due to a long lapse of time it would be difficult for them to recognize him. How this divine hint or indication came to Yusuf — either in dream or in waking condition or through inspiration (الہام) or through angel — the Quran is silent over it. It is said, of course, observing the word (اَوْحَيْنَا) that Revelation is not confined to the age of forty years and above, because Hazart Yusuf at that time was in his boyhood age.

16. And they came to their father in the nightfall weeping.[20]

17. They said, "Father, we began to race and left Yusuf at our things, so the wolf ate him; but thou wouldst never believe us, though we are true."[21]

١٦۔ وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ۝

١٧۔ قَالُوا يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ
عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ
لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ۝

20. Either it was night when they reached home or else they had intentionally done so, because in day-light it was rather difficult to show their shameless faces to their Prophet-father. The darkness of night could conceal, to a certain extent, their shamelessness, hard-heartedness, false lamentation and crying. Aamash ( ) has rightly said that 'after hearing the sighing and weeping of the brothers of Yusuf we cannot think a man true only by his tearful eyes.'

21. The brothers of Yusuf said to the father, "We have not fallen short in giving protection to Yusuf and we had seated him near our belongings as clothes etc. and then we began racing. No sooner we were out of sight than some wolf ate him to our surprise, becase during such a short time we could not imagine that a wolf would make him a prey. And you would not believe us as you have been already in mis-apprehension about us concerning Yusuf; even though we may be quite true in you eyes, yet you can never believe us in this particular matter

18. And they brought his shirt with false blood on it.[22] He said, 'Never, but your souls have made for you a thing. Now patience is better. And from God only I seek help on that you express.'[23]

١٨. وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ
لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ
عَلٰى مَا تَصِفُوْنَ ○

22. The brothers of Yusuf had blotted the shirt of Yusuf with the blood of a deer or goat killed for this purpose. They showed this blotted shirt to Hazrat Yaqub in argument of their false statement or explanation.

23. But he, who could feel the smell of Yusuf's shirt from hundreds of miles, could not mistake the blood of a goat for the blood of Yusuf. As soon as Yaqub heared them he denied them. And as given in some Tafasir Jacob said, "The wolf was strangely very gentle and grave, who took Yusuf and left his shirt untorn." It is true that a false man has no memory — they blotted the shirt with blood but they failed to tear it disorderly. Hazrat Yaqub flatly refused to accept their statement and clearly declared that it was all their conspiracy and forgery. However, he said, "I resort to a patience of no complaint. I will neither complain against you before anyone, nor will try to retaliate. I will only pray to God to help me in my patience, and by His unseen help He may disclose the reality of your statement in a way that Yusuf may meet me again in security."

It seems that Hazrat Yaqub was informed that the test in which he was put would be surely fulfilled and after an appointed time he would get rid of that pain. So it was needless to adopt retaliatory measures, or to try a search, Yusuf would not be traced at that time. The brothers, of course, would be humiliated far and wide.

19. And a caravan came there and it sent their water drawer, he let down his bucket. "Good news", he said. Here is a young boy[24] and hid him as merchandize.[25] And God knows well what they do.[26]

١٩۔ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوْا وَارِدَهُمْ فَأَدْلٰى دَلْوَهٗ ۭ
قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ۭ وَأَسَرُّوْهُ بِضَاعَةً ۭ وَاللّٰهُ
عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ○

20. And the brothers sold him for paltry price, dirhams numbered,[27] and they were loathsome to him.[28]

٢٠۔ وَشَرَوْهُ بِثَمَنٍۢ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَكَانُوْا
ع ۱۲ فِيْهِ مِنَ الزَّاهِدِيْنَ ○

---

24. It is said that Yusuf kept there in the well three days. God protected him. One of the brothers, Juda, went to the well daily and brought some meal. Other brothers too saw that Yusuf should not die and some foreign traveller should take him out of the well and carry him to foreign land so that the thorn might be rooted out amidst them. گل است سعدی و در چشم دشمنان خار است (It is true that Sa'adi is flower but thorn in the eyesof the enemies.) At last, a caravan put up there and they sent one of them to draw water from the well. When he let down the bucket, Yusuf, not much heavy, sat in it and caught hold of the rope. The drawer, seeing his beauty cried out with joy spontaneously, "It is a strange boy, he will be sold in a very high price."

25. The drawer tried to hide this matter from others lest they should become partners. Perhaps he wanted to show that the boy was given by his masters as a gift to him.

26. The brothers wanted to exile him, the caravans thought to gain heavy price for him, and God willed to make him the master of Egyptain treasures. If He had willed He would have done away with all those operations in a second, but His wisdom (حکمت) lay in delaying. Therefore, despite knowing all things and seeing all matters, they were given respite.

27. When the brothers came to know that the caravans had brought him out of the well, they came there and showed as if he was their slave who had run away from them habitually. Due to his bad habit of running they did not want to keep him with them. If they desired they could buy him, but must be vigilant lest he should run away from them too. It is said that they sold Yusuf for eighteen dirhams or so. Nine brothers took two dirhams each, Juda did not take his share.

28. Do not wonder at selling in so low a price. They were so much detested that if they would have given him gratis to the caravans, it was not strange.

Moreover, they were highly nervous to see him again on the land, lest the secret might be out and they would have to bear great difficulties and humiliations.

SECTION 3

21. And said the man who bought him in Egypt to his woman, "Keep him with respect, perhaps he may profit us, or we may adopt him as son."[29] And so We established Yusuf in that land, and for that We may teach him how to set things aright (right interpretation of events).[30] And God keeps prevailing in His work, but most men do not know.[31]

۲۱. وَقَالَ الَّذِي اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖٓ اَكْرِمِيْ مَثْوٰىهُ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۡ وَلِنُعَلِّمَهٗ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ؕ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

29. They say that Yusuf was sold in auction in Egypt. Aziz of Misr, the chief excutive of Egypt, bought him at the highest price declared in auction. He said to his woman — Zulaikha or Ra'eel (زلیخا اور راعیل) — that Yusuf was a lovely, handsome and promising boy, so he should not be treated like slaves, but should be kept with grace. Perhaps he might be useful in his grown age, or they might adopt him because they had no children.

30. God by His unlimited power and minute planning brought out Yusuf of hardships and troubles which he bore at the hands of his brothers and established him in the House of Aziz of Misr. Then God cast his love and affection into the heart of Aziz of Misr and thus He gave Yusuf a respectable place in Egypt and made him august and lovable in the eyes of the Egyptians so that it might be helpful in his future career and become a cause for the habitation of Bani Israeel in Egypt. It was also required that he might observe the council of the rulers and governors and understand the secrets and rules of administration and governing, and obtain perfect experience and proper science of setting all things at their proper place. (See the meaning of تاویل الاحادیث in the above notes.)

31. The brothers wanted to fell him and God raised him to the pinnacle of glory, wealth and prosperity. Most men do not see how the Divine Planning prevails over human schemes.

22. And when he reached his power We gave him judgment and knowledge.[32] And thus We recompense the good doers.[33]

٢٢. وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

32. When Yusuf was fully grown up and all his potential powers reached perfection, he received God's mighty inspiration of Judgment and Knowledge abundantly. He would resolve most complex problems and complicated matters very prudently, gave wise judgments in the disputes of the people, understood profound secrets of Divine Religion; he was true to his words, he did what he said, was pure from base morals, was proficient in the Divine Constitutions, the interpretation of dream being his special science.

33. Those people who create good morals and build up decent character, grappling with the ups and downs patiently, either by the guidance of Nature or in the footsteps of the Saints, and by the succour of God, God bestows upon them such rewards.

23. **And the woman in whose house he was, solicited him and closed the doors and said, "Make haste."[34]**

He said, "Shelter of God! That Aziz is my master, he has put me very well. No doubt, the unjust do not prosper."[35]

۲۳- وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ
الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْٓ
اَحْسَنَ مَثْوَايَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

34. On the one hand the Unseen Benefactions were training Yusuf in a prodigious manner, and on the other hand the wife of Aziz put him to a dangerously grave test i.e. Zulaikha fell in love with him due to his extra-ordinary beauty and grace. She tried, presenting all possible fascinating charms, to win over him and cause his heart to go beyond control. It was a delicate moment for Yusuf — on one side there were all things of luxury and enjoyment, full freedom to satisfy the sexual passions, the usual presence of Yusuf in Zulaikha's house and her unusual loving and admiring behaviour, the expression of earnest desire from the side of woman herself in a lonely hour, the doors shut to stop any alien intrusion, and on the other side the period of young age, power and passions, a sober disposition, unmarried state, — all these factors and motives were so powerful that even the piety of a great holy man could be smashed. But whom God called good-doer and gave him judgment and knowledge and raised him to the sublime height of Prophetic innocence — he could not be overpowered by the Satan. He called out : مَعَاذَ اللّٰهِ (Shelter of God !) and all satanic nets were broken, because he who took refuge in God could not be subdued by any diabolical invasion.

35. Yusuf said, "God forbid ! How can I do this unholiness ? Moreover, Aziz is my master who has put me in comfort and with fair regard. I cannot attack the honour of my master ! Such ungrateful and unjust people can never see the face of success and prosperity. And when we are so much indebted to the mortal benefactor, how much should we be obliged to the Real Benefactor — the Cherisher of the whole Universe — and feel shame of Him Who cherished us and appointed His servants to serve us."

Note : Some commentators have directed the pronoun in اِنَّهٗ رَبِّيْ towards God.

24. And of course the woman thought about him and he thought of the woman,[36] if it had not been that he should see the power of his Lord.[37] So did it happen that We might remove from him evil and abomination. Of course, he is one of Our selected servants.[38]

٢٤ - وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ○

36. The woman thought about him to entice while Yusuf thought how to avoid her enticement. Had he not observed the Power and Argument of God, it was difficult to be steadfast in his restraint.

Some commentators have separately described (distinguished) Yusuf's هَمَّ بِهَا from Zulaikha's وَلَقَدْ هَمَّتْ بِهِ and joined · هَمَّ بِهَا with لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِ as the syntax in إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا about Mose's mother. (She would have disclosed it had We not tied a knot on her heart.) In this syntax the of Yusuf shall be negated and not ascertained. The translation would be that 'the woman intended him of course, and Yusuf would have also intended her, had he not seen the argument and power of his Lord.'

Some commentators have taken the meaning of هَمَّ in the sense of slight inclination or desire i.e. some inclination or desire was born in the heart of Yusuf as a fast-keeper in hot season has a natural desire for cold water, but neither he intends to drink the water, nor this natural desire is detrimental to his fast. But despite the desire for water self-restraint increases the Thawab of the fast. Similar may be the case here i.e. in the presence of active factors and powerful urge, the upsurging of natural desire or inclination, under human laws, without intention, is neither against INNOCENCE (عصمة), nor derogatory to his high rank. On the contrary, in the Sahih Muslim, Abu Huraira is said to have quoted a Tradition of the Holy Prophet that if a servant has inclination towards some evil but does not act upon it, one good is written in his record of good actions. God says that he restrained and did not touch that evil on account of His fear (despite desire and inclination).

In brief, there is a great difference between the هَمَّ of Yusuf and the لقدهمت به of Zulaikha. This is why their desires or intentions are not synthesised in one sentence but are characterized by separate analysis, and neither the لقدهمت به of Yusuf is بِهَا modified by لقد as in the case of Zulaikha, nor there are indications of any laxity in his case. On the contrary, many arguments in favour of his holiness and piety are established in the contexts, which are not hidden from the reflectors.

37. بُرْهَان means proof or argument i.e. had Yusuf not observed the proof and argument of his Lord, he would have slipped to his desire or inclination. What was this argument ? It was the sublime conviction of the illegality and obnoxiousness of adultery, which God had given him, or the same argument which he himself had tendered before Zulaikha : إِنَّهُ رَبِّيٓ أَحْسَنَ مَثْوَايَ ط إِنَّهُ لَا يُفْلِحُ الظَّٰلِمُونَ

Some have said that at that time by the power of God Hazrat Yaqub came before his sight with his finger between his teeth.

Some have said that some Unseen Inscription appeared before him (by the power of God) whereby he was checked from that action. (God knows better.)

38. This showing of argument and keeping him so firm in piety was for that he was one of His Selected Servants. Therefore, no evil, either small or great, either intentional or activating, should reach (catch) him.

25. And both raced to the door and the woman tore his shirt from behind and both encountered her husband by the door.[39] She said, "No punishment is there of a man who purposes evil in thy house but that he should be thrown into the prison or painful chastisement."[40]

٢٥۔ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَّأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ○

26. Yusuf said, "It was she who desired me not to hold myself;" and a witness of woman's folk[41] gave witness: "If his shirt is torn frontwards, then she is true and he is a liar."

٢٦۔ قَالَ هِيَ رَاوَدَتْنِي عَنْ نَّفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا ۚ إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ○

27. "And if his shirt is torn from behind then she is false and he is truthful."

٢٧۔ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ○

39. Yusuf was onward to open the door soon and get away, and Zulaikha was chasing him to stop. In this struggle she caught the back side of his shirt and pulled it, but Yusuf went on running, and the shirt was torn, but Yusuf succeeded in getting out of the house. Zulaikha followed and both were encountered by her husband, Aziz of Misr, near the door. The woman at once fell back from coaxing to concoction.

40. The woman accused Yusuf of evil intention towards herself. He should be either imprisoned or given some other severe punishment, she said to her husband.

41. Now Yusuf had to disclose the real fact that the woman desired him to become out of control and he saved himself by running out. This dispute was going on when a witness of the woman's folk gave witness in a wondeful way proving the purity of Yusuf's character. According to some Traditions the witness was a baby of sucking age, who by the miracle of God spoke out to prove the innocence of Yusuf and his distinguished position with God. And some scholars say that he was not a child but some wise man who said such a prudent word for Yusuf. (واللہ اعلم)

۲۸. فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ
كَيْدِكُنَّ ۭ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ○

28. Then when Aziz saw his shirt torn from behind, he said, "No doubt, this is a guile of ye women. Of course, your guile is great."

۲۹. يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۫ وَاسْتَغْفِرِيْ
ع لِذَنْۢبِكِ ښ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ○ ع
۱۳

29. Yusuf, turn away from this ; and thy woman , ask forgiveness of thy sin. No doubt, thou wast the sinner.[42]

SECTION 4

۳۰. وَقَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ
فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ۭ اِنَّا لَنَرٰىهَا فِيْ
ضَلٰلٍ مُّبِيْنٍ ○

30. And women in that city began saying, "The woman of Aziz longs from her slave for his self, her heart being infatuated in his love. We see her definitely in manifest error."[43]

---

42. If the witness was a sucking child as found in some reliable traditions, then his witness which might eventually be useful for Yusuf, was itself a rational proof of Yusuf's truthfulness. The tearing of the shirt from the front side or the back side should be construed to a clear sign, apart from witness, for the acquittal of Yusuf or Zulaikha. And if the witness was a wise man, it appears outwardly that he might have known the real position by some external way, but he gave witness in a very sagacious manner so that his neutrality might not be injured and he might prove the piety of Yusuf with judicial conduct. The manner he adopted was indeed rational for the neutral observers — because if he approached her (as Zulaikha maintained) his face must be towards her, tearing consequentially the shirt from the frontal side in this fiddling game, and if Yusuf was right in saying that the woman herself invited him, and as such he ran towards the door and she followed him to catch hold of him, then it was self-evident that the shirt be torn from behind. However, when Aziz saw the shirt torn from behind, he understood that it was all the guile of women and Zulaikha was a woman. So he requested Yusuf to bury the event into oblivion and should not make it public as it was the cause of much disgrace and humiliation. And turning towards the woman he said that she should ask forgiveness of her sin from God or Yusuf because it was her own fault without any doubt.

43. By and by the women of the City began saying that the woman of Aziz had fallen in love with her slave and she desired him to license his self for her. The love of the slave was embedded in her heart, though it was a shameful thing for the wife of such a respected authority to stoop to her slave. So they said that Zulaikha was in a manifest error.

31. Then when she heard their craft,[44] she sent to them and made ready for them a repast, and she gave to each one of them a knife and said, "Come forth before them." Then when they saw him, they were dumbfounded and cut their hands, and said, "Hasha Lillah ! This person is no mortal, he is some noble angel."[45]

٣١. فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ
لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَ
قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَ
قَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا
بَشَرًا ۖ إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ○

44. Their discourses of calumniation are represented by the word مكر (craft) because all their discussions were held privately in closed doors. Their taunting remarks against Zulaikha reflected their own craving and boastings about their own sanctity and pureness, whereas the fact was otherwise. The fame of Yusuf's beauty reverberated in the heart of every woman who heard about him. It had created an intense eagerness for his glimpse in his admirers. So it is not difficult to believe that their surreptitious discussions were meant to have a recourse to Zulaikha in order to have a glimpse of Yusuf. Hence they resorted to slandering Zulaikha purposely so that she might become infuriated and do something which might become the cause of his sight. Or in utter desperation they might have tried to create hatred in her heart against Yusuf. Or in the hope of winning Yusuf they might have tried to change her love into hatred through propaganda. Or Zulaikha might have taken some women in her confidence about her love for Yusuf and her consequent intentions. But those women had betrayed her in order to axe their own ends. In short, the word مكر comprises all such possibilities.

45. However, Zulaikha arranged a good feast and invited all such women. She managed a round in which they had to take some fruit etc. by a knife. She gave a knife to each one of them. When she was satisfied with the arrangement she called Yusuf to come before them. When the women saw Yusuf they lost their senses as if some electric shock had stunned them. During those unconscious moments they cut their hands with the fruits. This event provides an additional proof of his piety and truthfulness. When a little glimpse of Yusuf could stupefy those women in a moment, what must have been the state of Zulaikha during the long period of rising and setting ? Naturally she must have solicited him but he in turn kept pure and innocent like an angel. The women also testified his purity by calling him a noble angel i.e. a mortal, they might have thought, could be snared by the women but an angel could not be defeated by them. Or seeing his propriety, shame and innocence which were discerned in his manners they could not but say that he was not a mortal, but a noble creature of the heaven which are very far away from earthly desires.

32. She said, "This is he you blamed me for.[46] And I had desired to take his self from him, then he withheld.[47] Yet, if he will not do what I say to him, he shall be imprisoned and shall be doomed to degradation."[48]

۳۲۔ قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ ؕ وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَلَئِنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ○

33. Yusuf said, "My Lord, the prison is dearer to me than that they are calling me to, and if Thou turnest not their guile then I shall yearn towards them and shall become insane."[49]

۳۳۔ قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْ اِلَيْهِ ۚ وَاِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِيْنَ ○

---

46. Now Zulaikha got a chance to retort, "This is the person you blamed me for." این است کہ خوں خوردہ و دل بُردہ بسے را بسم اللہ اگر تاب نظر ہست کسے را

(This is he who has shed blood and taken the hearts of many. Bismillah if anyone has the power of one glimpse only.)

47. Now she saw the intimate atmosphere of the meeting. So she openly admitted the real fact that surely she had tried to win his self, but he proved impervious to her solicitation. This was another proof of his purity.

48. In this discourse of Zulaikha there was, in the first instance, the expression of her helplessness and failure so that she might gain their sympathy, and in the second instance, she was indirectly coercing Yusuf to fulfil her desire in future.

49. It seems that the desparate anger and the pitiful narration of Zulaikha exercised the desired influence on her fellow kinds. Those women tried to pursuade Yusuf to obey his mistress and benefactoress. He should not oppress the poor woman who so much liked him. It is said that externally those women were working for Zulaikha but each one wanted to draw him toward herself. When he saw himsely surrounded he prayed to God with Prophetic patience and perseverance to save him from their guile. He preferred imprisonment to the sin they were calling him to. He further prayed that if He did not help him, he would be yearning towards their cheatings, and it would be unwise on his part, or if he succumbed to their pursuations he would become ignorant and insane.

Note : It shows that INNOCENCE of the Prophets stands with the help of God, and that the Prophets do not become proud of their INNOCENCE, but see to the source of INNOCENCE i.e. help and succour of God.

34. So his Lord granted his prayer, then removed their guile from him.[50] Of course, He is All-Hearing, All-Knowing.[51]

35. Then it came to their mind, after observing those signs, that they should imprison him for a while.[52]

٣٤- فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

٣٥- ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ ○ ع ١٤

50. God granted the prayer of Yusuf and kept him firm in INNOCENCE and did not allow the guile of anyone to influence him.

51. He hears the prayers of all and has the knowledge of all.

Hazrat Shah Sahib says, "Apparently it appears that he got imprisonment at his own request ; but God granted only this much that He removed their guile. As for the imprisonment it was in luck. A man should not demand evil for himself, but should demand perfect good, though whatever in the luck is shall happen." (Mozihul Quran)

And in Tirmizi once the Holy Prophet heard a man praying : اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الصَّبْرَ (O God ! I demand of you Patience).

The Holy Prophet said : سَأَلْتَ اللّٰهَ الْبَلَاءَ فَسْئَلْهُ الْعَافِيَةَ (Thou hast asked God for calamity, ask Him for security.)

It means patience presupposes calamity, because patience is done on miseries and troubles. Therefore, man should ask Him for security and peace.

52. Though they had seen many proofs and signs of his exemption and innocence, yet they thought it expedient to send him to the jail for some time that the common men should think Yusuf guilty, the woman being groundlessly condemned. Thus the woman accomplished the threat of imprisonment which she had given at the occasion of the repast. Those people might have thought that by sentencing Yusuf to imprisonment the notoriety of the woman would deaden on the one hand and Yusuf would keep away from her eyes for a while on the other. And the woman would have thought that under hardships of the jail Yusuf would become somewhat lenient and thus she would be able to obtain her end.

SECTION 5

36. And there entered the prison with him two youths. Said one of them, "I see that I press wine." Said the other, "I see that I am holding upon my head bread that birds are eating of it. Tell us its interpretation, we see thee of the good-doers."[53]

٣٦. وَدَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ۭ قَالَ اَحَدُهُمَآ اِنِّيْٓ اَرٰىنِيْٓ
اَعْصِرُ خَمْرًا ۚ وَقَالَ الْاٰخَرُ اِنِّيْٓ اَرٰىنِيْٓ اَحْمِلُ فَوْقَ
رَاْسِيْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ۭ نَبِّئْنَا بِتَاْوِيْلِهٖ ۚ
اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ○

53. Meanwhile two young men were brought to the jail. One of them was a cook of the King, Rayyan bin Waleed, and the other was the cup-bearer. They were both charged with the accusation of giving poison to the King. In the jail Yusuf was known as a man of sympathy, honesty, truthfulness, good morals, enormous worship, and as an expert dream-reader. These two prisoners came very close to Yusuf and expressed their love and admiration for him. One day they told their dreams to get their meaning from Yusuf. The cup-bearer told that he saw he was giving cup to the King. The cook said that he carried baskets of bread on his head out of which the birds were eating. They asked the interpretation seeing Yusuf a man of saintly dignity.

37. He said, "The food, which is given to you daily, shall not find you but that I would have told you of its interpretation, ere it comes to you. That is a knowledge that my Lord taught me. I renounced the religion of that nation who do not believe in God and who deny the Last day."[54]

٣٧- قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ
قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ
هُمْ كَافِرُونَ ○

54. Hazrat Yusuf first consoled them that surely they would soon know the interpretation of their dreams. He would finish the interpretation before the daily meals came to them. But more important than the interpretation and more beneficial a thing for them he wanted to tell them. First he wanted to tell them the origin of his knowledge whereby he interpretted the dreams. He was not a professional astrologer or astronomer; on the other hand the source of his knowledge was the Divine Revelation and Divine Inspiration, which God bestowed upon him because he always kept away from the creed and religion of Unbelievers and false Ideologists, and followed the Religion of his pious and holy fathers (Hazrat Yaqub, Hazrat Ishaq, Hazrat Ibrahim — be peace upon them) who were great Prophets of God and who established the Divine Religion of Divine Oneness. The Oneness of God had been the corner-stone of their ideology. No one in the world should be made His partner, neither in Self, nor in Attributes, nor in Actions, nor in Lordship, nor in Divinity. Every one should bow down before Him alone, should love Him alone, should repose their trust in Him alone and resign their living and dying to that Lord alone. However, Yusuf persuaded them to Eman and Tauheed at the appropriate time in a very impressive way. It is the business of the Prophets that they do not leave any chance of inviting humanity to Truth whenever they find some appropriate occasion. Hazrat Yusuf thought that they had come very close to him. Their hearts were turning to him, and they had probably become soft, suffering the hardships of imprisonment; so he should avail himself of the benefit of Tabligh. First he should tell them about Religion and then tell them the interpretation of their dreams. In the beginning he had told them that definitely they would know the interpretation, lest they should feel weary of the sermon.

Hazrat Shah Sahib says : "God put this hikmah in the imprisonment that his heart broke from the love of the Unbelievers, then on his heart shone God's knowledge; he desired first to tell them of Religion, afterwards tell them the interpretation of the dreams, so for that he consoled, lest they should be perplexed, that upto the meal-time he would also tell it (the interpretation of the dreams)." (Mozihul Quran)

38. "And I caught hold of the Religion of my fathers, Abraham, Isaac and Jacob. Not ours is it that we associate anything with God. This is a grace of God on us and all men, but most men do not recognize benefaction."[55]

39. "O fellow-prisoners, whether many gods at variance are better or God the One, the Omnipotent?"[56]

٣٨. وَاتَّبَعْتُ مِلَّةَ اٰبَآءِیْٓ اِبْرٰهِیْمَ وَاِسْحٰقَ وَیَعْقُوْبَ ؕ
مَا كَانَ لَنَآ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ
فَضْلِ اللّٰهِ عَلَیْنَا وَعَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا یَشْكُرُوْنَ ○
٣٩. یٰصَاحِبَیِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ
اللّٰهُ الْوَاحِدُ الْقَهَّارُ ؕ○

55. Hazrat Yusuf said to the prisoners, "Our adherence to the pure Tauhid and the Creed of Abraham is mercy not only to us but to the whole human race, because it is the candle of Abraham whereby the people can lighten their candles of hearts. But alas ! there are very many among mankind who do not value this mighty bounty of God. They should have followed the path of Divine Unity with the feelings of gratitude. On the contrary, they are following the way of sin and association unthankfully."

56. Hazrat Yusuf asked the prisoners, "Would you tell me who is better ? Either different gods of different magnitude or One powerful God who has absolute power over His creatures and whose authority is unchallengable and who cannot be overpowered by the renegades and absconders. Observe yourselves before whom we should bow down in worship."

40. "You worship not beside Him but names which you and your fathers have named, God has not sent down any authority regarding them.[57] There is no authority of any one except that of God. He has commanded that 'do not worship but Him.'[58] This is the straight way but most men do not know."[59]

۴۰- مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً سَمَّيْتُمُوْهَا
اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ اِنِ
الْحُكْمُ اِلَّا لِلّٰهِ اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ذٰلِكَ
الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

41. "Ye fellow prisoners, as for one of you, he shall bear wine to his Lord; and as for the other, he shall be crucified and the birds will eat of his head. Decided is the matter whereof you enquired."[60]

۴۱- يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا
وَاَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ
قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ○

57. "These gods are nothing but random names of imagination. They have no reality at all underneath. This is sheer ignorance to bow down before them in adoration. The adorers must be ashamed of this folly."

58. Since antiquity, God has been sending down this order through the Messengers that no one except God should be worshipped, and no one should be associated with God in His worship.

وَاسْئَلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ (زخرف - رکوع ۱۴)

59. There is no complication or zig-zag in the way of pure Tauhid. This road is clean and straight, walking whereon man can easily reach God without any risk or prevarication. But many men due to foolishness or prejudice do not understand such a clear fact.

60. After performing the duty of Tabligh Hazrat Yusuf narrated the interpretation of the dreams that who bore wine in dream, he would also bear wine to the King in wake, and the one who saw the birds eating bread on his head would be crucified, and the animals would eat of his head. This is decided once for all. I have told you what you enquired of. This affair is a decided one which admits no change. So did it happen — the cup bearer was acquitted of the charge of giving poison to the King and the cook being proved guilty was sentenced to death.

42. And said Yusuf to the one he deemed should be saved of the two, "Mention about me before thy lord."[61] And Satan caused him to forget to mention to his lord, so he lived in the prison many years.[62]

۴۲۔ وَقَالَ لِلَّذِىْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِىْ عِنْدَ
رَبِّكَ فَاَنْسٰهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِى
السِّجْنِ بِضْعَ سِنِيْنَ ؕ ع ۱۵

61. Here ظَنّ is used in the sence of surity as in the verse الذين يظنون انهم ملاقوا ربهم i.e. Yusuf said to the one of the two, about whom he was sure that he would be freed, "Mention about me also to your King that such and such a man has been suffering in jail for so many years crimeless. There is no need of exaggeration. Speak, what you have observed in the jail, to the point.

62. The Satan made the released prisoner so much heedless by whispering in his heart that he utterly forgot to mention his great benefactor (Yusuf—be peace upon him) to the King, with the result that Hazrat Yusuf had to continue in the prison for several years more. After a long time when the King saw a dream and no one could understand its interpretation then Hazrat Yusuf came to his memory as follows.

The Satan is the source and instrument of casting doubts and insinuations which becomes the cause of forgetfulness. Similar are the words spoken by the companion of Hazrat Musa in their journey for meeting Hazrat Khizr — وما انسانیه الا الشیطان ان اذکرہ (الکہف۔ رکوع ۹) But God keeps a side of goodness in every evil. Here also the result of this forgetfulness though came out in long continuation of imprisonment, yet according to Shah Sahib it was a point for Yusuf that it was not worthwhile on the part of a Prophet to trust in external or material causes. Hazrat Yusuf should not have said to the released prisoner for recommedation to the King. It is rather beneath the status of a Prophet. He should have prayed to God. The Prophets are higher than common men. What is befitting common men should not necessarily be befitting the Prophets. The virtues of lower ranks are considered to be the vices of the higher ranks (حسنات الابرار سیئات المقربین) There are two ways — the way of Permission and the way of Resolute Determination (رخصت وعزیمت). The Prophets are expected to resume the way of resolute determination. He had asked God for jail, he should have not asked a mortal to release him from the jail. This is why Satan comes to play his role. It is said that Yusuf continued in jail for seven years.

SECTION 6

43. And said the King, "I see in the dream seven fat cows, and seven lean cows are eating them and seven green ears of corn and seven others dry. O courtiers, tell me the interpretation of my dream, if you are the expounders of the interpretation of dreams."[63]

۴۳۔ وَقَالَ الْمَلِكُ اِنِّیْۤ اَرٰی سَبْعَ بَقَرٰتٍ سِمَانٍ
یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ
وَّاُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ
اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ ○

44. They said, "A hotchpotch of nightmares, and we are not the expounders of nightmares."[64]

۴۴۔ قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ بِتَاْوِیْلِ الْاَحْلَامِ
بِعٰلِمِیْنَ ○

45. And said he who was saved of the two and remembered he after a long time, "I will tell you its interpretation, so you send me."[65]

۴۵۔ وَقَالَ الَّذِیْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ اُمَّةٍ اَنَا
اُنَبِّئُكُمْ بِتَاْوِیْلِهٖ فَاَرْسِلُوْنِ ○

63. The King saw that seven lean cows were eating the other seven fat cows, and seven dry ears were coiling on the seven green ears, and made them dry at length. The King was Rayyan binal Waleed who saw this strange dream which eventually became the cause of his release and worldly glory. It is repeatedly hinted in the story of Hazrat Yusuf that when God desires something He creates beyond expectation such causes that human thought does not go to it. However, the King asked those near him to tell the meaning of his dream, if they had some knowledge of it.

64. It seems they were ignorant of this knowledge, so they made this pretext that his dream was nothing but a confusion of ideas travelling in the mind hither and thither, and they could not expound them because they were nightmares and not dreams in the technical sense.

65. The sometime fellow-prisoner of Yusuf remembered him after a long period. He asked the King to permit him to go and bring the interpretation of his dream from a holy man in prison who was proficient in the knowledge of dream-interpretation. (Perhaps he would have related his own story.) However, he was allowed to bring the interpretation. He went and addressed Yusuf by the title of صدیق which means True and Righteous.

٤٦. يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرٰتٍ
سِمَانٍ يَّأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ سُنْبُلٰتٍ
خُضْرٍ وَّأُخَرَ يٰبِسٰتٍ لَّعَلِّيٓ أَرْجِعُ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ ○

46. "Yusuf, O True, pronounce to us in this dream — seven fat cows, eat them seven lean ones, and seven green ears, and seven others dry — so that I may take to the men, perhaps they may know.[66]

66. By addressing أَيُّهَا الصِّدِّيقُ he meant to say that Hazrat Yusuf was an embodiment of truth. Whatever came out of his tongue proved true. Similarly the interpretation of that dream would prove true. (It shows how the impression of the truth and honesty of the Prophets are engraven upon the hearts of the general public.) This is why he continued that the people would know his dignity any honour through the truth of the interpretation he gave of the dream.

47. He said, "You shall cultivate seven years persistently, so what you harvest leave it in the ear, but a little which you eat.

٤٧. قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ۚ فَمَا حَصَدتُّمْ
فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ○

48. Then thereafter there shall come upon you seven hard years, that shall eat up what you have put for them, but a little which you will withhold for seed.

٤٨. ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ○

49. Then thereafter there shall come a year wherein rain will fall upon men and therein they will squeeze for juice."67

٤٩. ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ
ع وَفِيهِ يَعْصِرُونَ ○
١٦

67. Hazrat Yusuf neither delayed nor put any condition for telling the interpretation of the dream, nor made him ashamed for his negligence. This shows the sublime morality, generosity, kindness and magnanimity of the Prophets. Moreover, he simply demanded the interpretation and Hazrat Yusuf gave him three things : (i) Interpretation (ii) Planning and (iii) Good tidings. The summary of his word was that seven fat cows and seven green ears were seven years of continuous prosperity, good harvest, enormous husbandry with ample production, abundant animals and vegetations. Afterwards, there would come famine or drought of seven years wherein they would consume all what they stored in the previous seven green years, and a little would be left for seeding. Those seven dry years were seven lean cows and seven dry ears, which would finish the fat cows and green ears. While interpreting the dream Hazrat Yusuf, by way of kindness, also advised them to store up the production of the seven prosperous years very carefully and spend very economically. The corn for daily consumption should be separately put, while the rest should be left in the ears for safety from insects and stagnation, thus the production of seven years should last for fourteen years. If they would not do that, it would be difficult to fight with the famine conditions. After giving the interpretation he gave them good tidings (which perhaps he had known through Revelation) that after the seven dry years there shall come the year wherein they would be succoured, heavy rains would fall and change the dry lands into green fields. The production would be heavy, the cattle's udders would be filled, the fruits would be pressed for juice etc.

50. And the King said, "Bring him to me." And when the messenger came to him, he said, "Return unto thy master (lord) and ask of him, 'What is the reality of those women who had cut their hands ?'[68] My Lord about their guile knows well."[69]

٥٠. وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۚ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ○

68. The King was already impressed by the first introduction of Yusuf in absence ; but when he heard such a proportional and heart-touching interpretation of his dream and such a good planning for the subjects, he was extremely impressed by the wisdom and prudence, proficiency and knowledge and morals of Hazrat Yusuf. So he at once ordered to bring Yusuf before him so that he might appreciate his genius personally and pay him good homage according to his high position. But when the messenger came to him with the royal message, he did. not come out at once. The reason was that Yusuf was a Messenger of God and the slightest doubt among the society about his Innocence could become an impediment in his Prophetic mission of Irshad and Tabligh (ارشاد و تبلیغ). His moral and religious position was definitely supreme, but imprisonment presupposed that he was an ordinary man, and if he got out of the prison without clearing the real position the miscreants might come out and make some new propaganda. So first the position ought to be cleared. So he said to the messenger to ask of the King whether he knew the reality of the story of those women who had cut their hands at a feast. By this reference, he thought, the whole case would be researched and the reality would come to light.

In a Tradition given by Bukhari and Muslim, the Holy Prophet has praised the patience of Hazrat Yusuf in these words : ولبثت فی السجن ما لبث یوسف لاجبت الداعی i.e. "If I would have lived in the prison so long as Yusuf had lived, I would have responded to the caller — I would have accompanied him."

Some eminent scholars have said that this Tradition praises the patience of Yusuf and in most profound sense indicates the sublime submission of the Holy Prophet.

69. Hazrat Shah Sahib says, "Hazrat Yusuf mentioned the guile of all women, because though the guile was originally made by one woman but others were her helpers. He did not take the name of the real guile-monger on account of her benefactions that she had brought him up from boy-hood to man-hood." (Mozihul Quran)

**51. The King said to the women, "What is your reality when you solicited Yusuf ?"[70]
They said, "God save us ! We know not any of the evil against him."
The woman of Aziz said, "Now the real thing has come to light ; I had solicited him and he is truthful."[71]**

52. Yusuf said, "It is for that Aziz may know that I have not betrayed him stealthily, and that God does not guide the guile of the treacherous."[72]

۵۱۔ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُّنَّ يُوسُفَ عَنْ نَّفْسِهٖ ؕ
قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ
امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ اَنَا رَاوَدْتُّهٗ
عَنْ نَّفْسِهٖ وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ○

۵۲۔ ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا
يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ ○

70. The King assumed such a style of enquiry as if he knew the story before hand so that they might not tell a lie. Moreover, he might have been affected by the patience and perseverance of Hazrat Yusuf that without acquittal he did not want to come out of the jail. Moreover, Hazrat Yusuf mentioned their guile to the messenger by these words : اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ The cup-bearer too would have related some events supporting Hazrat Yusuf and accusing the women of enticing him.

71. After the joint witness of the women Zulaikha herself admitted that she was defaulter and Yusuf was quite truthful. She had solicited him but he could not be snared by her guile.

72. This investigation and research had been requested so that Prophetic Innocence and integrity might come to light completely and the people should know that the guile of the treacherous does not succeed and God does not guide their guile. So the guile of women failed and truth prevailed as truth at last.

53. "Yet I do not say my self holy (pure). No doubt, self (Nafs) teaches evil, but that my Lord has done mercy upon. No doubt, my Lord is All-Forgiving, All-Kind."73

٥٣- وَمَآ أُبَرِّئُ نَفْسِيۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ۝

73. As Hazrat Yusuf was very keen about his acquittal, someone having a superficial mentality might doubtfully construe his keenness to egotism and vanity, so he opened the real position. He said no one including himself could trust his 'self' (نفس) in the maintenance of ideal purity. It is the Mercy of Lord that helps in restraining oneself from impurity. The special mercy guards and maintains the INNOCENCE of the PROPHETS (عصمت انبیاء). The self of man generally incites to evil. Had there been no special mercy of God upon Yusuf, his self would have been like others. There are three stages of development of human self — in the first stage it is Ammara (امّارہ)i.e. the self incites to evil. But after repentance and a pretty good labour in self-purification it becomes Lawwama (لوّامہ)i.e. the self rebukes itself when some evil takes place. The highest stage of the purification is said مطمئنّہ (Mutmainnah) i.e. the self becomes peaceful and satisfied with the Divine Laws and pleased with the Divine Lord. This is the stage of human perfection. Without Divine help and Divine mercy this stage of perfection cannot be achieved. This state of perfection is inherent in all Prophets by virtue of Prophethood and is known as INNOCENCE in its sublime form. All Prophets are Innocent and they are pure from sins. This state is the representation of Divine Mercy which is figuratively described by Hazrat Yusuf in the clause إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ i.e. the Nafs of man generally tends to evil, but there are souls upon whom there are mercies of their Lord. The attribute of غفور means Bestower and Forgiving both, the attribute of رحیم means who does mercy after bestowing and forgiving. So God confers upon the Prophets a 'peaceful soul' (نفس مطمئنّہ) and guards it by His mercy and leads them to the perfection of perfections. So here Hazrat Yusuf points out that the people upon whom God's special mercy is there do not succumb to the evil desire. God helps them and they remain as pure as ever.

54. And said the King, "Bring him to me ! I would keep him chosen for my own business."[74] Then when he talked with him, he said, "Positively from today thou hast taken a place with us becoming trustworthy."[75]

٥٤- وقال الملك ائتوني به أستخلصه لنفسي ج
فلما كلمه قال إنك اليوم لدينا مكين
أمين ○

55. Yusuf said, "Place me over the treasures of the country. I am observant, possessing good knowledge."[76]

٥٥- قال اجعلني على خزائن الأرض ج إني
حفيظ عليم ○

74. Henceforth he shall be my special adviser.

75. The King was already impressed by the interpretation of the dream, but when he talked face to face he became more enamoured of Yusuf and ordered that he would be living near him honoured and trusted thence forward.

Hazrat Shah Sahib says, "Now the King cancelled the control of Aziz and put him in his company." (Mozihul Quran)

76. Hazrat Yusuf said, "Appoint me as guardian of the treasures of the country, I shall protect them perfectly well, increase the wealth of the nation, because I am well aware of its sources and expenditure, and proficient in accounts."

Hazrat Yusuf himself made this request in order to benefit God's creatures generally and in the coming famine period especially. It shows Prophets also possess perfect wisdom in worldly affairs, and they do not think to hold financial responsibilities for public welfare as some thing derogatory to Prophethood or Holiness. Moreover, if a man thinks honestly that he is capable of a certain rank and others will not do it well, he can request or desire for it in the interest of the benefit and welfare of the Muslims. In this connection if he describes some of his qualifications and virtues it shall not be considered as self-admiration, which is not allowed. According to a Tradition quoted by Abdur Rahman bin Sumrah it appears that "a man who by himself demands headship, its load is put on his own shoulders," (i.e. the Unseen Help does not succour him), but this demand is that in which selfishness and covetousness is hidden for personal aggrandizement and selfish aims.

56. And so We gave Yusuf power in that land, he took place therein wherever he wanted.[77] We transmit Our mercy to whomsoever We will ; and We do not spoil the recompense of the good-doers.

٥٦. وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ فِى الْاَرْضِ ۚ يَتَبَوَّاُ
مِنْهَا حَيْثُ يَشَآءُ ؕ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَ
لَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

57. And the Thawab of the Hereafter is better to those who believed and lived in piety.[78]

٥٧. وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا
يَتَّقُوْنَ ○

77. Hazrat Yusuf practically became the Ruler of the country and was called Aziz by the public. The King remained the titular King of the country. Some commentators have written that the King had embraced Islam at his hand. It is also said that when Aziz of Misr died, Zulaikha married Yusuf. God knows better. The Tradition-Scholars do not rely on it.

78. One who leads the way of virtue and goodness, God gives him sweet fruit in this world also — wealth and government, or luxuri ous comforts, life of purity, independence of heart etc. Hazrat Yusuf enjoyed all these bounties by the grace of God. As for the Hereafter, for the pious believers it is far better than the recompense of this world.

Hazrat Shah Sahib says, "This is the answer to their question that how the children of Abraham came to Egypt from Sham. And it is narrated that the brothers threw him out of the house to degrade him, but God gave him honour and power over the country. This is what happened with our Holy Prophet."

SECTION 8

58. And came the brethren of Yusuf and entered unto him and he recognized them while they recognized him not.[79]

٥٨۔ وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَ
هُمْ لَهٗ مُنْكِرُوْنَ ○

59. And when he had equipped them with their equipment he said, "Bring me a certain brother of yours from your father. Do you not see that I fill up the measure fully well and I give a goodly reception to the guests."[80]

٥٩۔ وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ
لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَ
اَنَا خَيْرُ الْمُنْزِلِيْنَ ○

---

79. Hazrat Shah Sahib says : "When Hazrat Yusuf became the Ruler of Egypt he turned to intense cultivation according to the dream of the King and stored the corn of the country. Then during the seven years of the famine he appointed a measure of average cost. It was the same for the country men and the foreigners, but not more than one camel-load was given to the foreigners. Thus the people were delivered from the miseries of the famine and the Royal Treasure multiplied. This news that corn was cheaply available in Egypt spread far and wide, and the brethren of Yusuf also came to buy." (Mozihul Quran)

When they came to Yusuf they did not recognize him because he was a boy when they had sold him, but Yusuf recognized them at once because no spectacular change in their physique had taken place. Moreover, the list of the foreigners might have been prepared for the sake of administration and submitted to Yusuf daily as is the general custom among all countries, and Yusuf according to the revelation in his early age might have been waiting for them. It is said that they had described their lineage. But common man cannot dare to ask the name and lineage of the Kings, so the brethren could not have asked Yusuf his name etc. In short, they could not know Yusuf. It was the Hikmat of God, the Great, who had determined to fulfil the period of examination of Hazrat Yaqub (Be peace upon him).

80. Hazrat Yusuf had entertained them with great hospitality, and gave them one camel load each. It is said that when the brethren saw the special treatment of Yusuf with them, they requested him to give one more camel for their step-brother (Benjamin) who could not leave the old father, because their father was very grieved for his second real brother (Yusuf), who was long ago killed by some brute in the jungle, and the father had kept him with him to get relief in his sorrow. The brothers said that it would be very kind on the part of the King — Aziz-e-Misr — if he gave the share of Benjamin also. Hazrat Yusuf said it was against the rule to give the share of one who was not present there. If they returned with him, they will be given his share. Yusuf further said that they had seen his hospitable treatment with them, so if there would be any prevarication in bringing their younger brother?

60. "Then if you do not bring him to me, there shall be no measure for you with me, and you will not come to me."[81]

٦٠. فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا
تَقْرَبُونِ ○

61. They said, "We shall desire him from his father, that we will have to do."[82]

٦١. قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ○

62. And he said to his servants, "Put their wealth in their bags haply they will recognize it when they reach their home, haply they will return."[83]

٦٢. وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ ○

63. So when they returned to their father, they said, "Father, the measure is denied to us, so send with us our brother that we may bring the measure and we are his watcher."[84]

٦٣. فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا
الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا
لَهُ لَحَافِظُونَ ○

---

81. Hazrat Yusuf continued that if they would not bring him, they would be deemed as liars who wanted to take one more camel by deception, the punishment whereof would be that their own shares would be forfeited and they would be denied entrance into the county of Egypt.

82. Thay said, "Though it is very difficult to separate him from father, yet we will try to win our father. We hope by some way or other we will succeed in convincing our father and bringing Benjamin to your presence."

83. Hazat Yusuf ordered to put the price of the corn in their goods so that they might be impressed when they would see it at their house and come again freely. Or else Hazrat Yusuf thought they might not come if they could not provide enough price for the next purchase. So he returned the price. Some have said Hazrat Yusuf did not like to take the price of corn from the brothers as it was against kindness and brotherhood.

84. The brothers said to their father to send Benjamin with them and should not indulge himself in hesitation about him like Yusuf, because they had become too vigilant, and they would surely watch over him seriously.

64. He said, "What trust should I repose in you about him, but the ike which I had done about his brother before it? So God is a better Watcher and He is the Kindest of the Kind."[85]

٦٤. قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنتُكُمْ عَلَىٰ
أَخِيهِ مِن قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ
الرَّاحِمِينَ ۝

65. And when they opened their things, they found their wealth, restored to them. They said, "Father, what else do we want? This wealth of ours is restored to us. Now we should go and bring provision to our house and we shall watch over our brother and get an extra camel's load[86] — that is an easy measure.[87]"

٦٥. وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ
إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَٰذِهِ بِضَاعَتُنَا رُدَّتْ
إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ
بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ۝

---

85. Hazrat Yaqub said, "These very words وَإِنَّا لَهُ لَحَافِظُونَ you had spoken while taking Yusuf with yourselves. So how should I believe in your promise? But now there is grave necessity which cannot be ignored. So it appears unavoidable to send him with you. Hence I give him to the security of God. He will protect him by His kindness and save me from a second calamity after the separation of Yusuf.

86. An extra camel's load i.e. the share of Benjamin.

87. The brothers said, "This is an easy measure, so it is not proper to leave it in these hard days. Father, you should send Benjamin with us by all means."

66. He said, "Never will I send him with you unless you give me solemn pledge with God that you will definitely bring him back to me, but that you are all surrounded." So when they gave him their solemn pledge, he said, "God is Watcher over our words."88

٦٦. قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَأْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ○

88. Hazrat Yaqub said to the brothers of Yusuf if unfortunately some accidental event took place, wherein they got surrounded from sides, and they found no way of coming out of that disaster, then he could say nothing in that situation. But normally they would never fail in protecting him against all evils ! After taking this solemn promise and pledge he said اَللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ for the sake of additional emphasis and carefulness. It means the pledge they were making at that time was handed over to God. If someone betrayed the pledge and violated it, then God would punish him. It may also mean that though they were making the pledge to their desired satisfaction, but the main purpose behind the covenant could be accomplished only by the protection and security of God. If God does not will, all preparations and factors are doomed to failure.

Hazrat Shah Sahib says, "The external factors were managed strongly and trust was put in God — this is the order for everyone." (Mozihul Quran)

67. And he said, "My sons, enter not by one door, and enter by separate doors separately. And I cannot save you from anything of God. The order is of no one but God's. In Him I have trust and in Him alone let all put their trust who put their trust.[89]

٦٧. وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا
مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَمَآ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ
مِنْ شَيْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ○

---

89. The brothers of Yusuf had formally entered the city like common travellers without any distinction, but the people must have raised their eyes upon them when they saw special treatment of Yusuf with them. The second journey was characterized by new spirits and new visions, because they were invited by Yusuf himself together with Benjamin who was so dear to Hazrat Yaqub. So Hazrat Yaqub thought that the collective entering of eleven graceful and handsome brothers, with glory and grandeur, would definitely attract the attention of the Egyptians, especially after they had observed the scene of exclusive treatment of Yusuf with them in the previous journey. اَلْعَيْنُ حَقٌّ — The influence of eye-cast is true—modern mesmerism is a proof of the influence of eye —hence Hazrat Yaqub tried to save them from the influence of evil eye and its bad effects. So he directed them to enter the city through different doors. This was an external device to get secure from the influence of evil eyes. But outsight he said to them that he could not save them from the Divine Judgments by any sort of planning. In the whole Universe the command of God prevails, and all mortal arrangements and efforts are futile against Divine Command. But God has not prohibited to plan and collect different sources for further success, or to bring about measures against impending disasters, so he had given them the direction of entering by different doors. Above all, man should put his trust in God. In this way Hazrat Yabub was instructing his sons to put their trust in God alone like him and should not be proud of plans and devices.

68. And when they entered from where their father had told them, he could not save them an aught from anything against God, but it was a desire in the soul of Jacob, so he had fulfilled it. Yet he was aware of what We had taught him, but most men have no information.[90]

٦٨. وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ
يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي
نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا
عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

SECTION 9

69. And when they entered unto Yusuf, he took his brother with him and said, "Verily I am thy brother so grieve not at those things they have done."[91]

٦٩. وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ قَالَ
إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ○

---

90. They entered the city through different doors separately as directed, but Misfortune came from other side (Benjamin was detained under the charge of theft). Fortune or Misfortune is not averted, so those, who have knowledge, possess both things i.e. belief in Luck and the security of external means. But a man without knowledge stands on extremes i.e. if he adopts one he leaves the other i.e. either he denies the Luck turning to the means tooth and nail, or believes in the Luck and denounces the means totally. Of course, a cognisant man (عارف) gathers both trust and means together and puts each one in its proper place.

91. Hazrat Yusuf treated Benjamin distinctively and informed him in loneliness quictly that he was his real brother. Yusuf said to him not to feel sorry for the wrong treatment of the step brothers e.g. they cast him into the well separating him from father, sold him as a slave and threw his father and brother etc. into grief, or some wrong treatment with him during that journey. The time had come that all their sorrows would be ended and after so many hardships God might bestow comfort and respect.

Hazrat Shah Sahib says, "Because Yusuf sent for this brother desirously, others fell into jealousy. During this journey they frowned and taunted him on trivial things. Now Hazrat Yusuf consoled him." (Mozihul Quran)

70. Then when he equipped them with their equipment, he put the drinking-cup into the goods of his brother, hen a herald called out, "O caravans, you are thieves of course."[92]

٧٠. فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي
رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ
لَسٰرِقُوْنَ ○

71. They said facing towards them, "What is that you are missing?"[93]

٧١. قَالُوْا وَأَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ○

72. They said, "We are missing the measure of the King, and whoever brin s it, he shall receive a camel's load, and that I guarantee."[94]

٧٢. قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ
بَعِيْرٍ وَّأَنَا بِهٖ زَعِيْمٌ ○

73. They said, "By God, you know that we have not come to work corruption in the country and neither we were ever thieves."[95]

٧٣. قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ
وَمَا كُنَّا سٰرِقِيْنَ ○

---

92. When they were equipped with the corn and goods, by the order of Yusuf the loaders put a cup of silver into their goods without informing them. When the caravan started the watchmen searched for the cup. But when they did not find it, their doubt went towards the caravan. The caravan had gone some distance that one of the watchmen called them to halt and said they appeared robbers surely.

Note :- It these words were spoken on behalf of Yusuf or by the order of Yusuf it will mean that some one steals goods, and they were they who had sold Yusuf in utter betrayal (stealth) to their father.

93. The brothers said, "Why do you say that we are thieves, without proof? If you are missing some thing you can search it in our goods. We have not gone away."

94. The watchmen said the cup-of-measure of the King was missing and whoever presented it without argumentation would receive the reward of one camel's load of corn and that he guaranteed without doubt.

95. They said they were were well-known in Egypt and everyone knew their character. In Egypt too no one could say that they had done any mischief there, nor they had come there to make mischief and work corruption, nor they belonged to the family of robbers.

74. They said, "Then what is the punishment of that, if you turned out liars ?"[96]

٧٤. قَالُوْا فَمَا جَزَآؤُهٗٓ اِنْ كُنْتُمْ كٰذِبِيْنَ ○

75. They said, "His punishment is that, in whoever's goods it is found, he shall go in its recompense. So we punish the wrongdoers."[97]

٧٥. قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ
كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ○

---

96. The watchmen said. "You are talking useless, please tellwhat will you do if the stolen article comes out of you."

97. In the Shariat of Ibraheem the thief was made slave for one year ; hence the brothers of Yusuf described the punishment according to their own law, without any hesitation, because they were sure they were not thieves, nor the stolen article could be had from them. So they were caught by their own recognition.

76. So Yusuf started with their sacks before the sack of his brother, at last he turned it out of the sack of his brother.[98] So We contrived for Yusuf,[99] never could he detain his brother in the law of that King, but as God will.[100] We raise the degrees of whomsoever We will;[101] and over every one with knowledge is One who knows.[102]

٧٦۔ فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا
مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ
لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ
نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَفَوْقَ كُلِّ ذِيْ عِلْمٍ
عَلِيْمٌ ○

---

98. After this interrogation the watchmen brought them before Aziz of Misr (i.e. Hazrat Yusuf, be peace upon him) and told the whole story. He ordered to investigate. First the sacks of other brothers were searched but the goblet was not traced. Finally the goods of Benjamin were checked and the goblet was found in it.

99. Or We revealed this contrivance to Yusuf.

100. The brothers themselves enunciated this law that whoever turned out criminal he would be made slave, hence they were caught helpless, otherwise the Law of the Land was different. If such a contrivance would not have been made (that they were caught in their own snare) there was no other way to detain Benjamin under the Law of the Land.

101. God teaches hikmat and planning to whomsoever He will, or raises anyone to high ranks if He will. Just see ! Those very souls who had sold Yusuf in several dirhams betraying their father were standing before Yusuf like robbers or in the position of thieves. It was perhaps an atonement of their past mistakes.

102. In this world one knower is greater than the second, the second is greater than the third and so on, so forth. But above all there is ONE Knower too, who is known as the Knower of the Seen and the Unseen.

Note : It is notable that in this whole story not a single word against fact came out of Hazrat Yusuf (Be peace upon him), nor he acted anywhere against Shariah. At the most he did Toriya (توریہ) which means to say something which is distant truth and the hearer construes it to the nearer truth. For example, the word liars means they had told a lie before Hazrat Yaqub in forging a story of Yusuf's death etc. This much Toriya had also some great hikmat — the completion of Jacob's test, the meeting of two real brothers, the atonement of sins of the brothers etc.

**77. They said, "If he did steal, a brother of his had also committed theft before."[103]
Then Yusuf said quietly (or secretly) in his heart and did not speak to them, he said to himself, "You are worse in degree and God knows well what you describe."[104]**

٧٧. قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ج
فَاَسَرَّهَا يُوْسُفُ فِىْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ج قَالَ
اَنْتُمْ شَرٌّ مَّكَانًا ج وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ○

103. This remark was meant for Hazrat Yusuf. In order to boast of their own innocence and piety they sealed the crime of Benjamin out of animosity and untowardness, and after such a long period they felt no shame in accusing Yusuf falsely. The commentators have described many stories about the reference which the brothers had made in their remark against Hazrat Yusuf.

Ibne Kathir has given the following story :

There was an elder sister of Hazrat Yaqub. She possessed a belt (perhaps of gold) of Hazrat Ishaq. This belt was kept by the most elderly member of the family and she was oldest of all other members. When Hazrat Yusuf was born he was given in her care. Naturally she loved him very much. When he grew up Hazrat Yaqub desired to take him back. The sister refused to give him back saying that she could not bear his separation. But Hazrat Yaqub made repeated requests for his return. One day the sister tied the belt round the waist under the clothes and returned him to Hazrat Yaqub. Afterwards she began to search the belt hither and thither. At last, it was found with Hazat Yusuf. According to the Shariah of Ibraheem the thief (so called) was handed over to the owner of the stolen article to remain with him for one year. In this way his fatherly aunt succeeded in her love for Yusuf and kept him for one year. Hazrat Yusuf was a mere child or boy when this event took place. This was the story which the brothers referred to, but Hazrat Yusuf knew it and perhaps others would have also known after or during the period of his detention. So Hazrat Yusuf said what follows.

104. Despite such a severe remark Hazrat Yusuf did not get out of control, because the Divine Hikmat did not demand the disclosing of the secret beforehand. Hazrat Yusuf did not intend to answer their false remark against him, nor tried to reveal the reality before them. Under Divine Hikmah it would be a premature expression. He said in his heart اَنْتُمْ شَرٌّ مَّكَانًا وَّاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ i.e. they were themselves robbers but were dauntless in rebuking the Kotwal and were making him (Yusuf) thief against reality. They were they who had committed a worst type of theft in selling Yusuf betraying the father. And God knew well about their accusation which they were laying on him.

78. They said, "O Aziz, his is a father old, of senile age, so take one of us in his place, we see thee doing benefaction (kindness).105

٧٨- قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗٓ اَبًا شَيْخًا كَبِيْرًا فَخُذْ
اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ○

79. He said, "God forbid that we should arrest anyone but him in whose possession we found our thing,106 otherwise we would be unjust.107

٧٩- قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا
ع ٩ ١١ ٣ عِنْدَهٗٓ ۙ اِنَّآ اِذًا لَّظٰلِمُوْنَ ○

105. The brothers implored Yusuf to detain one of them in place of Benjamin because their father had a great love for him and he would be severely shocked to know that Benjamin was arrested and detained. They approached with further importune, "Aziz ! You are a great benefactor of humanity. You have been so kind to us so far. It is not difficult for your person if you do one more kindness to us. We hope you will not disappoint us."

106. Hazrat Yusuf said, "God forbid ! How we can hold any other man, without cause, except that with whom we found our thing ?"

Note : Here Hazrat Yusuf did not use the words اِلَّا مَنْ سَرَقَ but used the words اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا, though the previous expression is briefer, but it was against reality because Benjamin had not committed theft.

107. Hazrat Yusuf said, "If we take the innocent one in place of the real man, it would be unjust in your eyes and in the eye of Law. "

SECTION 10

80. Then when they despaired of him, they sat apart for consultation. Said the eldest of them, "Do you not know that your father has taken a solemn pledge from you by God, and afortime the fault you had done regarding Yusuf? Never will I quit this country until my father orders me, or God judges in my favour, and He is the best of Judges.[108]

٨٠. فَلَمَّا اسْتَيْـَٔسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ
أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا
مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۖ
وَهُوَ خَيْرُ الْحَاكِمِينَ ○

81. Return you to your father and say, "Father, thy son committed theft, and we had said what we were aware of, and we had no idea of the unseen thing.[109]

٨١. ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ○

82. Enquire of the town wherein we were, and the caravan in which we have come. Surely we tell the truth."[110]

٨٢. وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي
أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ○

108. When they became despondent of success at the reply from Hazrat Yusuf they conferred privily apart from the gathering. The majority of them opined that they should return home. The eldest of them in age or wisdom said, "With what face you will go before father? What answer will we give to him about the pledge he had taken from us? One fault we have had committed about Yusuf whose after effects we are still bearing. Now returning without Benjamin shall be utter shamelessness and inhumanity. So for me, I will never return and I will not move from here, but that father gives me order to move from here, or some heavenly decision may finish the matter e.g. I may die or release Benjamin by some contrivance."

Note : Perhaps this brother is the same who had forbidden to slay Yusuf.

109. He continued, "Leave me here and you all go to father and say that such an event has taken place beyond expectation."

Hazrat Shah Sahib says, "We had given our word on our own knowledge. How could we know that Benjamin will be arrested for theft?"

Or "We had described the punishment for theft according to our own Shariah but we did not know that our brother was a theif. " (Mozihul Quran)

110. They said to their father, "If we are not reliable, then investigate the real matter by sending some reliable persons to that city where the event took place. Or ask the Caravan wherein we have come. It will prove that we are truthful in our statement. "

83. **He said, "Nay! but your selves have made a thing. Now patience is better. Perhaps God may bring them all to me. He is All-Knowing, All-Wise.**[111]

٨٣۔ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِىْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ۝

111. "Due to the past unreliability this time too Hazrat Yaqub disbelieved the sons. But Prophet's words are not false. It was a forgery of sons and Hazrat Yusuf was also a son." (Mozihul Quran)

Some commentators have said that Hazrat Yaqub rebuked the sons for their imprudent gesture. They should have questioned that mere tracing of the cup in their goods did not prove that Benjamin was guilty. It was likely that someone might have put the cup in their goods. They did not defend Benjamin, rather reaffirmed his crime by saying that his brother had also committed theft long ago. If they had not got blemish in their hearts they would not have resorted to such action. Their talks were flimsy and nothing more. But there was no use then to complain any further. He would keep patient and would not bring a word of complaint to his mouth. It was not beyond God's power and mercy that he might gather Yusuf, Benjamin and the brother who was left there on account of Benjamin, all together with me. God knows the circumstances of everyone and deals with everyone according to His Hikmat (حكمة)

It shows that the hearts of the Messengers do not get despondent even in the most severe and disappointing circumstances and even after a great lapse of time. They always believe in the spacious mercy of God and always cherish the hope of Divine benefactions and kindness.

84. And he turned away from them and said, "Alas for Yusuf!"[112] And his eyes turned white by sorrow[113] and he was choking himself.[114]

٨٤- وَتَوَلّٰى عَنۡهُمۡ وَقَالَ يٰۤاَسَفٰى عَلٰى يُوۡسُفَ وَ
ابۡيَضَّتۡ عَيۡنٰهُ مِنَ الۡحُزۡنِ فَهُوَ كَظِيۡمٌ ○

112. The new wound revived the old wound and Hazrat Yaqub called out spontaneouely, "Ah! Alas Yusuf!"

113. The eyes either became much weak or lost the light according to different writers.

114. The Holy Prophet has said :

"We, party of Messengers, are put to the most hard tests and then there are types of tests."

God puts the Messengers to test according to His wisdom and their capacities as He will. Love was cast into the heart of Hazrat Yaqub for Hazrat Yusuf super-habitually. Then such a promising son, who was the beacon of light in Abraham's family, was separated from him so terribly. The shock was serious and Hazrat Yaqub was extremely grieved, but he did not give vent to his sorrow before any mortal, nor did he think to retaliate; he only choked himself very much; the vapours of the heart came out through the eyes. Despite decades of tearing eyes and burning heart he did not fail to perform the divine obligations and human obligations in the least. The more his heart wept for Yusuf, the more it implored before God. The more the severity of his anguish and the abundance of tears weakened his eye-sight, the more the insight increased. Despite intense choking within his self due to the intense grief he did not give out a single word of sorrow or complaint. He went on controlling his passions and sorrows till the new wound mortalized his old grief and at this stage the words came out of his mouth spontaneously.

Hazrat Shah Sahib says, "Such a great pain was controlled for such a long period — only a Prophet could do it." (Mozihul Quran)

85. They said, "By God, thou shalt not give up the remembrance of Yusuf till thou art consumed or till thou becomest dead.

٨٥- قَالُوۡا تَاللّٰهِ تَفۡتَؤُا تَذۡكُرُ يُوۡسُفَ حَتّٰى تَكُوۡنَ حَرَضًا
اَوۡ تَكُوۡنَ مِنَ الۡهٰلِكِيۡنَ ۝

86. He said, "I divulge my anguish and my sorrow unto God and know from God that you do not know."[115]

٨٦- قَالَ اِنَّمَاۤ اَشۡكُوۡا بَثِّىۡ وَحُزۡنِىۡۤ اِلَى اللّٰهِ وَاَعۡلَمُ
مِنَ اللّٰهِ مَا لَا تَعۡلَمُوۡنَ ۝

87. "My sons, go and search for Yusuf and his brother, and do not despair of God's beneficence. No doubt, no one despair of God's beneficence but those who are Unbelievers."[116]

٨٧- يٰبَنِىَّ اذۡهَبُوۡا فَتَحَسَّسُوۡا مِنۡ يُّوۡسُفَ وَاَخِيۡهِ وَ
لَا تَايۡـَٔسُوۡا مِنۡ رَّوۡحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايۡـَٔسُ مِنۡ
رَّوۡحِ اللّٰهِ اِلَّا الۡقَوۡمُ الۡكٰفِرُوۡنَ ۝

115. Hazrat Yaqub said, "Will you teach me patience? The impatient is that who complains before the creatures against the pain sent from God. I express my pain before Him only who gave it to me. And I know from God that Yusuf and his brother are alive and they will be found certainly."

116. Hazrat Yaqub said to them to go and search for Yusuf and his brother and should not be despondent of God's mercy. The Disbelievers only despair of God's mercy, because they do not have real recognition of God's spacious mercy and absolute power. A Momin does not despair of God's mercy even if the most disappointing circumstances, like the mountains and ocean waves, come upon him ; he struggles to the last and does not show idleness. So Hazrat Yaqub advised them not to despair of God's mercy and try to search for their lost brother Yusuf and their detained brother Binyameen. It was very likely that God might collect them all with him again. He did not mention the third brother because he had himself stayed on account of Benjamin. Why he was to stay if Benjamin was free ?

88. So when they entered unto him they said, "O Aziz! affliction has visited us and our house and we have brought wealth of low worth, so fill up the measure to us and give alms to us. God recompenses the almsgiver.[117]

89. He said, "Are you aware of what you did with Yusuf and his brother when you were possessed of incomprehension.[118]

٨٨- فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا وَ اَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللّٰهَ يَجْزِى الْمُتَصَدِّقِيْنَ ○

٨٩- قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَاَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ○

117. They again started, in compliance with father's order, for Egypt. They did not know the address (trace) of Yusuf, so they would have first thought of Benjamin as they knew where he was, and there was the need of corn too, so they had to meet Yusuf also. If he was found lenient in giving the corn then they would talk about Benjamin. Hence the first thing which they talked about was the request of corn. They said to Yusuf calling him Aziz that their house was surrounded by disasters, all the merchandize of the house was sold, poverty had visited them, they had come with an insignificant wealth to purchase the corn in the hope of full measures to be given for that little price because he had been very kind to them so far. That concession would be a kind of alms which he would confer upon them, or he should give them, apart from it, some thing as alms. God would also do him good. Hearing this Hazrat Yusuf began to weep and rather burst into tears. The fountain of mercy and love in the heart began to overflow in the form of tears through the eyes. At that time by the order of God he revealed himself — who he was and what position he had reached after their behaviour in the early life. Some writers have meant absolute kindness by the work Tasaddaq (تَصَدَّقْ).

118. Allah-o-Akbar ! God is great ! The limits of patience, sympathy, kindness and morality knew no bounds when Hazrat Yusuf did not bring a single word of complaint against them regarding the past events. This question was simply made so that the brothers might reflect the past events for sometime, so that by a comparison of the Past and Present, the reality of God's benefactions might come to light, which were done to Yusuf after a series of miseries and disasters in the past and which is indicated in لَقَدْ مَنَّ اللّٰهُ عَلَيْنَا. The style of the question is also very lenient i.e. they had committed those follies because they failed to understand reality — they did not understand that the dream of Yusuf would be someday accomplished, the crescent would become full moon one day.

90. They said, "What, art thou indeed Yusuf?"[119]

He said, "I am Yusuf and this is my brother.[120] God has done kindness to us.[121] Of course, whosoever fears God and keeps patient — surely God does not spoil the right of the good-doers."[122]

٩٠. قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَهٰذَآ
اَخِيْ ز قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ يَّتَّقِ وَ
يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

91. They said, "By God, indeed God has selected thee from us and certainly we were defaulters."[123]

٩١. قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا
لَخٰطِئِيْنَ ○

92. He said, "No charge upon you today, may God forgive you,[124] and He is the Kindest of the kind."[125]

٩٢. قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ
وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ○

---

119. They said in utter surprise, "Art thou really Yusuf?" They could not imagine for the moment that Yusuf might be speaking in those words. Rolling in different imaginations they might have seen Yusuf more probely and Yusuf in turn might have exposed himself more vividly. In short, they were taken by a great surprise and asked him with a strange curiosity : (Speak truly ! Art thou really Yusuf ?)

120. Hazrat Yusuf answered, "Yes, I am Yusuf and this is my brother sitting by me, who was separated long ago from me."

121. Hazrat Yusuf said, "God has done a great kindness to us i.e. He changed separation into union, disgrace into respect, pain into comfort, poverty into prosperity. He, who was once sold for a petty price as slave, is now made the King of Egypt."

122. Hazrat Shah Sahib says, "He, who falls in distress but does not go out of Shariah nor gets confused (bewildered), receives more than the misery (ملاء) in the long run." (Mozihul Quran)

123. The brothers said to Yusuf, "Thou art indeed given excellence over us in all respects and thou certainly deserved it. We are mistaken that we did not understand your value. At last your dream proved true and our jealousy proved void."

124. But Hazrat Yusuf did not like to hear even these words from his brothers. He said, "Do not talk like that, today I do not accuse you, I overlooked all your faults. The words which I said were not meant to touch you. I only expressed the gratitude unto God by those words and maintained that the result of patience and piety is always good. I shall never repeat your faults. I pray to God that He may also forgive you."

125. "He is the Kindest of the kind and He is the Most Merciful of the merciful. My Kindness too is the reflection of His Kindness."

93. Go you with this shirt of mine and cast it on the face of my father that he may come seeing with eyes, and bring me your family (house) all together.[126]

٩٣۔ اِذْهَبُوْا بِقَمِيْصِىْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِىْ يَاْتِ
بَصِيْرًا ۚ وَاْتُوْنِىْ بِاَهْلِكُمْ اَجْمَعِيْنَ ۝

SECTION 11

94. And when the caravan departed their father said, "I find the smell of Yusuf,[127] unless you think me doting.[128]

٩٤۔ وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّىْ لَاَجِدُ رِيْحَ
يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ ۝

95. They said "Thou art certainly in thy same old error."[129]

٩٥۔ قَالُوْا تَاللّٰهِ اِنَّكَ لَفِىْ ضَلٰلِكَ الْقَدِيْمِ ۝

126. Hazrat Yusuf said, "I am not in a position to go to our native land (Sham) and bring the family here in Egypt, so you go and bring the parents and all other relations here. Perhaps he had learnt from Revelation or through the brothers that Hazrat Yaqub had lost eyesight (or it had become weak), so he gave them his shirt and said to put it to his eyes and he would recover the eyesight.

Hazrat Shah Sahib says, "There is remedy to every disease with God. The eyes had gone in the sorrow of the separation of a person. They recovered by the rubbing of a thing of his body. This was the miracle of Hazrat Yusuf (Be peace on him)." (Mozihul Quran)

And today by observations and experiences it is recognized that sometimes the blind have recovered their eyesight by the effect of some serious shock or extraordinary joy.

127. Power to God ! Hazrat Yusuf was present in Egypt but Hazrat Yaqub never said that the smell was coming, because God was to accomplish the test. But now because the call had come, so as soon as the Caravan departed the odour of Yusuf's shirt began to make his spirits fragrant. Not only this, the whole story is full of wonders. The Prophet so famous as Yaqub in Sham, the King so famous as Yusuf in Egypt, the brothers come and become the guests of Yusuf — despite all these things the hidden mystery of God and the hand of Omnipotent Will keeps away the son from father for decades, and accomplishes the test after long tearing years. No doubt, His power is great and His argument is supreme !

128. Hazrat Yaqub said to those sitting by him that he was saying that thing (the smell of Yusuf was coming) with some hesitation because he feared they would say that the old man was deranged.

129. The people said to Hazrat Yaqub that the old ideas about Yusuf, his hope for meeting Yusuf again, his extreme love for him etc. were seated in his heart and they were being transformed in the smell of Yusuf.

96. Then when the bearer of good tidings came he laid it on his face, then he turning became seer.[130] He said, "Did I not tell you that I know from God what you do not know ?"[131]

٩٦۔ فَلَمَّآ أَنْ جَآءَ الْبَشِيرُ أَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ
بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَّكُمْ ۚ إِنِّيٓ أَعْلَمُ مِنَ
اللّٰهِ مَا لَا تَعْلَمُونَ ○

97. They said, "O father, ask forgiveness for our sins, for certainly we were mistaken."[132]

٩٧۔ قَالُوا يٰٓأَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خٰطِـِٔينَ ○

98. He said, "Wait, I shall ask my Lord for forgiveness for you. He is the All-Forgiving, All-Kind."[133]

٩٨۔ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ ۖ إِنَّهٗ هُوَ الْغَفُورُ
الرَّحِيمُ ○

99. So when they entered unto Yusuf he gave his father and mother place with him and said, "Enter you into Egypt, God willing, whole-heartedly."[134]

٩٩۔ فَلَمَّا دَخَلُوا عَلٰى يُوسُفَ اٰوٰىٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ
ادْخُلُوا مِصْرَ إِنْ شَآءَ اللّٰهُ اٰمِنِينَ ○ؕ

130. It means his eyesight was restored. Again he began to see clearly as before.

131. Hazrat Yaqub now said to them if he had not said the smell of Yusuf was coming, so it turned true. And he had also said that it might be that God should collect all of them with him, so it was going to happen by God's mercy. The bearer of good tidings might have also informed him of Yusuf's intention to collect all the relations in his Royal Palace.

132. They requested Hazrat Yaqub to ask God to forgive their sins. They had really committed heavy blunders. They meant to say that first he should forgive them and then ask God with clear heart to forgive them (because a man who does not himself forgive, he cannot be expected to ask God to forgive).

133. Hazrat Yaqub said, "Wait, let the moment of acceptance come, at that time I shall raise my hands for you before the Kind God. It is said that he was waiting for the night of Juma or the time of Tahajjud.

Note : The night between Thursday and Friday has got some moment when Dua is accepted (Tr)

134. Hazrat Yusuf went out of the city to welcome. He gave his parents respectable place near him, and said to all of them to enter into the city with peace and tranquility. They would have no fear of famine etc. in the city. They would have comfortable house to live peacefully etc.

100. And he seated his parents high on the throne, and all of them fell down prostrate before him.[135] And he said, "O father, this is the narration of my dream long ago; my Lord has made it true.[136] And He rewarded me when He brought me forth from the prison and brought you from the village, after that the Satan had sown the seed of dissension between me and my brothers. My Lord plans deep what He will, No doubt He is All-Aware, All-Wise.[137]

١٠٠ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۚ
وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ
جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن
نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي
لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ○

135. Yusuf paid homage to his parents from his own behalf and seated them high with grace and esteem. But Yusuf could not avoid the homage which was to be given to him by God. According to the custom of those days the parents of Yusuf and all his brothers fell down prostrate before Yusuf (Be peace on him). This Sajda was that of reverence which had been lawful upto the age of Hazrat Eisa (Be peace upon him) since the days of Hazrat Adam, according to Ibne Kathir i.e. Hafiz Imadud-din Ibne Kathir, the wellknown commentator (Mufassir). But it is made unlawful by the Shariah of Islam as many Traditions bear witness to it, and Hazrat Shah Abdul Qadir Sahib has elucidated the unlawfulness of the Sajda of Reverence i.e. (سجدۂ تعظیمی) from the verse : وَاَنَّ الْمَسٰجِدَ لِلّٰهِ الخ (Sura Jinn)

Note : Reverence and Worship are two different things. Reverence is permissible, but worship is never permissible to other than God. Worship to other than God is clear polytheism (Shirk-e-Jali). The Sajdah of worship has never been allowed in any heavenly constitution. Of course, the Sajda of reverence was permissible in the old constitutions only for the show of respect in the limited sense. And the Shariah of Mohammad (Be peace upon him) has cut the root of this Sajda also, because the degree of Tauheed in Islam is the supreme most. Shah Waliullah Sahib has dealt with the kinds of Shirk in his famous book Hujjatullahil Baleghah (حجۃ اللہ البالغہ) very minutely and elaborately.

136. Hazrat Yusuf said to his father that his dream of early days was accomplished by God, and he had no role in its accomplishment by intention.

137. Hazrat Yusuf enumerated the benefactions of God before his father and did not mention the miseries. He praised the minute planning of God in raising him to the position of a King and in bringing the family of Prophets to Egypt. He did not describe the bad behaviour of his brothers, but simply touched the subject in a very beautiful but instructive way. He was extremely conscious of their feelings at that moment when the planning of degrading Yusuf was completely set at naught in the practical vision of this emotional meeting. These are the high morals of Prophets that they do not humiliate people after forgiving and ignoring their follies. They resign to the pleasure and will of God in all matters in the scheme of the Universe.

۱۰۱۔ رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۣ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ○

101. "O Lord, Thou hast given me some rule and taught me some turning of words (things) ; O Thou, the Originator of the Heavens and the Earth, Thou art my Guardian in this world and in the next, make me to die on Islam,[138] and join me with the Fortunate (Lucky) Ones."[139]

---

138. Hazrat Yusuf either desired for death for the sake of Divine Union at this time, or else he meant that whenever death came to him, he should breathe his last on Islam or total submission and resignation of a highly perfect order.

Note : The Holy Prophet has said, "No one should desire for death in the state of being distressed and troubled by some calamity. It shows one can desire for death in love of Divine Union or on the account of some good reason as the magicians of Pharaoh had prayed : ربنا افرغ علينا صبرا وتوفنا مسلمين or as Hazrat Maryam had said : يليتني مت قبل هذا وكنت نسيا منسيا and in the Tradition of Muaz واذا اردت بقوم فتنة فاقبضني اليك غير مفتون and in the Musnad of Ahmad there is a Tradition : يكره الموت والموت خير للمومنين من الفتن and Hazrat Ali prayed to God in the multitude of dissensions (فتن) : اللهم خذني اليك فقد سئمتهم وسئموني and Imam Bukhari prayed to God (when he had a dispute with the Amir of Khurasan) : اللهم توفني اليك and a Tradition says that during the period of Dajjal when a man will pass by some grave he will say : "I wish I would have been there where you are." يليتني مكانك

139. Hazrat Yusuf prayed والحقني بالصلحين and the Holy Prophet had said in his last days اللهم في الرفيق الاعلى

Hazrat Shah Sahib says : "(Hazrat Yusuf) got perfect knowledge, found full wealth, now hankered after the ranks of his fathers." (Mozihul Quran)

In other words Hazrat Yusuf prayed to God to unite his rank with the ranks of Hazrat Ishaq and Hazrat Ibraheem (Be peace upon them).

Hazrat Yusuf led the administration of the country during the lifetime of Hazrat Yaqub. After his death he left the administration by his own will. The commentators have written that Hazrat Yaqub in his last will had desired that his dead body should be buried in his native land (Sham). So Hazrat Yusuf brought the coffin to Sham according to his father's will. Hazrat Yusuf had said that a time would come when the Bani Israeel would get out of Egypt, so they should also take his coffin with them. When Hazrat Musa left Egypt with the Bani Israeel he also took the coffin of Hazrat Yusuf with him.

102. These are the news of the Unseen, We send to thee, and thou wast not with them when they agreed upon their plan and began to devise.[140]

١٠٢۔ ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَمَا كُنْتَ
لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ ○

103. And most men are not believing, though thou may be ever so eager.[141]

١٠٣۔ وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ○

104. And thou demandest not of them any wage for it ; it is nothing but an admonition for the whole world.[142]

١٠٤۔ وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۭ اِنْ هُوَ اِلَّا ذِكْرٌ
ع لِّلْعٰلَمِيْنَ ○

SECTION 12

105. And there are so many signs in the heavens and the earth that they do pass by them and they do not ponder on them.[143]

١٠٥۔ وَكَاَيِّنْ مِّنْ اٰيَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ○

---

140. When the brothers of Yusuf were consulting and planinng to separate him from his father and cast him into the well, you (the Holy Prophet) were not there beside them hearing and observing. Then who has told you all these stories except the Divine Revelation? You are not literate or educated in the external sense, you have never received any instruction from a mortal teacher. Then who has told you all these facts, which are not even written in the Bible, but that God has taught you?

141. Despite such clear arguments on your truthfulness, there are men in great number who are not to believe by any way.

142. No matter if they do not believe. Yours is no loss. You demand not of them any wage for Tabligh, that they will stop it. It was an instruction, an admonition which was given and is being given.

143. As they do not believe in you hearing the Quranic Verses, similarly they do not receive the lesson of Divine Oneness observing the Signs of the Universe. The fact is that their hearing and seeing is only cursory. Had they pondered on the Signs and Verses of God they would have obtained some benefit. But when there is no ponderation, how can they obtain Eman ?

106. And believe not most men in God but with that associate too.[144]

١٠٦- وما يؤمن أكثرهم بالله إلا وهم مشركون ○

107. Have they become fearless of that some misfortune may cover them from the chastisement of God, or that the Qeyamah may come upon them all of a sudden and they are unaware.[145]

١٠٧- أفأمنوا أن تأتيهم غاشية من عذاب الله أو تأتيهم الساعة بغتة وهم لا يشعرون ○

108. Say : This is my way — I call to God with discernment and insight, I and whoever is with me. And God is Holy and I am not of the tellers of partners (associates).[146]

١٠٨- قل هذه سبيلي أدعوا إلى الله على بصيرة أنا ومن اتبعني وسبحن الله وما أنا من المشركين ○

---

144. By the tongue all say that the Creator and Lord is God, but despite this declaration they are generally indulged in various types of association. There are some making the idols as the Divine Partners. The Arab Idolaters said the following words in Talbih when going round the Ka'ba : لبيك اللهم لبيك لا شريك لك إلا شريكا هو لك تملكه وما ملك and there were many who suggested daughters for God. The people of materialistic ideology say that God depends upon Matter, some say that God depends upon Matter and Soul in creating. The Jews had given Divine Powers, and also the Christians, to their Saints and Scholars. There are men among the Muslims who have polluted the clear fountain of Tauhid with the rubbish of grave-worship, Saint worship and Ta'aziya worship. There are very few who are pure of ostentation and desire-worship. In brief, of the oral claimants to Eman (Belief in God) there are very few souls who do not commit association (open or hidden) in the rank of Faith and Deed. (May God save us of all types and degrees of association !)

145. Why are they becoming so much fearless and thoughtless ? Have they managed for security from the Divine Chastisement or the horrible events of Qeyamat.

146. My way is the one of pure Tauhid. I invite the whole world to come unto One God denouncing all whims and fancies, and obtain the right knowledge of Divine Oneness, Divine Attributes, Divine Perfections, Divine Commands etc. through the Right Way. I and my companions are going on this Right Way in the light of reason and argument, discernment and insight. God has given me a Light which has enlightened the brains of my companions. There is no blind following here. The follower of pure Tauhid, perceiving the light of recognition and discernment in his interior at every step and realizing the exquisite deliciousness of God's absolute servitude in all moments of absorption, calls out spontaneously سبحن الله وما أنا من المشركين

109. And the so many We sent before thee were but men, that We sent Revelation to them, inhabitants of the towns. So they have not journeyed in the land that they might have seen how was the end of those before them? And the house of the Hereafter is indeed better for the abstaining. Do you not understand even now?[147]

١٠٩. وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِىْٓ اِلَيْهِمْ
مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ
فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ
وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ ○

147. Aforetime too We did not send angels as Messengers. The Messengers of the past were also men living in the towns of human beings. Then behold, how was the end of those who cried lies to them in this world, though sometimes the Unbelievers too get comforts and luxuries in this worldly life. The betterment of the next world, however, is confined to those who abstain from Shirk and Kufr. It is a warning to the Arab Idolaters that they should receive lesson from the stories and conditions of the past people.

Note : This verse shows that no woman has been made Messenger. Even Hazrat Maryam according to the Quran is given the rank of Siddiqa (صدّيقة). Moreover, it appears from this verse that the rustic villagers were not raised as Messengers.

110. Till, when the Messengers began despairing and began to think that they were told wrong, Our help reached them, then saved whomsover We willed. And Our chastisement is never turned back from the people of the sinners.[148]

١١٠. حَتّٰٓى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّيَ مَنْ نَّشَآءُ ۭ وَلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ۝

148. Be not deceived at the delay in the chastisement. The past nations were also given respite and the chastisement was so much delayed that the haughtiness of the Unbelievers increased enormously by leaps and bounds. Observing these miserable conditions of the Unbelievers the Messengers lost hope of their return. On the other side the chastisement appeared far distant due to the lengthy respite. The Unbelievers were happy at this situation because they thought the promises of help to the Prophet and the promises of annihilating the Unbelievers were all absurd and wrong. The warning of chastisement given to them was simply a farce to terrorize them and nothing more. Meanwhile, it is not inconceivable if the Prophets were also bewildered at the observation of this hanging situation i.e. neither the help came nor they were chastised according to the promises. They might have thought that the reality of chastisement which they had calculated was not true; or they might have thought whether the promises of help and the promises of annihilation would not be fulfilled as is said at another place in the Quran : وزلزلوا حتى يقول الرسول والذين آمنوا معه متى نصر الله (Sura Baqar, Section 26). When the fearlessness of the criminals and the anxiety of the Prophets reached this limit, then the heavenly help came suddenly, And God saved whomsoever He willed (the obedient and the believers) and exterminated the criminals.

Note 1 : Disappointment with the unlimited mercy and kindness of God is Kufr, but with respect to the external conditions and causes disappointment is not Kufr. In other words we can say that from the viewpoint of external factors there is disappoinment with that thing, but there is no disappointment with the mercy of God, the Great. In the present case the said disappointment of the Messengers is based on the external factors, otherwise the Prophets can never become disappointed with the mercy of God.

Note 2 : The flash of Kufr is not Kufr, nor in any degree against Eman and Innocence. Once the Followers said to the Prophet, "O Messenger of God, we find such things (automatically) in our hearts that we better become cinders of coal than take them to our tongue. " The Holy Prophet said, "Do you find so?" "Yes", they said. The Holy Prophet said, " ذاك صريح الايمان " — It is menifest Eman. It means wrong ideas and whims which sometimes strike the mind and hearts are negligible.

١١١ - لَقَدۡ كَانَ فِیۡ قَصَصِهِمۡ عِبۡرَةٌ لِّاُولِی الۡاَلۡبَابِ ؕ
مَا كَانَ حَدِیۡثًا یُّفۡتَرٰی وَ لٰكِنۡ تَصۡدِیۡقَ الَّذِیۡ
بَیۡنَ یَدَیۡهِ وَ تَفۡصِیۡلَ كُلِّ شَیۡءٍ وَّ هُدًی وَّ
رَحۡمَةً لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ۝ ١٢ ع

111. Of course, by their stories the wise men have to conceive their own.[149] It is not a tale forged but is in accordance with the Word which is before it, and a narration of every thing, and a guidance, and a mercy to those who believe.[150]

149. It is neither a fiction, nor a novel. It is a compendium of historical facts that wise men draw lesson from.

150. The Holy Quran in which these stories are narrated is not a forged discourse. On the contrary, it is confirming all past truths and elaborating all necessary things: Because the believers avail themselves of it, so it is especially a sourse of guidance and mercy for them. (May God benefit us by its sciences and feed us by its recitation in day and in night and make it an argument for us and not against us.)

سُورَةُ الرَّعْدِ مَدَنِيَّةٌ ایاتها ۴۳ رکوعاتها ۶

SURA RA'AD—REVEALED AT MEDINA—VERSES 43—SECTIONS 6

In The Name Of God—The Most Merciful, The Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Alif Lam Mim Ra. These are the verses of the Book ; and what is sent down on thee from thy Lord is indeed the Truth, but most men do not accept.[1]

١۔ الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ○

2. God is that Who made high the heavens without pillars you can see,[2] then He sat on the Throne and subjected the Sun and the Moon to work, each one runs to the appointed time (according to the appointed time).[3] He plans the affairs, opens the signs that perhaps you believe in the meeting with God.[4]

٢۔ اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ
اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ
كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ
الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ○

---

1. The contents of this Surah are the verses of the glorious Book. This Book which is sent down on thee from thy Lord is surely right and correct. But it is strange that the people reject to accept such a clear and manifest reality.

2. He has created such a mighty, high and strong roof of this world that you can see, and the humour is that no column or pole or girder is seen supporting the great tremendous arch. What can be said except that it is standing on the support of unseen columns. The Holy Quran says : وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ —And He holds back the heaven from falling on the earth unless by His leave. (Hajj verse 65)

If the Theory of Gravitation is correct, it is not against the present verse, because gravitation is not called عمد and if it is عمد it is not perceptible.

رُوِیَ عَنْ اِبْنِ عبّاسٍ وَ مُجَاهِدٍ وَالْحَسَنِ وَ قَتَادَةَ وغیر واحدٍ اَنَّهُمْ قَالُوْا لَهَا عُمُدٌ وَّ لٰكِن لَّا نرىٰ (ابن کثیر)

Hazrat Ibne Abbas, Mujahid, Hasan, Qatada have said that there are columns for the heavens but they are not visible to us. (God knows better.)

3. The Sun completes its round in one year while the Moon in one month. And if لِاَجَلٍ مُّسَمًّى means upto the appointed time, then it will mean that the Sun and the Moon shall go on moving in the same way till Qeyamat.

4. It is not a difficult thing for Him to recreate you, Who has created such tremendous things. Moreover, a powerful, active, constitutional and authoritative government does not leave the traitors and criminals at large, nor neglect the welfare of the loyal citizens. Then how is it possible that God may leave the Obedient and the Disobedient in suspense. God is the Supreme Administrator of the Universe, He is the Owner of the Throne i.e. He is the Absolute Ruler of the Universe, He is the Creator of the heavenly and earthly creatures, He is Just and the Best Judge of all affairs. Hence it is not conceivable that He may leave the criminals unpunished and He may neglect the loyal servants unrewarded. Moreover, we see that the Loyal and the Disloyal both live side by side in the same society without any vivid differentiation, so it ought to be accepted that one day the criminals and the obedient shall be separated from each other. Every one shall be presented before the Heavenly Court and shall taste the fruit of his actions.

3. And it is He who stretched out the Earth and set therein loads (mountains) and rivers,[5] and of every fruit He placed there two kinds of pairs,[6] He covers the day with the night. In this there are signs for those who reflect.[7]

٣۔ وَهُوَ الَّذِىْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِىَ وَ
اَنْهٰرًا ؕ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ
اثْنَيْنِ يُغْشِى الَّيْلَ النَّهَارَ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ○

5. The mountains are heavy loads on the Earth so that the upper surface may not quiver. They are stable, but the rivers are running. So this is the power of God that He has made stable and moving creatures both.

6. He has made objects of opposite qualities. He has made fruits of opposite characteristics — big and small, sweet and sour, black and white, hot in effect and cold in effect, male and female (according to modern researches).

7. If the people reflect upon all these things they can easily reach the reality of Tauhid i.e. they can know that there must be One Creator of all these things because only One God can maintain the order properly.

4. And on the Earth there are plots different, adjacent to each other, and gardens of vines, and are farmings, and palms in pairs and palms single, watered with one water, and We are that prefer among them one above the other in produce. In these things there are signs for those who ponder.[8]

۴۔ وَفِي الْأَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ أَعْنَابٍ
وَّزَرْعٌ وَّنَخِيلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَاءٍ
وَّاحِدٍ ۚ وَنُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْأُكُلِ ط
إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ○

5. If thou wantest a strange thing then strange is their saying 'that when we became dust shall we be made anew.'[9] **They are those who denied their Lord, and they are those that necklaces are there in their necks ; and they are the people of the Hell, therein dwelling for ever.**[10]

۵۔ وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَإِذَا كُنَّا تُرٰبًا ءَإِنَّا
لَفِي خَلْقٍ جَدِيْدٍ ط أُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ج
وَأُولٰٓئِكَ الْأَغْلٰلُ فِيْٓ أَعْنَاقِهِمْ ج وَأُولٰٓئِكَ أَصْحٰبُ
النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ○

8. Against the high heavens the low earth is mentioned. With the heavens the Sun and the Moon were described, that each one had a different work — the hot sun-rays do a work which the cool moonlight cannot perform. Similarly the different conditions of the Earth and the various objects of it are mentioned -- somewhere there are mountains, and there are rivers flowing in some parts of the Earth, the fruits which are produced are different in shape, form, colour, taste, size, and according to research there are male and female plants. Sometimes the Earth is dark and sometimes it is bright. The strangest thing is that the agricultural plots situated adjacently are watered by one water, receive the same sun-shine and air, but the products are immensely variant in quality and quantity, amazing the observers extremely. The acute observers, however, understand by these signs that in the presence of the One Sun of guidance and by the watering of one cloud of mercy the material and spiritual differences among men are not also strange and unbelievable, and that from the heavens to the earth there is one omnipotent Hand of unlimited power who has got absolute control over the composite system of the whole creation, and He has maintained strong limitations of every thing, according to its talents and capacities, regarding its functoins and effects. Then for such a God, with so unlimited a power and with so absolute a control, it is not difficult to revive the dead persons and by the process of chemical analysis of the composite elements of the Universe bring the good to its abode and the evil to its doom.

9. What a stranger thing would be than to say : 'He cannot create again what He created before ?'

10. By denying the Revival after death they indeed deny the Emperorship of God. So the end of such rebellers should be that, with carcans in their necks and fetters in their hands and feet, they should be cast in the everlasting prison, which is made in reality for such criminals.

6. And soon they demand of thee evil before goodness,[11] yet there have passed away before them many chastisements (examples). And thy Lord forgives too the people despite their Zulm, and the chastisement of thy Lord is severe also.[12]

٦. وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ
خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝

7. And say the Unbelievers, "Why has a sign not been sent down upon him from His Lord ?"[13]

Your business is to warn, and there has been a guide for every nation.[14]

٧. وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ
رَّبِّهٖ ۗ إِنَّمَا أَنْتَ مُنْذِرٌ وَّلِكُلِّ قَوْمٍ هَادٍ ۝ ع

11. They do not accept the Truth that they may get the prosperity of this world and the next world. They adhere to Kufr and say, "Bring the Chastisement."

12. Aforetime chastisement had come to many nations. Was it difficult to send the chastisement upon you ? Nay, but the thing is that thy Lord by His clemency and pardon does not at once seize the people on every minor and major sin. He sees the zulm and haughtiness of the people and overlooks them. But when the mischiefs and arrogance of the people cross the limit, then there is no way of deliverance left but the destructive chastisement.

13. They say why not such sign had been sent down looking whereon they would have believed without hesitation.

14. The sending of sign is not in your control. This is the business of God that He may show whatever sign He deems fit to prove the truth of His Messenger. Your duty is but to deliver the word of welfare to them and warn them of the terrible results of evil. Aforetime too there had been guides and warners, but they never claimed that they would definitely show whatever sign the opponents demanded of them. Verily to show God's way was their job, the same is yours. Of course, there were guides for particular nations and you are guide for every nation of the world.

8. God knows what every female bears, and the shrinking wombs and the swelling, and of everything with God there is a measure.[15]

٨۔ اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَىْءٍ عِنْدَهٗ بِمِقْدَارٍ ○

9. Knower of the hidden and the open, the All-Great, the All-Exalted.[16]

٩۔ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ○

10. Alike of you is he who speaks secretly and he who speaks loudly and he who hides himself in the night and he who wanders in the lanes by day.[17]

١٠۔ سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۢ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ○

15. God knows what every female bears — male or female, complete or incomplete, good or bad, lucky or unlucky. He knows the different embryological stages of the child, He knows whether it is undeveloped or perfect. He knows the reasons, secrets, periods and conditions of shrinking and swelling of the womb and belly. God keeps everything in its proper state according to His knowledge. Similarly He puts a sound measure of wisdom and efficaciousness in the Divine Signs which He sends down to confirm the truthfulness of His Messengers. Hence no procrastination was made in sending the signs which were expedient to the capacity of Adam's children and the order of the age. As for the acceptance and availing is concerned there have been differences like those in the embryology of the human race.

16. This is the description of the unlimited expansion and comprehension of God's knowledge — nothing is hidden from God and the whole Universe is in His absolute control.

17. After a generalized description of God's unlimited knowledge, some particular aspects are mentioned e.g. God's knowledge is encircling every word and deed of man, whatever is said privily or publicly God knows it, whatever is hidden in hearts God knows it, the work in public and the work in secrecy make no difference against His Knowledge, the work in night and the work in broad daylight are alike in His Knowledge. Some of the Commentators have enumerated three types of men in the three parts of the verse : (i) Those who hide their work are represented by من اسرّ القول (ii) Those who reveal their work by مَنْ جَهَرَ بِهٖ and (iii) Those who hide at night e.g. theft etc. and reveal by day e.g. performance of prayers etc. by ومن هومستخف باللّيل وساربٌ بالنہار. God knows all these three groups alike.

11. His watchers are before the servant and behind him, they guard him by the order of God. God does not change the condition of a people until they change what is in their souls. And when God wills misfortune for a nation then it does not turn back ; and no one beside Him is their helper.[18]

١١- لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ
يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا
بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَاِذَآ اَرَادَ اللّٰهُ
بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ
وَّالٍ ○

18. With every servant the angels of God are appointed. Some of them write his deeds of past, present and future as a record, and some of them protect him from the calamities wherefrom God wants to save him. As God has created material causes and effects in this world, similarly He has created some non-material causes which our eyes do not perceive, but God's will is executed through those unseen factors. Those internal factors play a great role in the amelioration of nations. God does not change the condition of a people unless they change what is in their souls i.e. Faith and INTENTION (عقیدہ ونیت). When the people rectify their Faith and purify intentions, the internal factors begin to work for the amelioration. And God deprives not a nation of His mercy unless they change their dealing with God. When the manners of the people change, then misery comes and is never averted by any means whatsoever, nor the help of any one is useful at that time.

Note : Here the Law of the Rise and Fall of nations is described. The good or bad condition of a nation is determined by the principle of majority i.e. if the majority is good the nation shall be good as a whole.

12. It is He that He shows you the lightning for fear and for hope and raises the clouds heavy.[19]

١٢۔ هُوَالَّذِىْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنْشِئُ السَّحَابَ الثِّقَالَ ۚ

19. Formerly the protection of the servants was described, then the misfortune over misdeed was mentioned. It shows, therefore, that the Self of God is characterized by both glories — the glory of Rewarding and the glory of Retaliation. This is why in the present verses attention is drawn towards such signs of Nature which create simultaneously two opposite effects of hope and fear. When the lightning lightens the hope of rains is created and the fear of destruction also comes because excessive rains create havoc. Heavy clouds bring the hope of mercy and the fear of flood simultaneously. It follows, therefore, that man should hope for the Divine Mercy but should also be cautious of God's device.

13. And the Thunder proclaims His praise and all angels in awe of Him,[20] and sends the thunderbolt, then throws upon whom He will, and these people quarrel about God and His seizure is severe.[21]

١٣- وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ج
وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ
يُجَادِلُوْنَ فِى اللّٰهِ ج وَهُوَ شَدِيْدُ الْمِحَالِ ط ۝

20. The Thunder-cloud or the Thunder-angel celebrates the praises and glories of God either verbally or non-verbally.

وَاِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ (بنی اسرائیل آیت ۴۴)

(And there is nothing but that it celebrate the praises and glories of God, but you cannot understand their glorification. (Bani Israeel, 44)

And all other angels are busy in glorifying and praising God with awe and fear.

Note : According to Franklin lighting is only a large-scale example of the common electric spark. According to scientific research the clouds bear positive charge and the earth negative charge. The negative charge of the earth travels into positive charge of the nearby clouds. Above those clouds some other clouds positively charged pass over them. According to the scientific law like charges repel each other and unlike charges attract each other. When those clouds differently charged attract each other intense heat is generated resulting in a spark proportional to the volume of the clouds. This spark is known as صاعقہ. The light of this صاعقہ or spark is lightning and the sound which is created due to friction with the particles of the air is known as رعد (thunder). This electric spark sometimes falls down tearing or piercing into the clouds and air, the demonstrations whereof have been very wondrous. Besides, it becomes the cause of dilapidation of houses, annihilation of animals and mankind, and sometimes it cracks the mountains bringing destruction. Sometimes it is seen that it has done like human being — it has put off the clothes of a man and placed them at some branch of a tree without giving any shock to the man.

(Daerat-ul-Muariff, Farid Wajdee)

It shows, therefore, that some sensible and conscious power also works in this spark of electricity. The scientific research may not be refuted, but the scientists also say that a curtain is still lying on the distant reality of electricity and it deserves further research. There are many things in the world of matter which have not revealed their original reality. The spirit (روح) has been a subject of long research but its reality is still a mystery. Prophets and men of Divine inspiration and vision say that with the material factors there is a mighty administration of internal factors at work

in the Universe. Whatever we see here that is only a 'form', but the 'unseen reality' working in this 'form' is not accessible to the common observers; only those observers who have internal eyes observe it. After all the various theories and facts of Science are unknown to a layman. Common men do not know them but indirectly through the mind of the Scientists, e.g. the above theory of electricity is not the subject of ordinary men. At least this much credibility should be given to the profound observations of the Prophets. If it is accepted then many doubts and differences can be removed easily and there shall be no need to bring about confrontation between Science and Quran. Moreover, Science is a progressive knowledge and every progressive thing is imperfect, while the Quran contains those perfect laws and absolute principles which are fixed in Divine Knowledge. If there appears some contradistinction between Science and Quran we should wait, and let the Scientists make further research to reach the final truth. This final truth shall be that which is already maintained by the Quran, and there shall be no space for further progress in that truth because the absolute knowledge of the Quran has no room for change or variation. (Tr)

Traditions say that apart from other physical forces and laws, there are parties of angels appointed over the administration of clouds and rains. These angels carry the clouds to their proper points according to the Divine directions and master their distribution and administration accordingly. If there is an Angel working as an unseen planner and administrator over the earthly and celestial electricities, then there is no reason to disbelieve it. Since the spark (which is called the Electric Spark) is created by the special effort of the Angel, hence in the terminology of Divine Revelation it is known as the Firy Flog of the Angel (مخاريق من نار). And this is real expression and presupposes subjectivity of unseen forces against the role of dead Matter. The thundering noise created by its severe and hard blazing is named as the Threat of the Angel regarding its realism. And this is a very proper expression to represent the wrathful aspect of the Thunder. In brief, what science discovered in the form of things, Divine Revelation informed of its reality and spirit. Hence there is no need to make science the opponent of Divine Revelation. Allama Mahmud Aloosi has rationally discussed this topic at length in Sura Baqara.

21. And God sends the thunderbolt on whomsoever He wills. The quarrelling men who are hotly provoked by the sound of Truth should fear lest God should smite them with thunderbolt of His chastisement. In one of the Traditions it is said that once the Holy Prophet sent a man to call a proud rich man of the Arabs. The messenger said to him, "The Messenger of God (Be peace upon him) is calling you." He said, "Who is the Messenger of God ? What is God ? Is it made of gold or silver or copper? (God forbid)." He said these words three times. Third time when he was uttering these insolent words, a cloud rose in the sky, a thunderbolt fell down and beheaded his skull. In some Traditions it is said that Aamir bin Tufail and Arbad bin Rabia'a came to the Holy Prophet and said, "We embrace Islam provided Khilafat is given to us after you." The Holy Prophet refused. Both of them stood up saying that they would fill the valley of Madina by his opponents on horse and on foot against him. The Holy Prophet said, "God will restrain them and Ansars of Madina will hold them back." They set forth; in the way thunderbolt fell upon Arbad, and A'amir died of plague.

Note : At the uproar of the Thunder the following prayer should be recited :

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ - اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

14. To Him is the call of Truth. And those on whom they call beside Him do not avail them an aught, but as someone stretches out his hands towards water that it may reach his mouth and it will never reach it. And the call of the Unbeliever is nothing but all error.[22]

١٤. لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى
الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ○

15. And to God performs Sajdah everyone who is in the Heavens and the Earth willingly and per force, and their shadows do in the morning and evening.[23]

١٥. وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ○

---

22. One should call upon that who is the owner of every kind of profit and loss. What is the use of calling upon those who are themselves helpless and humble ? Who is that beside God who is the owner of his own or others' profit and loss ? To call upon other than God for support or help is as a thirsty man standing at the wall of the well stretches out his hands towards the water and importunes that water should reach his mouth. It is evident that till the Qeyamat the water will not reach his mouth or cry.

Hazrat Shah Sahib says : "Those upon whom the Unbelievers call — some of them are mere whims and fancies, some are jinn and satans, and there are some things which have got some properties, but they are not the owners of their properties. Then what is the use to call on them — as fire, water, or perhaps stars also come in that category."

23. Hazrat Shah Sahib says, "Whoso believes in God, he willingly puts down his head in submission to the command of God. But whoso believes not, over him also the Divine Command is ruling against his will. And the shadows lie prostrate on the gound in the morning and evening — this is their Sajdah." Consequently nothing (elements or properties) can be out of the Universal Command of God. Before His sovereign execution all are subservient and head-bowing. The diminishing and increasing of shadows lies in His control alone, and they are subservient to His will and determination. The morning and evening are mentioned because the prostration in these times is more clear.

١٦. قل من رب السموت والارض ؕ قل الله ؕ قل
افاتخذتم من دونه اولياء لا يملكون
لانفسهم نفعا ولا ضرا ؕ قل هل يستوي الاعمى
والبصير ۙ ام هل تستوي الظلمت والنور ۚ
ام جعلوا لله شركاء خلقوا كخلقه فتشابه
الخلق عليهم ؕ قل الله خالق كل شيء
وهو الواحد القهار ○

16. Ask, "Who is the Lord of the Heavens and the Earth?" Say, "God". Say, "Then have you taken unto you beside Him such supporters who are not the owners of their own good and evil?"[24]

Say, "Are the blind and the seeing equal? or else the dark and the light can be equal?[25] Have they ascribed unto God associates who created as God created, then the creation got dubious in their eyes?"

Say, "God is the Creator of everything and He is the ONE, the Omnipotent,"[26]

---

24. When you suggest the universal lordship for God alone, then wherefrom have you adopted supporters for help, although they do not possess an atom of essential power to harm or benefit anyone ?

25. The difference between a Unitarian and an Associator is as the difference between a blind man and the seeing one. The difference between Unity and Association is as between Light and Darkness. So can a blind Mushrik groping in darkness reach that place where a Mawahid (walking on the clear way of human nature in the light of wisdom and insight, Eman and Recognition) has to reach. Nay ! Both cannot reach one and the same result.

26. Like the creations of God, have your gods also created such things which made you think that your gods are also Divine ? They cannot make the feather of a fly and the leg of a mosquito, on the other hand they are also creatures like all other things. Then what an insolence and impudence it is to raise such humble and helpless objects to the position of Divinity ?

17. He sent down water from the sky, then began to flow wadis each according to capacity, then the torrent broke up a swelling scum, and the thing over which they kindle the fire for the sake of ornament or ware, there is the scum likewise. Thus God narrates the Truth and the Falsehood. So, that scum vanishes being dried up and what profits men abides in the earth. Thus God describes the examples.[27]

١٧. اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِهَا
فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَمِمَّا يُوْقِدُوْنَ
عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ
مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ؕ فَاَمَّا
الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِى الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ۝

27. The rain came down from the sky and the rivulets and brooks flowed according to their capacity. When the rainwater fell down on the earth it became dusty and dirty due to the dust and dirt over the earth, afterwards the scum came over the surface of the water. Similarly scum comes over the melted metal (when it is heated to melt for the making of ornament or ware etc.), but after some time the scum vanishes being dried up or scattered, and the useful thing (water or melted metal) abides in the earth or in the hand of the earthly men. That is the similitude of Truth and Falsehood. When the Divine Revelation comes down with the Heavenly Religion, the hearts of mankind receive the inspiration according to their capacities. Then Truth and Falsehood grapple with each other and the scum comes over. Outwardly the Falsehood like the scum overcomes the Truth but this swelling of the scum is temporary and transitional and has no foundation. After sometime its effervescence vanishes. God knows where it goes. The real and beneficial thing which was sometime overcome by the scum (i.e. Truth and Righteousness) remains aloof. Just see! how wonderful the examples of God are? In what an impressive way God explained the arena of Truth and Lie. When the Truth and Falsehood fight with each other in this world, so though temporarily the Falsehood may appear swelling and towering but in the long run the Truth prevails scattering the forces of Falsehood. A Momin should not be deceived by the temporary grandeur of Falsehood. In the same way when Truth enter into the heart of a man, for sometime if the Satantic whims and capricious fancies show their ostentatious powers and make a fuss in the heart, the Believer should not be troubled. After sometime this fuss will fuse at the intense heat of the Truth, and finally the Truth will abide in the heart.

In the previous verses the Tauhid and Shirk were compared and contrasted, here the state of the wrestling of Haqq and Batil is mentiond. Now the result of the contending parties is openly told.

18. Those who obeyed the order of their Lord — for them is goodness ;[28] and those who did not obey His order — if they have in possession all that is in the Earth and the like of it with it, and they offer all for their ransom,[29] for them is an evil reckoning,[30] and their abode is Hell and that is a bad place to rest.

19. What, can that person who knows what is sent down to thee from thy Lord is Truth be equal to that who is blind. Understand those only who have wisdom ;[31]

١٨۔ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ
يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَ
مِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۙ
وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ۝

١٩۔ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ
كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝

28. Those who adopted Eman and good deeds — for them is the good of this world and the good of the next world. Real happiness, peace of heart and peace of mind is not gained by anyone except those fortunate souls.

29. Their life in this world will pass anyhow, but in the next world they will be bewildered so much that, if they possess the whole treasures of the world and the like of it also, they will desire to be delivered for that amount, but they will not be delivered.

30. Moreover, there shall be no concession in reckoning and no overlooking. They shall be seized on every account.

31. After describing the separate ends of the Momin and Kafir it is told that it is quite in accordance with wisdom and Hikmat. No wise man can say that an absolutely blind man who sees nothing groping in darkness can be equal to that man whose eyes of heart are open and is availing himself of the Light of Truth with full discernment.

20. Those people who fulfil God's covenant and break not that compact;[32]

٢٠- الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ ۙ

21. And those people who join what God has commanded to be joined[33] and fear their Lord and have apprehension of a bad reckoning;[34]

٢١- وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَ
يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۗ

22. And those people who endured for the good pleasure of their Lord[35] and established the prayer and expended of what We provided them secretly and openly,[36] and they do good against evil[37] for those people is the Home of the Hereafter;

٢٢- وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَ
يَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى
الدَّارِ ۙ

---

32. The Covenant of Eternity (عہد الست), to which the human nature is a witness, and the compacts which were taken through the Prophets — they fufil all the compacts and they do not break anyone of them, whether the compacts are divine or human.

33. They join what God has commanded to join — they join the blood relations, they join Eman with good work, or they join human obligations with divine obligations, or maintain brotherhood in the Islamic community or they do not make difference or division among the prophets.

34. They are always fearful conceiving the dignity and greatness of God and they are in apprehension about their end in the Hereafter and they think what would happen to them when the accounts of every individual shall be presented there and reckoned in details.

35. They kept patient in all miseries and endured all worldly pangs and did not budge an inch from the path of obedience, nor inclined towards sins. All these they endured to obtain the good pleasure of God and not for the sake of worldly name and reputation, and not because they were helpless in enduring patience that there was no other way out.

36. 'Secretly' is described first because secret alms is better than public alms generally, but that there is some Sharai Hikmat in expending in public.

37. They answer evil with good. They use leniency against severity. The oppressors oppress and they forgive (provided forgiveness may not aggravate evil). They refrain from evil and adopt virtue. Whenever they commit evil, they do virtuous deed (e.g. ask forgiveness, offer alms, perform Nafl prayers etc.) in order to remove the bad effects of the evil deed done.

23. Gardens of Edens which they shall enter and those who became righteous among their fathers, and their wives and their children;[38] and the angels shall enter upon them from every gate, saying:

٢٣. جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ۝

38. The fathers also include the mothers. With the tidings of Paradise an additional tiding is given to them that such perfect men (كاملين), whose distinctive qualities are mentioned above, will get additional bliss and bounty that they and their fathers and mothers, wives and children, deserving Paradise by their own virtue, shall live together in the Paradise; even if someone among them would have been of a lower rank God will promote him by His kindness and benefaction and raise his rank very near to those perfect souls.

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

(And those who believed and their children followed their way with Eman — We joined their children with them. Sura Tur—21). It shows without Eman and good deeds mere relationship with the Perfect Men (كاملين) is not enough. Of course, if the Eman and good deeds are there, then by virtue of relationship some promotion of ranks is possible. (God knows better)

24. "Peace be upon you for that you had been patient, so fair is the Ultimate Abode."[39]

۲۴- سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۞

39. In a true Tradition eight gates of the Paradise are mentioned. It means that the holy angels of God shall enter upon them from all sides with presents and gifts to receive them with honour and homage. It is said in the Traditions that of all the creations of God the first who will enter the Paradise will be the poor migrants (فقراء مہاجرین) who showed courage in adversities and afflictions, in disputes and wars, and proved useful in obstacles, always obeyed faithfully what they were ordered, went away from this world with longings and desires in their breasts. Hereafter God will say, "Where are My those servants who fought in My way, endured hardships for my sake and did Jihad? Go and enter the Paradise without hesitation." Then the angels will be ordered to salute those servants. They will say, "O Lord, we are the best of Thy creatures. Dost Thou order us, living in Thy presence, to go to these earthly creatures and salute them?"

God will answer, "Yes, these are My those servants who gave their lives on Tauhid and endured afflictions with pleasure." سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّار

Hearing this the angels will greet them on all sides and say: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّار. And in a Tradition the Holy Prophet used to go in the beginning of every new year (Muharram) to the graves of the martyrs and said: Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman (رضی اللہ عنہم) also did the same.

25. **And those who break the covenant of God after making it strong and who cut down what God has commanded to be joined and raise corruption in the country — such people upon them is curse and for them is a bad abode.**[40]

٢٥- وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

26. **God extend provision to whomsoever He will and straitens ;**[41] **and they are enamoured with the life of this world ; and the life of this world is nothing before the Hereafter but an insignificant wealth.**[42]

٢٦- اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا مَتَاعٌ ۝

---

40. Against the Fortunate Souls here the characteristics, traits and the final end of the Unfortunate ones is described. Their work is that they betray the Covenant with God, they cut asunder what was commanded to be joined, burn the fire of mischief and corruption, they donot refrain from doing wrong to themselves and to others. These are those people who are away from the mercy of God and they are going to reach the worst place.

41. The worldly luxury and affluence can not decide between good fortune and the bad fortune. It is not necessary that those who are given worldly wealth by God are also near to God. There are very many selected servants of God who pass the life of poverty and the rejected criminals are given respite and they rejoice considerably. This is the reason of a second life. Certainly there is another life after the present life where everyone shall get the bad or good reward of his labour. In short, worldly poverty or affluence cannot be a standard of rejection or selection.

42. Thinking the World as the main object of life they contort and boast, although the present life of this world is very insignificant in comparison with the life of the next world, as a man dips his finger into the ocean and the wetness of the finger has no proportion with the ocean waters. Hence a wise man should prefer the permanent to the transient. In fact this world is the farming of the Hereafter; it is not an aim in itself. Man should avail himself of the world in a way that it may be a means to the success of the Hereafter, as the Sahaba of the Holy Prophet did.

SECTION 4

27. And the Kafirs say, "Why has a sign not been sent down upon him from his Lord ?"

Say, "God leads astray whomsoever He will and guides unto Him that who returned,"[43]

٢٧- وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَآ أُنْزِلَ عَلَيْهِ اٰيَةٌ
مِّنْ رَّبِّهٖ ط قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ
يَهْدِيْٓ اِلَيْهِ مَنْ اَنَابَ ۝

43. They saw hundreds of signs but they were inflexible and said the same thing over and over again : "Show us those signs which we demand e.g. remove the mountains of Mecca and make the land much extensive for cultivation, crack the earth and cause fountains and rivers to flow from within, our forefathers should be revived to converse with us. We shall then confirm that you are true when you show us these signs. Otherwise we cannot believe in you.

They were given this reply that God was powerful to show them such signs but it was not the way of God to fulfil such demands of the people. As for the signs He was showing them many signs which were more than necessary to confirm the truth of the Prophets. Apart from other innumerable signs the Holy Quran by itself was presenting a very mighty sign of the truth of the Prophet. When they seem impervious to the open truth it means they donot want God's guidance. So God also leaves such refractory souls in error which they have chosen for themselves by their own free will. Had they returned unto Him after those signs, God would have increased them in guidance and shown them ways leading to success. But when they themselves declined, God's wisdom (Hikmat) also demanded that they should not be forced to compulsion ; and the necessity of demonstrating extraordinary signs also expired therewith. Moreover, their benefit lay in the non-demonstration of signs because the Sunnat of God is that signs are shown when a nation was to be destroyed. God says to the Prophet according to a Tradition, "O Mohammad ! If you desire We will show them their demanded signs, but if they believe not even then, a chastisement will be sent on them the like of which had never come to anyone in (the history of) the world. And if you desire We will keep open the door of mercy and repentence." The Holy Prophet preferred the second one (Mercy and Repentence). Consequently, most of those demanders of signs embraced Islam afterwards.

28. Those who believed and their hearts get peace by the remembrance of Allah.[44] Listen ! only in the Zikr of Allah the hearts find peace (rest) ;[45]

29. Those who believed and did good deeds — for them is blessedness and an excellent resort.[46]

٢٨. اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَىِٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىِٕنُّ الْقُلُوْبُ ۞

٢٩. اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ۞

44. This verse is the description of those who turn towards God (mentioned in the previous verse). They get the wealth of Eman, and they take rest and inner peace by Zikrullah (ذكر الله). The greatest Zikr is the Quran itself : اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ (We have sent down the Zikr (Quran) and We are its guardian.) The Quran, therefore, is the Zikr of Allah. By its recitation a state of satisfaction and belief is created in their hearts. Doubts and satanic whims are removed and peace of heart is obtained. If on one side the dignity and awe of God creates fear into the hearts, on the other side the narration of His unlimited mercy and pardon is a source of peace and comfort for the heart. In short, their heart detaching from everyone perseveres with God and the light of Zikrullah removes every kind of distress and restlessness.

45. Wealth, kingdom, rank, estate or the seeing of the demanded signs — none of these things can give man real peace and comfort. Only the connection with God which is created by Zikrullah (Remembrance of God) can remove the restlessness and distress of the hearts.

46. Tooba (طوبىٰ) means blessedness or goodness and it includes also the tree of the paradise which is called (Tooba) in the true Tradition.

**30. Thus We have sent thee among a nation, that many nations have passed away before it, that thou shouldst recite to them the Order We have sent to thee;[47] and yet they deny the Rahman.[48]
Say thou, "He is my Lord — there is no god but He, in Him I have put my trust and to Him I come returning."[49]**

٣٠- كَذٰلِكَ أَرْسَلْنٰكَ فِيٓ أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ الَّذِيٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ۗ قُلْ هُوَ رَبِّيْ لَآ إِلٰهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ○

---

47. God says to the Prophet, "As We show the way of success to those who turn towards Us, similarly We have raised thee for the guidance of this Ummat, so that you may recite that Book, which We have sent down with perfect mercy, unto them. Your Messengership is not something new, nor it is strange. Before this time too Messengers were sent. So they should take into cognizance the fate of the past nations who disbelieved in the Messengers.

48. Rahman (رحمٰن) sent down the Quran with His perfect mercy — الرحمٰن و عَلَّمَ الْقُرْآنَ — and the Prophet is made the mercy for all the worlds (رحمة للعالمين). But the Unbelievers persisted in unthankfulness and in condemning the Divine Bounties. They not only denied to recognize the obligations to Rahman but also became averse to the name of Rahman. This is why they quarrelled about the inclusion of بسم الله الرحمن الرحيم in the Treaty of Hudaibeya (صلح حديبيه). The Holy Quran says :

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمٰنِ قَالُوا وَمَا الرَّحْمٰنُ (سوره فرقان آيت ٦٠)

And when they are told to bow down prostrate before Rahman they say, 'What is Rahman ?' (Sura Furqan — 60)

49. The Holy Prophet said to them, "You deny the Rahman, but that very Rahman you deny is my Lord, and He is Allah Who has no partner."

قُلِ ادْعُوا اللّٰهَ أَوِ ادْعُوا الرَّحْمٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَآءُ الْحُسْنٰى (سورة بنى اسرائيل)

(Say, "Call upon Allah or call upon Rahman, whichever you call upon, so all His Names are fair") (Sura Bani Israeel—110)

The Holy Prophet continues, "My beginning and my end is in the full control of God. I have reposed my trust in Him. Neither I am afraid of your disbelief, nor I am despaired of Divine Help and Succour."

31. If there had been a Quran whereby mountains were set in motion, or the earth were broken to pieces, or the dead were spoken to — then what would have been? Nay! But every affair is in the hand of God.[50] Are the Believers not restassured of that if God will, He may bring all mankind to the way.[51] And there shall continue to reach the Unbelievers (Disbelievers) on their deeds sensation (shock) or alight near their houses, until God's promise comes. No doubt, God does not depart from His promise.[52]

٣١. وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ
الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَلْ لِلَّهِ الْأَمْرُ
جَمِيعًا ۗ أَفَلَمْ يَيْأَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ
اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ
قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ
ع اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ○

---

50. Here 'Quran' is used in a general sense and means any Heavenly Book, as the Holy Prophet had once called Zabur as Quran in a Tradition. Hence the verse means that if there would have been any Book which could fulfil their demands, it would have been Quran only, because this is the Quran who moved men firm like mountains (from the spiritual viewpoint), cleft the earth of human hearts and caused to flow fountains and streams of Divine Recognition from them, made to pass the Road of Divine Union in mintues instead of years, invigorated the spirit of everlasting life into the dead nations and dormant hearts. When from such a Quran you could not gain guidance and remedy, then suppose if this Quran would have perceptibly and materially shown you all those signs which you are demanding, how it can be hoped that you would have certainly believed and created not new wranglings and perverse expostulations? You are so much refractory and haughty that you are not ready to believe, seeing any kind of sign. The reality is that every work (guiding and leading astray) is in the hand of God. He, whom He does not will, can not come to guidance till the Qcyamat, but God wills for those who have a craving and are desirous of guidance by themselves.

51. Further it is said that the Musalmans should not be over-anxious about the signs and they should be rest-assured about the absolute power of God; if God willed He would have led them to the right way without showing any sign. But this is against His Hikmat because He has provided ample chances of guidance giving man freedom and choice to a certain extent. If man wills he can avail himself of those chances. Then what is the need to fulfil all their demands? Despite ample chances of guidance if the opponents do not accept and suspend on their absurd demands, then We have not intended too that the whole world should be compelled to accept Truth against their will. After all the word: لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ shall have to be fulfilled.

SECTION 5

32. And so many Messengers were scoffed at before thee, and I respited the Unbelievers, then I seized them, so how was My retribution?[53]

٣٢. وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ○

52. These Unbelievers of Mecca are not going to believe even at their demanded signs. They will believe when some calamity or misfortune should intermittently befall on them on their envirous, seeing whereby they will receive lesson e.g. in Jehad some of them will be killed, some will be made captive and some others shall be involved in other miseries. It will go on until God's promise comes i.e. Mecca is conquered and the Arabian Peninsula purified of the defilement of polytheism and association. No doubt, God's promise is final, it shall be fulfilled without fail.

Note : Some commentators say that the words تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ indicate an address to the Holy Prophet — unless you alight near their habitations as happened at Hudaibeya, not very far from Mecca. قارعة would then mean those fightings in which the Holy Prophet did not take part by himself. Some old scholars say that the verse speaks of all the Unbelievers whether Meccans or others. (God knows better)

53. If the punishment is delayed, do not understand that you are free. The past criminals were also given respite, so when they were seized, see how was their end? The stories of their destruction are still on the tongues of the people.

33. What, He who is standing over every soul with what he has earned (can be equal to others)? And yet they ascribe to God partners (associates).[54] Say, ' Name them."[55] Or will you tell Him what He knows not in the Earth? Or you simply talk in mere apparent words?[56] Nay, but decked out fair to the Unbelievers are their guiles, and they are barred from the way.[57] And whom Gods leads astray, there is no guide for him.[58]

٣٣. اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ وَ
جَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ اَمْ تُنَبِّـُٔوْنَهٗ
بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ
بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ
السَّبِيْلِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝

54. That God Who is always watching over all the actions of every individual, and is never heedless for a moment, He can warn and punish the criminal at once — can the criminals run away from the dominion of God? Can the stone idols, who can neither see, nor hear, nor can avail or harm anyone, be equal to Him. It is very strange that a man should bow down his head before such contemptible creatures and give them divine powers. It is the superlative wrong to consider such objects, which are themselves unconscious of their existence, to be the partners of God who is All-Knowing, All-Laudable. They should note that whatever the people do, whether hidden or public, is before the sight of God. He is not unaware of the polytheistic insolence of the people. Sooner or later they shall be punished

55. Come forward and tell the names of those associates and their residence. Can anyone take the names of the stone idols after hearing the above attributes of God? And if in utter shamlessness they take the name of Lat and Uzza, no one shall pay heed to them.

56. This verse shows that what is not within the knowledge of God has no reality at all. The polytheists divise partners in His Divinity, but God does not know them — it means they have no reality and as such no names. What can be the name of such thing which has no proof. Consequently devising partners for God is mere conjecture or an effort of the imagination. They are not more than imaginary words and mere forms without any reality beneath. By mere conjecture or surmise imaginary words can not become meaningful words. Perhaps بِظَاهِرٍ مِّنَ ٱلْقَوْلِ also indicate that the polytheistic talks which they are making (doing) will also appear to them unrealistic and baseless if they turn towards their own inner conscience without being influenced by personal prejudice and blind following of the forefathers. Briefly summarising their talks are superficial and both human nature and human conscience have rejected them.

Note : The Earth is specially referred because the Idolaters thought that their idols had made the Earth as their permanent abode.

57. Consequently all their flimsy notions and polytheistic assumptions against Tauhid are but self-deceptions and an effort of imgination for the support of association. And this spirit has betrayed them and restrained them from the truthful path.

58. Whom God does not give the blessing of guidance — who can guide such a man? And God does give the blessing of guidance to those who do not themselves shut the doors of guidance upon themselves by their own freewill.

34. They suffer chastisement in the life of the present world,[59] and the chastisement of the world to come is yet very severe, and there is none to defend them from God.[60]

٣٤۔ لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ الْاٰخِرَةِ
اَشَقُّ ۚ وَمَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ۝

59. They suffer chastisement either by the sword of the Mujahideen or by the Unseen Power directly.

60. God will not leave them unpunished thereafter also. They will be punished Hereafter assuredly. Then beyond conception is the severty of Divine chastisement Hereafter.

35. The state of Paradise, promised to the abstainers, beneath it streams flow, its produce is eternal, and its shade too. This is the recompense for those who kept fearing ; and the requital of the Unbelievers is Fire.[61]

٣٥۔ مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ اُكُلُهَا دَآئِمٌ وَّظِلُّهَا تِلْكَ
عُقْبَى الَّذِيْنَ اتَّقَوْا وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ○

36. And those people whom We have given the Book are happy at what is sent down upon thee,[62] and some sects donot accept some of it.[63] Say : "I have only been commanded to worship God, and not to associate anything with Him. To Him I call and unto Him is my resort."[64]

٣٦۔ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ
وَمِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ قُلْ اِنَّمَآ
اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ اِلَيْهِ اَدْعُوْا
وَاِلَيْهِ مَاٰبِ ○

61. Those who denounced unbelief and assoication fearing God shall gain their recompense in Paradise, where there shall be eternal fruits and eternal shades, neither too much temperature nor too low temperature. They shall receive there what they will desire for. But the requital of the Unbelievers shall be the fire of the Hell. The ends of the Right and Wrong are described in contrast.

62. Those who are now given the Quran (Musalmans) and those who were given the Taurat and the Bible (Jews and Christians) before are happy to hear what is sent down upon you. The happiness of the Musalmans is manifest because they think that Quran is the only source of prosperity in this world and the next world. And as for the People of the Book, those who were just and righteous among them, had also a chance to rejoice because they saw that how Quran was broad-mindedly confirming their own Books and how far it was conversant with the admiration of their Prophets and also described their truthful saints and scholars in fair language (ذالك بان منهم قسّيسين ورهبانا)—so such types of just and righteous Jews and Christians at last embraced Islam.

63. Among the Jews and Christians and the Pagan Arabs there were people who were not pleased with the Quran because they did not agree with some of the contents of the Quran ; and they were those things which the Quran described against their wishes and desires, changes and alterations.

64. The Holy Prophet : "Whether anyone is pleased or displeased. I worship the One God Who has no partner, and all the Messengers have been holding this belief, and all the peoples have been unanimous about the worship of One God. I call humanity towards the Cammands and Orders of God and I know it well that my End is in the hand of God. I turn towards Him and unto Him alone is my resort, He will at last make me victorious and degrade my opponents. So I donot care a little about the denial and rejection of anyone."

37. Even so We have sent down this Word — order in the Arabic language.[65] And if thou dost follow their desires after that knowledge which has come to thee, thou shalt have no protector against God, and no defender.[66]

٣٧. وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ
اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ
اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ۟

65. As the past Books were sent down before, so is Quran sent down at this time, and this Quran contains mighty secrets and wisdoms and is the final Decider between Right and Wrong. And as every Prophet was given the Book in the same language which was the language of his nation, similarly Muhammad, the Arab, (Be peace upon him) was given the Arabic Quran. No doubt, such a miraculous and comprehensive Book like Quran should have been sent down in such a language as Arabic which deserves to be called — اُمّ الالسنة وملكة اللغات — the Mother of Languages and the Queen of Dictionaries because it is versatile, broad, comprehensive, manifest, methodical, profound, deep, grand and realistic.

66. Do not care a bit about the denial and displeasure of anyone. Follow on the mighty knowledge which God has given you. If suppose you incline towards their desires, then who will defend from its misfortune ? This is a general address through the Holy Prophet.

SECTION 6

38. And We have sent Messengers before thee and We had given them wives and children and it was not for any Messenger to bring a sign but by the leave of God. Every promise is written.[67]

39. God blots out whatsoever He will and establishes, and with Him is the original Book.[68]

۳۸۔ وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ
اَزْوَاجًا وَّذُرِّيَّةً ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ
بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ۝

۳۹۔ يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚۖ وَعِنْدَهٗٓ اُمُّ
الْكِتٰبِ ۝

---

67. The sending of the Arabian Prophet with the new Book and the new Commands is not something strange that so much argumentations have been created. We had also sent Messengers before it. They were not the angels of the heaven, they were the inhabitants of this Earth, they ate food, they fulfilled their needs by their hands and had wives and children. They had no such power as to show the signs, which the people demanded of them, necessarily. They waited, like the present Prophet, for the heavenly order in every thing. They showed only those signs and dictated only such orders which had permission from God. As for God's leave, with Him is written, congenial to every age or period, separate command, and a promise is appointed which neither a Prophet can change nor an angel. So when every Prophet brought Divine Command suited to their own period or age, and did not follow the wishes of the public in showing the signs of their truthfulness, nor posed themselves pure of and above human necessities and social relations, then how these things in Muhammad (Be peace on him) can be forwarded as an argument or pretension against his Prophethood.

68. God abrogates whatever order He will according to wisdom (Hikmat) and maintains whatever He will, exterminates whatever nation He will and establishes in its place whatever He will, changes the effects of whatever causes He will and preserves whatever He will. In short, every change, alteration, abrogation, extermination, preservation, establishment, maintenance is in full control of God. All the records of Qaza and Qadar (Judgment and Determination) are in His possession only, and the Root of all records and details which is called the Original Book (ام الكتاب) is with Him i e. the Eternal Comprehensive Knowledge which is pure of all kinds of change and alteration etc. and is the source of Loh-e-Mahfooz (لوح محفوظ) is with God alone.

Hazrat Shah Sahib says : "In the world every thing is with causes. Some causes are open and some are hidden. There is a physical estimation of the effect of causes. When God will, He may increase or decrease its effect beyond the estimation. And whenever He will, He may keep it as usual. Man sometimes dies by a pebble and sometimes escapes from a bullet. And a measure of everything is there in God's knowledge which never changes. The measure is called Taqdir (Destiny). These are two destinies — one changes and the other does not change. The destiny which changes is Muallaq (Hanging) and the destiny which does not change is Mubram (Inevitable, Affirmed or Assured)." (Mozihul Quran)

40. And if We show thee some promise which We have made with them, or raise thee, so thine only is to deliver and Ours is the reckoning.[69]

41. Do they not see that We come on diminishing the earth from its extremities ?[70] And God orders, there is no one to repel His Order,[71] and He is swift in the reckoning.[72]

۴۰۔ وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ○

۴۱۔ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا ؕ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ؕ وَ
هُوَ سَرِيْعُ الْحِسَابِ ○

69. The promises which are made with them — We have power to fulfil them in your lifetime, or We may reveal them after your passing away. Neither you should be anxious of their manifestation, nor those people should become careless at their delay and respite. There is a suitable time of everything in the knowledge of God. When that time comes it will assuredly come to light. You should go on observing your duty of Tabligh (delivering the Message), We shall be reckoning the accounts of the rejectors.

70. It means the influence of Islam is spreading around Mecca and the rule of Kufr is withering. The authority of Islam is being established over the hearts of big tribes and great personalities. The hearts of Oas and Khazraj are being conquered by the Truth and Righteousness of Islam. Thus by and by We are pressing the rule of Kufr. Do these bright signs not tell the Rejectors what Judgment of God regarding their future has been given ? A wise man can understand that the velocity with which Islam is expanding today cannot be resisted by any power. So future insight demands that the coming thing should be calculated as a fait accompli.

71. His order and judgment is final. When time comes there is no power to repel it in the least.

72. When the time of reckoning shall come, then there shall be no delay or late. Or a thing which is to come assuredly should be considered as swift.

42. And those who were before them had devised, so in the hand of God is all devising.[73] He knows what every soul earns.[74] And now the Unbelievers will recently know whose is the Ultimate Abode.[75]

٤٢۔ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ
جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ
الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ○

43. And the Kafirs say, "Thou art not an Envoy."
Say : "God suffices as a witness beween me and you,[76] and whosoever is aware of the Book."[77]

٤٣۔ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفٰى
بِاللّٰهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ
الْكِتٰبِ ○

73. If God may not will, all devices are set at naught. Or God breaks down their devices. Makr (مکر) in fact is a hidden contrivance. If it is done for evil purpose, it is evil ; if it is done for a good purpose it is good i.e. to repel evil. It means they made hidden and unholy plans and God repelled them and turned the tables over them.

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهٖ (فاطر۔ رکوع ۵)

74. How can the devices of the Unbelievers do before that Being who knows the motions and deeds (hidden and open) of every soul in the Universe ? He will make them taste the evil consequences of their evil devices.

75. As the past people have seen the end of their devices against their Prophets, the present Unbelievers shall also know soon their destined abode.

76. The Holy Prophet : "Your rejection and disbelieving is of no value when my God is showing great signs of my truthfulness. The Quran, which is His Word, is a witness to my Prophethood, as it is a witness to its own righteousness. If you deeply and sincerely observe you will see that the fast spreading of Truth in Arabia in such uneven circumstances and its exercising great influence on the worst enemies of Islam and the contracting of Falsehood after being subjugated is a great evidence of my truthfulness.

77. Those, who have a knowledge of the Quran and are aware of its realities and facts, are also witness by heart to this fact that I have not forged a lie. Moreover, those who are aware of the past heavenly Books and their predictions — their hearts are witness to this fact that Mohammad (Peace be upon him) has come just according to the prophecies made long ago by Hazrat Moosa and Hazrat Eisa (Be peace upon them and our Prophet).

"O God ! Be witness that this humble servant also testifies that thing which Thou gavest witness to, and the Bearers of Thy Book."

(SURA IBRAHEEM, MECCAN, VERSES = 52, SECTIONS = 7)

In The Name Of God—Most Merciful, Most Compassionate

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif Lam Ra. This is a Book that We sent down unto thee that thou mayest bring forth mankind from the shadows to the light by the order of their Lord,[1] to the path of the All-Mighty, All-Laudable —

١. الٓرٰ قف كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ

2. God, to whom belongs all that is present in the Heavens and that is in the Earth.[2] And to the Kafirs is a misery from a chastisement terrible (severe)[3]—

٢. اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ

---

1. The estimate of the mighty grandness of this great Book should be made on this fact that We are its sender and a glorious personality like you (Mohammad) is its receiver (bearer), and the purpose for which this is sent down is also so high and lofty that there can be no purpose higher and loftier than that purpose i.e. that you should bring out the whole mankind of the world, (whether they are Arabs or Non-Arabs, Black or White, Labourers or Capitalists, Kings or Subjects) of the dark shadows of ignorance and superstitions, and lead to the light of Belief and Faith, insight and discernment, recognition and perfection.

2. When they will see the light, they will follow, in the light of right recognition, that way which is directed by the All-Mighty, All-Powerful, All-Laudable, Absolute Sovereign and Absolute Owner — God, and which leads to the place of His good pleasure.

3. But those who donot get out of the shadows of unbelief, association, ignorance and error, even after the revelation of such a resplendent Book, they will have to face a misery from the Divine Chastisement in the Hereafter and in the present world too.

٣۔ الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ بَعِيْدٍ ○

3. Such as like the life of the present world over the Hereafter and bar from God's way and want to create (bring out) crookedness from it. Waving aside they have fallen far distant.[4]

4. This is said about the Unbelievers whose main aim of life is the present world, who prefer and like this world over the next world. They also try that others should also love this temporary world like them. In this way they betray themselves and bar others from the straight path of God. In order to achieve their evil aim of deceiving others they try to bring out wrong meanings from the right verses of God. They are always in search of falsehood in the Religion. They try to find out some defect in Islam and prove crookedness in the straigh path. As a matter of fact, such people have gone far astray from the right path and there exists no hope of their return. When they will be beaten by God, then their eyes will open.

4. And We sent no Messenger but speaking the language of his own nation in order to make them understand,[5] then God leads astray whomsoever He will and shows the way to whomsoever He will ; and He is All-Mighty, All-Wise.[6]

۴۔ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ
لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ○

5. As We have given you this mighty Book for the guidance of mankind, We had also provided means of guidance in the past in every age.

As the first audience of every Prophet, under the practical and physical arrangement, are generally the people of his own nation among which he is raised, so the Divine Revelation is also sent in his national language in order to facilitate the work of propagation and comprehension. The Invited Ummat of the Holy Prophet though consists of all men and jinn, yet the language of the first nation in which he was riased was Arabic. Hence according to the physical arrangement for the propagation of guidance only this form was determined that his first audience and disciples should first understand the Quranic teachings and facts and retain them thoroughly with ease and then communicate them to all the nations of the world and to the coming generations by and by. And so it happened that first the Arabs in the company of their Prophet gained efficiency in the Quranic Sciences in the Arabic language, for which they had so much fondness, and then they spread east and west and prevailed over Persia and Rome. At that time Nature created among the Non-Arab Nations such a powerful urge and passion for the achievement of recognition of the Divine Word and for the efficiency in the Arabic language that within a short time they surpassed their Arab contemporaries in the elucidation and interpretation of Quranic Sciences. Now the fact is that the flying-to-Surayya Ajamis became the established authorities of the Divine knowledges and literature. And thus the argument of God was being accomplished over the servants of God, and the chances of availing by the Quranic guidance were reproduced now and then. (God's praise on this). In short, if there are reasons (and of course there are) in raising the Last Prophet among the Arab Nation especially, in the light of those reasons too an answer can easily be given to this question that why special privilege was given to the Arabs by sending the Quran in the Arabic language ?

6. God provided all possible means of guidance and elucidation, so whomsoever desired to avail by these means God helped him to the right direction, and left him in error who turned away his face. He is All-Mighty and All-Prevailing. If He will He may force the people to guidance, but Divine Wisdom demanded the manifestation of both aspects — the aspect of mercy and the aspect of wrath — in the world by giving man the freedom of choice to a certain extent.

5. And We had sent Moses with Our signs — 'Bring forth thy nation from the shadows to the light, and remind them of the Days of God.' Of course, in that are signs for every man who is enduring, thankful.[7]

٥ - وَلَقَدْ أَرْسَلْنَا مُوسٰى بِاٰيٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ إِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِأَيّٰىمِ اللّٰهِ ؕ إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○

6. And when Moses said to his nation, "Remember God's benefaction upon you when He liberated you from the people of Pharaoh, who visited you with evil chastisement,[8] and slaughtered your sons and kept your women alive ; and in it you received a great help from your Lord.[9]

٦ - وَإِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ أَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَيُذَبِّحُوْنَ أَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ○ ع ١٣

---

7. Hazrat Moosa was sent with signs — with miracles which are popularly known as Nine Signs. Signs may also include the verses of the Taurat.

Remind them of the Days of God — Remind them of the events of those days when calamities and disasters befell on them as heavy as mountains, then God delivered them from those hard days and showered His kindness, because by hearing both types of events the thankful and enduring servants receive lesson that in misery one should not be worried, and in comfort one should not become proud. The former people had succeeded because of patience (in miseries and hardships) and gratitude (in comforts and bounties of God).

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ إِسْرَآءِيْلَ بِمَا صَبَرُوْا ؕ وَدَمَّرْنَا
مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ (اعراف ـ رکوع ١٦)

8. Evil chastisement means evil slavery and forced labour they were subjected to.

9. God delivered you from the disgrace of slavery and enriched with the wealth of freedom.

literally means Trial. So in misery as well as in comfort there is a trial as the Holy Quran says in Sura Anbiya and Sura Aaraf :

وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً (انبیاء ـ رکوع ٣)
وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ (اعراف ـ رکوع ٢١)

Because deliverance from the Pharaohs was a great bounty of God, hence the trial was taken in the form of Reward. And this reward was a great help of God. (See Baqara and Aaraf)

SECTION 2

7. And when your Lord proclaimed, "If you are thankful I shall give you more ?[10] but if you will do ingratitude then My chastisement is surely severe."[11]

٧. وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ○

8. And Moses said, 'If you disbelieve, you and whoso is on Earth, all together, yet God is All-Independent, All-Laudable.[12]

٨. وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ○

---

10. And remember also that time when your Lord had proclaimed through Moses that if they thanked His bounties with tongue and heart and with the inner sense of obligation then they would be given more bounties — physical, spiritual, worldly and other-worldly.

11. But if they showed ingratitude (by their deeds and actions) the given bounties would be withdrawn and the punishment of ingratitude would be additional. A beggar came to the Holy Prophet. He gave him a date. He did not take it nor threw it. Then another beggar came to the Holy Prophet. He also gave him a date. He said, "Glory to God, it is a blessed gift from the Messenger of God (be peace on him)." The Holy Prophet ordered Jariya to go and bid Umme Salma to give forty dirhams (which she had with her) to that (grateful) beggar.

12. Hazrat Musa said to his people, "The loss of ingratitude would come to yourselves. It will not harm God. He does not need your thanks. Whether one offers thanks or no thanks, God is All-Laudable and All-Praised i.e. diminution occurs not in Divine Attributes by the disobedience, disbelief and ingratitude of the servants." In Sahih Muslim there is a Hadith-e-Qudsi in which God has said, "O my servants, if your past and future peoples, men and jinn, all become like an ideal pious man, then My Kingdom does not increase a little, and if all past and future jinn and men become like the worst man, then My Kingdom does not diminish an atom."

9. Has not reached you the tidings of those who were before you — the people of Nooh, the Aad, the Thamud and those after them whom none knows but God ?[13] Their Messengers came to them with signs, then they thrust their hands into their mouths[14] and said, "We donot believe what you are sent with, and we are in doubt about the way you call us unto, puzzling."

مع ٩- اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّ
عَادٍ وَّثَمُوْدَ ۛ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛ لَا
يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ وَقَالُوْٓا اِنَّا كَفَرْنَا
بِمَآ اُرْسِلْتُمْ بِهٖ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَآ
اِلَيْهِ مُرِيْبٍ ○

13. This is either the final words of Hazrat Musa or the words of God to this Ummat. In these words it is told, however, that many nations which had passed before, their details no one knows except God. Some nations which were well-known among the Arabs are named and others are described under the clause ' والذين من بعدهم, and the people of Arabia are warned to receive lesson from past nations. God asks them whether they had not known about the destruction of the people of Nooh, Aad and Thamud, and those after them. If they had known them then it was strange on their part to receive not the lesson from their states.

Note : Having read لا يعلمهم الا الله Hazrat Ibne Abbas said that genealogists are false — كذب النسابون. Arwa bin Zubair says, "We have not found anyone who correctly tells the descent above Ma'ad bin Adnan. (God knows better.)

14. The Unbelievers began to bite their hand in extreme anger as said elsewhere وعضوا عليكم الانامل من الغيظ, or hearing the words of the Prophets they put their hands upon their mouths in extreme wonder, or taking the hands to the mouths hinted to hold their tongues, or the Prophets should not expect any answer from their mouths except that which follows, or they laughed at the words of the Prophets and put their hands on their mouths to check their laughter, and it is also possible that ايديهم indicates the hands of the Unbelievers and افواههم indicates the mouths of the Prophets, then it will mean that the Unbelievers had thrust their hands into the mouths of the Prophets so that they might not utter a word. Some have said that here ايدى means the Divine Bounties. The Unbelievers rejected those Divine Bounties i.e. Heavenly Constitutions etc. and threw them back to the Prophet and behaved them with great indifference, nay, with great insolence.

10. Their Messengers said, "Is there uncertainty in God who originated the Heavens and the Earth.[15] He calls you so that He may forgive you some of your sins[16] and defer you to a promise which is ordained."[17] They said, "You are nothing but mortals like us; you desire that you may bar us from those things which our fathers worshipped, so bring us some authoritymanifest."[18]

١٠. قَالَتْ رُسُلُهُمْ أَفِي اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ
وَالْأَرْضِ ط يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلٰى أَجَلٍ مُّسَمًّى ط قَالُوْٓا إِنْ أَنْتُمْ
إِلَّا بَشَرٌ مِّثْلُنَا ط تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا
كَانَ يَعْبُدُ آبَآؤُنَا فَأْتُونَا بِسُلْطٰنٍ مُّبِينٍ ○

15. The Messengers said : "The Being and Unity of God is not a thing to be doubted about. The nature of man is witness to the Being of God. The wonderful system of the celestial and earthly creations is a witness to this fact that there must be a powerful hand to assemble the different parts of this machinery into the firmament of existence and then set the whole system in motion with a strong and disciplined order. This is why even the most orthodox associator cannot help but recognize that the bigger God can be only that who created the Heavens and Earth and who is seated above all the smaller gods. The main teaching of the Prophets is that when human nature has discovered an All-Knowing, All-Wise, All-Mighty, All-Powerful and

Fountain of all perfections — God, then why this simple natural faith is made a plaything or enigma being entangled in the moss of whims and fancies ? The inner conscience testifies that in the presence of an Omnipotent and Omniscient God, the association of any stone or tree or human picture or star or planet or any other creature with Divinity is tantamount to pressing the voice of right nature, or distorting it. Is there any deficiency in the Divine Qualities of God that necessity arose to make up that deficiency by the party of created gods ?"

16. The Prophets said : "We donot call, in fact it is God Who is calling you unto Him through us to reach the place of His nearness by following the way of Eman and Islam. If you adopt Eman and Islam, refraining from your own activities, God will forgive you your those sins (excepting obligations and reprimands) which had been committed before Islam, and thereafter shall deal with you according to your deeds."

17. The Prophets said : "You will become secure from the destruction which you would have suffered in case you persisted in polytheism and disbelief ; and the rest of your worldly life will pass with peace and in tranquility as said in يمتعكم متاعًا حسنا and فلنحيينّه حيٰوةً طيّبةً and other Verses and Traditions."

18. They said to the Messengers : "Let us leave the debate about God. Tell us about yourselves ! Are you the angels of heaven ? Or you are something more than mortals ! When you are no such thing, and you are simply mortals like us, how can we believe in what you say ? That is your desire, we think, that you should remove us from our old religion and make us your own subordinates. So be rest-assured it will never be ; if you desire to prove your supremacy and succeed in your aim, you wil have to show such manifest sign or divine certificate that will bend our necks before it, and it is possible only when you show miracles according to our demands."

11. Their Messengers said to them, "We are only but mortals as you but God does kindness (grace) to whomsoever He will among His servants.[19] And it is not for us to bring you an authority but by the order of God. And upon God the believers should rely."[20]

١١۔ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۖ وَ
مَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

---

19. The Messengers said : "You are right when you say that we are neither angels nor any other creatures, and in mortality we are like you. But do you not find a difference of heavens and earth among mankind in states and positions. After all, you also observe that God has preferred one over the other in physical, mental, moral and economic conditions. So if it is said that God has promoted some of His servants, by virtue of their natural capacity and supreme talents, to that sublime position of spiritual perfection and inner nearness which is called the 'Place of Prophethood' or the 'Rank of Messengership' then what is the uncertainty or strangeness therein ? However, the claim to Prophethood does not presuppose that we have a claim to belonging to a species other than mortals. Of course, it is proved that God does special kindness or favour to some of His servants, which is not done to others."

20. "And so far as the authority or certificate is concerned, we have already shown the authority and manifest signs of our Prophethood (as said in the clause : جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ). One, who desires to acknowledge, for his satisfaction they are more than enough. As for the completion of your demands, it is not in our possession, nor our confirmation depends upon the fulfilment of demands, according to reason. God will show you whatever authority or sign He will, according to His Hikmat (wisdom). The Eman does not come of observing the demanded signs, it comes only by the endowment of God. So a Believer should put his trust in Him only. If you donot believe and persist in harming and antagonizing us, our trust shall be in His kindness and help alone."

12. "And what is with us that we should not put our trust in God, and He has brought home to us our ways ?[21] And we will endure patiently the harm you give to us. And in God should put their trust all those who put their trust."[22]

١٢. وَمَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰىنَا سُبُلَنَا ط
وَلَنَصْبِرَنَّ عَلٰى مَآ اٰذَيْتُمُوْنَا ط وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝

SECTION 3

13. And said the Kafirs to their Messengers : "We will expel you from our land, or return into our religion."[23] Then their Lord sent order to them : "We will destroy these wrong-doers,

١٣. وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ
اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ط فَاَوْحٰٓى اِلَيْهِمْ
رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۝

14. And We will cause you to dwell in this land after them.[24] This goes to him who fears to stand before Me and fears the pomise of My chastisement."[25]

١٤. وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ط ذٰلِكَ لِمَنْ
خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ۝

---

21. "God has told us the ways of real success by making us drink the cup of Tauhid and Irfan (Unity and Union). Then how is it possible that we should not put our trust in Him ?"

22. "With whatever hurt you may smite us, but we will not fail in our trust in God. It is not for the people of trust to deviate from the path of trust and perseverance at the hardships and troubles."

23. The Unbelievers said : "Leave your trust (توکل) etc. and donot boast much of your sanctimoniousness (saintism). Now one thing of the two shall happen, either you will live silently with us as before and also those whom you have misled will return into our old religion, or else you will be expelled from the country and exiled all together."

24. God said : "Nay ! They will not be able to expel you, but We will expel them from here destroying them completely and they will never return ; and in their place We will establish you and your sincere followers in the land."

Just behold, the Unbelievers of Mecca desired to expel the Holy Prophet and the Musalmans from Mecca for ever, but that that very idea of expulsion itself became the cause of permanent establishment of Islam and the Muslims and the total annihilation of Kufr from there.

25. The aforementioned success is for those who fear God thinking that He is ever seeing their movements and one day they shall have to stand before Him for the final accounts, where no one will be there to save from His boundless chastisement.

15. And (the Messengers) began to seek the judgement (victory) ;[26] and became unsuccessful every haughty refractory.[27]

16. Beyond him is Hell and We will make him drink the water of pus.[28]

١٥. وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ۝

١٦. مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ۝

26. The Messengers sought God's help and His judgment, as Hazrat Nooh had said : فَافْتَحْ بَيْنِىْ وَبَيْنَهُمْ فَتْحًا وَّ نَجِّنِىْ الخ Hazrat Lut had said : رَبِّ نَجِّنِىْ وَاَهْلِىْ مِمَّا يَعْمَلُوْنَ Hazrat Shuaib had said : Hazrat Musa had said : رَبَّنَا اِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ الخ (Be peace upon all of them), and the Unbelievers too, when they saw that for such a long time the threats of chastisement were being given but there were no signs of it visible, began to say with derision and jesting ربنا عجل لنا قطنا قبل يوم الحساب (ص۔ رکوع ۲) and اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ (انفال۔ رکوع ۱۴) and these are the words of the Quraish, while the people of Hazrat Nooh had said : فَاْتِنَا بِمَا تَعِدُنَا, the people of Hazrat Shuaib had said : فَاَسْقِطْ عَلَيْنَا كِسَفًا etc. In brief, both sides hastened to the judgment.

27. The Messengers called unto God for help and judgment, so heavenly help came and every froward stubborn was doomed to disappointment. All their long cherished ideas disappeared in one seizure only. Neither they survived, nor their feign hopes. They were all finished in one moment.

28. This was the chastisement of the present world, thereafter is the horrible scene of the Hell wherein they will be given oozing pus or pure pus to drink in exceeding thirst.

17. Drinks it in gulps and cannot bring it down the throat,[29] and comes upon him death from all sides, and yet he dies not, and still beyond him is a harsh chastisement.[30]

۱۷۔ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ
مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَائِهِ
عَذَابٌ غَلِيظٌ ۝

18. The state of those who denied their Lord—their works are as ashes whereon the wind blows strong upon a tempestuous day ; they shall have nothing in their hands of their earning — that is falling far away deviating ![31]

۱۸۔ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ
اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝

29. It means they will not drink it readily. It is in the Tradition that the angels will forcibly pour it into their mouths after hammering. When they will bring it near the mouth, the skin of the brain will hang down due to intense heat, after entering into the mouth it will stick to the throat, with great pang and difficulty they will swallow the liquid pus (down the throat) in gulps. No soonor it reaches the stomach than the intestines will and come out of the stomach.

وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ سورہ ک ۔ رکوع ۴

(May God give us shelter from it and all the Momins.)

30. Its drinking would be indeed a confrontation with death. From head to foot the pangs of death would fall on every organ of the body. From six sides the fatal chastisement shall invade. They will prefer death to this life. But death will not also come that it may end these pains. Fresh chastisement shall follow :

كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ (نساء۔ رکوع ۸)
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (اعلیٰ۔ رکوع ۱)

A poet has said truly : "Today they say in trouble : They shall die, but where will they go if they donot get comfort after death?" May God save us !

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے　　مر کے بھی چین نہ پایا تو کدھر جائیں گے

31. Those who donot believe in God or donot have correct recognition of God and simply worship their wishes or unreal and imaginary gods — all actions of such people are merely spiritless and weightless. They shall scatter in the air Hereafter as the ashes fly into the air in a strong wind. At that time the Unbelievers shall be quite empty-handed of good works, although it will be the occasion of great necessity of good deeds. Allah-u-Akbar ! God is Great ! what a sorrowful time will it be when their ideal deeds would prove unreal like heaps of ashes, while others will be rejoicing in the sweet fruits of their virtues.

کہ بازار چندانکہ آگندہ تر　　تہی دست را دل پراگندہ تر

(The more the bazar is busy, the more the heart of an empty-handed man in distressed.)

19. Hast thou not seen that God created the Heavens and the Earth as required. If He will, He may take you away and bring some creation (creatures) new;

20. And that is for God not difficult.[32]

21. And they will stand before God, all together,[33] then the weak will say to the proud, "We were your followers so will you somewhat avert something from us of God's chastisement?"[34]

They will say, "If God had led us, We would have guided you, of course. Now alike it is for us whether we cry pains or keep patient, we have no escape."[35]

١٩. اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۭ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝

٢٠. وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝

٢١. وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰۗؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ۭ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ۭ سَوَاۗءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ۝ ع
١٥

---

32. The Unbelievers said there could be no revival when becoming dust after death they were mixed with the earth. They said there was no Resurrection, no reward or punishment, no accountability etc. They were all absurd stories. They are told that how revival or recreation could be difficult for God who created the Heavens and the Earth with great wisdom (as required). If it comes to belief, after an observation of this great and strong firmament, that there must be a Wise Creator and Prudent Maker of this great system (as the word indicates) how could it be said that He might have created this best creation (Man) without any tangible result or rational purpose and lofty aim. Surely a great purpose is attached with the creation and origination of man — there must be a second life after this life wherein the great purpose of the creation of Adam shall be accomplished with sublime perfection.

33. They shall appear before the greatest Supreme Court.

34. The followers will say to their leaders : "You were ostensibly great in the world and we had followed you much. Today in this hour of distress will you somewhat relieve us ? Is it possible today that you may lighten some of God's chastisement ? " Either they will say this in the Hell, or before entering it in the Plain of Resurrection.

Ibne Kathir preferred the former, as God has said elsewhere in the Holy Quran :
واذ يتحاجّون في النار فيقول الضّعفآءُ للذين استكبروا انا كنا لكم تبعًا الخ
There are other verses too which support this view. (God knows better)

35. The leaders will say, "If God had given us the Divine guidance, we would have also led you to the straight path. Now like you we are also involved in great distress — a distress from which there is no escape. There is no use now to keep silent or patient, nor grieving and crying can avail us an aught."

SECTION 4

22. And the Satan said when the whole matter was decided, "No doubt, God had given you a true promise; and I promised you then I failed you. And I had got no authority over you but that I called you and you responded to my call, so blame me not but blame your own selves. Neither I can reach your complaint nor you can reach mine. I deny your associating me with God aforetime." Of course, those who are Zalim — for them is a grievous chastisement. [36]

٢٢۔ وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ
وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ۭ وَمَا
كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ
فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ۭ
مَآ اَنَا بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ بِمُصْرِخِيَّ ۭ اِنِّيْ
كَفَرْتُ بِمَآ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ۭ اِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ۝

---

36. After the procedure of accountability when the decision of admitting the virtuous into the Paradise and the vicious into the Hell shall be completed, at that time the Unbelievers will say to the Satan that it was he, the rejected, who had waylaid them in the world and has subjected them to that misery in the Hell. They will ask him to do something for their release from the chastisement. Then the Satan will deliver a lecture before them whose substance is as follows :

"No doubt, God had given through the truthful Messengers true promises of reward and chastisement, paradise and hell, the truthfulness whereof was proved in the world by reasons and arguments and today by observation it is clear. On the contrary, I made false promises, said false things, the falsehood whereof could be detected there by a little ponderance and verification, and today is menifest before the eyes. I had neither the power of reasons and arguments, nor possessed any coercive power to compel you to accept what I uttered of falsehood. Surely I had launched a movement of evil and called you towards my mission. You pounced upon my temptations and recklessly followed me wherever I wandered in error, with your own freewill and personal choice. If I had seduced you why were you so blind that you neither heard the argument nor judged the claim and followed me with your eyes shut. Justice demands that you should blame your own souls rather than blame myself. My crime of seduction is there, but the efforts of criminating me cannot acquit yourselves. Today neither I can help you, nor you can help me. We are both caught in our respective crimes. None can reach the complaint of the other. You made me partner of God in the world by your own folly (some directly worshipped the Satan, some obeyed his words and surrendered before his orders in a manner which they should have dealt with the Divine Orders). However, the association which you had committed due to your sheer ignorance and folly, I am quit of it, and I denounce it totally. Above all, both we and you are criminals and both shall suffer the severe punishment of his crimes. It is no use to blame and cry."

Note : These discourses of the weak people, the proud men and their ringleader, the Satan, are quoted here that people should abstain from the Jinn - satans and the men-satans conceiving the chaotic commotions in the Hereafter.

23. And were admitted those who had believed and done good deeds to the gardens underneath which rivers flow, therein dwelling for ever by the order of their Lord,[37] their greeting therein is Salam (peace).[38]

۲۳۔ وَاُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ
رَبِّهِمْ ۭ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ○

24. Hast thou not seen how God has given an example?[39] a good word[40] is as a good tree,[41] its root is firm and its branches are in heaven;[42]

۲۴۔ اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَاۗءِ ○

25. Brings its fruits at every time by the order of its Lord ;[43] and God describes examples for men that they may ponder over.

۲۵۔ تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۢ بِاِذْنِ رَبِّهَا ۭ وَيَضْرِبُ
اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○

37. Here the end of the Believers is described in contrast to the punishment of the Unbelievers.

38. Hazrat Shah Sahib says, "In this world Salam is a دعاء (prayer) for seeking security, hereafter Salam is a greeting on achieving peace." (Mozihul Quran)

39. Just see and reflect, what an opportune and meaningful example it is! The more a wise man ponders over it, the more he will find out profundities in it.

40. Good Word (كلمۂ طيّبه) includes the Word of Tauhid, the Word of Islam, the Word of Recognition, the Word of Eman, the Word of Tradition, the Holy Quran, the Praise and Adoration of God, Glorifying and Divinizing God, the Word of Truth.

41. In many Traditions and Sayings of the Sahaba this tree is specially date-tree, though other good trees may also come under it.

42. Its roots may be spreading deep down the earth, and so firmly that a strong wind may not root it out; while the branches spreading high up in the sky very far away from the terrestrial densities.

43. Always giving fruits regardless of botanical limitations.

26. And the example of a bad word[44] is as a bad tree,[45] uprooted from the earth, having no establishment.[46]

٢٦۔ وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ۨاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ○

44. The Word of Kufr, false word and every word which is against the good pleasure of God comes under كلمةٍ خبيثةٍ (bad word).

45. Most of the scholars have said the 'bad tree' is the wild gourd; but every bad tree can come under شجرةٍ خبيثةٍ (bad tree).

46. It has no roots, can be uprooted without difficulty — it means very weak and unstable.

The substance of both examples is that the claim-to-Tauhid of a Momin is strong and true, its arguments are clear, righteous and strong, and because it is congruent with human nature, so its roots are deep-seated into the depths of the heart and the branches of good deeds touching the sky of the good pleasure and acceptance of God.

اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ (فاطر۔ رکوع ۲)

The Momins always rejoice in the sweet fruits of the good tree. They feel a light in their heart at every time. In short, the tree of Tauhid and Truth always grow and is always green giving sweet fruits for spiritual invigoration; and the good tree is always gaining heights of purity and perfection and is not affected by the earthly dust and density.

On the contrary, the word of Kufr, Shirk and Error has no root ; and no light is created in the heart ; it is uprooted by a single hand or blow. The false word does not thrust into the bottom of the heart, though studded with great arguments; because falsehood is against the very nature of man. After a little ponderance the Falsehood appears wrong. This is why it is said that Falsehood has no root — it does not walk on its own feet like Truth. Imam Razi has widely elaborated these two examples in the style of the Sufis.

27. God strengthens the Believers with the strong word in the present life and in the world to come,[47] and God leads astray the unjust,[48] and God does what He will.[49]

٢٧- يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى
الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ
ع وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ۝

47. God keeps a Momin strong and steadfast in this world and in the world to come by the blessing of Kalema Tayyaba. The period of grave may be reckoned both sides. In brief, the Believers from this life to the period of standing in the Divine Court shall be keeping strong and steadfast by virtue of Kalema Tayyaba (کلمہ طیّبہ). Whatever miseries and disasters may come, whatever perils may cross in life, however hard the tests may be, however fearful the interrogation of Munkir and Nakir (منکر و نکیر) may be in the grave, however horrible the scenes of the Resurrection Plain (محشر) may be — at every place, on all occasions this very Kalema Tayyaba shall be the source of inspiration, satisfaction, courage and perseverance.

48. The Unjust here primarily represent the Unbelievers and the Associators (کافر ومشرک). They erred in this world and shall continue to do so in future. They shall never find the path of real success.

49. God does whatever He deems fit for His sevavnts according to His Hikmat (wisdom).

SECTION 5

28. Hast thou not seen those who exchanged the bounty of God with ingratitude, and caused their people to alight in the house of ruin ?[50]

٢٨. اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا
وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ۝

29. Which is Hell, they will enter it, and that is an evil abode.

٢٩. جَهَنَّمَ ۚ يَصْلَوْنَهَا ۗ وَبِئْسَ الْقَرَارُ ۝

30. And they appointed compeers to God that they might lead astray from His way.[51]

Thou say, "Enjoy with merriments, then you shall return unto the Fire."[52]

٣٠. وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ۗ قُلْ
تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ۝

---

50. These men are the leaders of the Unbelievers and Idolaters, especially the chiefs of Quraish, who had the reign of power in the peninsula of Arabia. God had conferred His bounties upon them e.g. He sent the most glorious Messenger for their guidance, sent down the Holy Quran, made them servants of His House, gave them chiefdom of Arabia. They in turn resorted to unthankfulness to God, and exchanged His bounties and boons for the most evil thing i.e. ingratitude. They cried lies to the words of the Prophet, they rejected the Quran, they fought with the Messenger of Allah, eventually falling down into the pit of destruction with their nation.

51. They should have resorted to thankfulness and obedience being obliged to the great bounties of the Real Benefactor, God. In stead of doing that they stood against Islam and the Prophet of Islam, made compeers to God and divided the Divine powers among those compeers, and proved idol-worship as correct against God-worship, under various titles, so that they might also waylay others and continue their hegemony over the masses.

52. Good ! These leaders should rejoice in the worldly enjoyments and befool the masses and keep their hegemony over them ; but how far they could continue their bad activities ? At last they shall enter the Hell to dwell there for ever, because it is the logical result of rejoicing in the worldly merriments. This sentence is as a Doctor being angry says to the patient who observes no precaution كُلْ مَا تُرِيْدُ فَاِنَّ مَصِيْرَكَ اِلَى الْمَوْتِ "Eat whatever thy soul desires, for one day this disease will take away thy life."

31. Say to My servants who have believed that they perform the prayer and expend of what We have provided them, secretly and openly,[53] before it that a day comes wherein shall be neither buying and selling (transaction), nor befriending.[54]

٣١۔ قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ○

53. After describing the conditions of the Unbelievers, the sincere Momins are advised to be fully conscious of their spiritual and moral conditions. They should never fail in the observation of worship to God. They should worship God, and serve God's creatures by heart and soul because service to humanity is itself an excellent worship to God. They should perform prayers with humble devotion observing correctly the rules and regulations of Salat. They should expend a portion of what God has given, either secretly or openly or both, on the needy and deserving persons. However, if the Unbelievers are prone to ingratitude, the Momins should show complete obedience and full submission to God as a mark of ready thankfulness.

54. Prayer and expending in the way of God and other virtues and good deeds shall avail on that Day, and the mutual transactions, buying and selling, friendly relations etc. would not do that Day. In other words, neither good deeds can be bought on that Day, nor any friend can take the responsibility of delivering any criminal soul merely on the basis of friendship, without Eman and good deeds.

Context — Formerly the unthankfulness of the Unbelievers was mentioned, then the Momins were persuaded to thankfulness by ordering them to establish the customs of obedience and submission. Now some mighty bounties are described, which are common among the Momins and Kafirs, so that the Momins should be persuaded to more thankfulness, and the Kafirs should get ashamed, if they reflect, at least in their hearts, thinking what a mighty Benefactor and Kind Emperor they are rebelling against. There is also a grand expression of the reasons in support of God's Unity and His Supreme Power in the Universe ; perhaps some wise just men hearing them may refrain from polytheistic convictions, or fear the horrible punishment and seizure by reflecting upon the signs of His mighty greatness and absolute sovereignty in the Universe

32. God is that who created the Heavens and the Earth, and sent down water from the sky,[55] then He brought forth by it fruits for your provision,[56] and He subjected to you the boats that it may sail in the sea by His order,[57] and subjected to you the rivers.

33. And subjected to you the sun and the moon upon a constant constitution, and He subjected to you the night and day;[58]

٣٢۔ اَللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ
مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا
لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِىَ فِى الْبَحْرِ
بِاَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ۝

٣٣۔ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَسَخَّرَ
لَكُمُ الَّيْلَ وَالنَّهَارَ ۝

55. It means God sent down water from the sky. Or it may mean that apart from the external factors working in the system of rainfall, there are also some unseen forces working in the administration of rains. The sun-rays fall on the fire-glass and other objects equally. But the fire-glass absorbs more heat through insolation than other objects exposed to the sun-rays. The Sun and Moon are very far away from the Earth but they create tides in the ocean. The material factors are helped by some unseen forces presently inaccessible to the scientific researches. So if the rains or clouds do also imperceptibly avail themselves of some heavenly treasure, then there is no reason to disbelieve it.

56. God by His All-mighty power and wisdom has created in the water some energy which is the cause of growth and fructification of vegetation and trees. We get the fruits to eat by the blessing of this energy of water.

57. Man reaches one place to the other in the boats or ships sailing in the ocean amidst fearful waves. There are so many economic and commercial gains which men obtain from the use of ships and boats. It is only by the order of God that man handles successfully boats and ships amidst huge ocean currents and waves.

58. The coming of water into the rivers and its travelling in different courses though is not subservient to human command like the ship and boat, yet these rivers are also engaged in human serivce. Similarly the sun and moon are travelling in a definite system under definite physical laws ceaselessly, without any fall in speed or energy, though they are not subservient to your command in the sense that you can move them wherever you will and change their natural order, yet you obtain many benefits from their light and heat and energy etc. by dint of exploitation and planning. Apart from human exploitation these things are naturally engaged in your service some way or other. You sleep and they do your work, you are sitting in rest while they are wandering for you.

34. **And He gave you of everything which you asked Him,[59] and if you count God's bounties you can never complete them.[60] No doubt, man is very unjust, unthankful.[61]**

٣٤۔ وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ۭ وَاِنْ تَعُدُّوْا
نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ۭ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ
كَفَّارٌ ۝ ع ١٧

59. God gave you whatever you asked by the physical tongue or by the potential tongue. The different inventions and discoveries which man achieved outwardly by his scientific efforts have also been bestowed by God because they were the potential demands of human race in progress. With the development of civilization and the growth of population the potential demands of man also multiplied and mankind as a whole made tacit request to God to fulfil his needs newly born. And God fulfilled the newly born necessities through unseen forces according to His infinite knowledge and wisdom in consonance with the potential demands of the human race.

60. The blessings and bounties of God are so innumerable or so unlimited that the whole mankind cannot be collectively able to count them. At this occasion Imam Razi has said that the bounties of God are countless, and Allama Abus Saood (علامہ ابوالسعود) has said they are unlimited.

61. Most of mankind are so much unjust and thankless that they observe innumerable bounties and blessings but even then they recognize not the obligation to the Real Benefactor.

SECTION 6

35. **And when Abraham said,[6] "My Lord, make this city peaceful and keep me and my children away from serving idols."[63]**

۳۵- وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا
وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝ؕ

62. Now the Chiefs of Quraish whose unthankfulness, polytheism and unbelief are described in the above verses beginning from الم تر الى الذين بدلوا نعمة الله الخ are warned recollecting them the story of Hazrat Ibrahim. They are said that Hazrat Ibrahim, whose progeny they claimed to belong to, and by virtue of whose progeny they havemade themselve the attendants of the Ka'aba of God, had laid the foundation of Ka'aba on the basis of pure Tauhid. At his prayers God had populated the city of Mecca and amassed the external and internal bounties round its sandy and rocky environs. He passed away from this world praying and exhorting that his children should not adopt the path of polytheism and association. Now they should think over to what extent they have regarded this exhortation of Hazrat Ibrahim, and what portion they have received from his prayers, and to what extent they have shown gratitude on the blessings and benefactions of God ?

63. Hazrat Ibrahim prayed to God, "Make the city of Meeca (Haram,e-A'amin) — the city of peace : and keep me and my children away from idolatry." Perhaps children here are the children of the back (the real children were never involved in this disease). But if children are general, then it will be said that the prayer was not granted for some of them. God made Meea the city of peace for ever.

Note 1 : Though Hazrat Ibrahim was an innocent Prophet, yet manners of prayer demand that man should pray for himself first. Such prayer by the Prophets indicates the sublime humbility of the Prophets before God, the Great. These prayers also indicate that the innocence of the Prophets is not a creation of the Prophets themselves, but a mercy and grace of God, So they always turn towards God who is the protector and defender of their innocence.

Note 2 : Hafiz Imaduddin Ibne Kathir is of the opinion that these prayers were observed by Hazrat Ibrahim after the population of Mecca and the building of Ka'aba. The prayer at the end of First Part in Sura Baqara, of course, was observed by Hazrat Ibrahim with Hazrat Ismael when the Ka'aba was being built by them. The present prayers, however, were submitted after a long time in old age.

36. "My Lord, they have led astray many men;[64] so whoso follows me belongs to me, and whoso does not accept my word, so Thou art All-Forgiving, All-Compassionate.[65]

٣٦۔ رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ
فَمَنْ تَبِعَنِىْ فَاِنَّهٗ مِنِّىْ ۚ وَمَنْ عَصَانِىْ فَاِنَّكَ
غَفُوْرٌ رَّحِيْمٌ ○

64. These idols became the cause of error of many men.

65. Hazrat Ibraheem said to God, "He who adopts Tauhid and follows me is included in my party. And he who disobeys my words and keeps away from our path his case lies with You, You can give him the grace of repentence by your mercy and kindness! If You have mercy upon him, he can make himself deserving for special mercy and permanent deliverance by embracing Eman.

37. O Lord, I have made one of my seed to dwell in a valley without cultivation near Thy Holy House, our Lord, that they may perform the prayer, so cause the hearts of some men to incline towards them and provide them with fruits, haply they will thank."66

٣٧۔ رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا
الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْٓ
اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ○

66. Hazrat Ibrahim continued, "My Lord, I have made my son Ismaeel to dwell in this barren land without any cultivation. (The other son, Hazrat Ishaq, was in Sham. By the order of God Hazrat Ibrahim had left Hazrat Ismaeel in his sucking period and his mother, Hazrat Hajra, in this unsown land. Afterwards some people from the tribe of Jirham settled there because God had caused the fountain of Zamzam **seeing** the thirst of Hazrat Ismaeel and the restlessness of his mother, Hazrat Hajra. When the tribesmen of Jirham saw the Zam Zam they stayed there and settled there by the leave of Hazrat Hajra (Be peace upon her). When Hazrat Ismaeel grew up he was married to a woman of this tribe. Thus by and by this population grew into a city — Mecca. Hazrat Ibrahim came here now and then from the country of Sham, and prayed for this city and its inhabitants). "O my Lord, I have made one of my seed, by your order, to dwell near Thy Holy House so that this child and his progeny may fulfil the obligations to this House, so by Thy grace and benefaction Thou turn the hearts of some men towards this place that they come here, worship God and increase the grandeur of the city. Moreover, Thou provide for them satisfaction, and provision of fruits beyond corn and water, so that they may worship Thee with peace of heart and offer thanks for Thy bounties."

All these prayers were granted by God. Every year thousands of men and women are drawn there from East and West, the different kinds of fruits are so much abundantly available there that in no other city of the world such abundance is visible, although no fruit-tree is found in Mecca. Some of the early scholars have said that Hazrat Ibrahim had only said : افئدة من الناس (hearts of some men) in his prayer, otherwise the whole world would have turned up.

38. "O Lord, Thou dost kn v hat we do secretly and what we do openly, and nothing from God is hidden in the Earth or in the Heaven."[67]

٣٨. رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِىْ وَمَا نُعْلِنُ ؕ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَىْءٍ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ ○

39. Thank God who has bestowed on me in such a senile age Ismaeel and Ishaq. No doubt, my Lord hears the prayer (Dua).[68]

٣٩. اَلْحَمْدُ لِلّٰهِ الَّذِىْ وَهَبَ لِىْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّىْ لَسَمِيْعُ الدُّعَآءِ ○

40. "O my Lord, make me that I establish the prayer, and from my seed also, O our Lord,[69] and grant my prayer (dua)"[70]

٤٠. رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○

41. "O our Lord, forgive Thou me and my parents and all the Believers upon the Day when the reckoning stands."[71]

٤١. رَبَّنَا اغْفِرْ لِىْ وَلِوَالِدَىَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ○ ع ١٨

67. Hazrat Ibrahim continued, "My Lord, nothing is hidden from You in the Heavens and the Earth, then how can our interior and exterior be hidden from You. The commentators are different about مَا نُخْفِىْ وَمَا نُعْلِنُ (what we do secretly and what we do openly).

Hazrat Shah Sahib says, "Externally he prayed for all the children and in the heart he meant it for the Last Prophet (Be peace upon him)." (Mozihul Quran)

68. As Thou hast granted my prayer رَبِّ هَبْ لِىْ مِنَ الصّٰلِحِيْنَ and bestowed on me Ismaeel from Hajra and Ishaq from Sara in old age beyond expectation, similarly the following prayers may be granted.

69. May such men be raised among my children who establish prayer rightly (according to Divine Constitution).

70. May all my prayers be granted !

71. This Dua was probably made before he received the news of his father's death on Kufr (unbelief). So this prayer means that his father might be given the guidance of Islam and thus made deserving of forgiveness in the Hereafter. And if this Dua was made after he got the news of his death, then perhaps he was not informed 'that a Kafir shall not be forgiven'. When God informed him that his father died on Kufr and a Kafir was not worthy of forgiveness he stopped praying for him.

SECTION 7

42. And never think that God is heedless of the deeds that the unjust men do,[72] He has only deferred them to a Day when the eyes shall be staring,[73]

۴۲۔ وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۬ۥ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ۙ

43. When they shall be running with raised heads, their eyes not returning unto them, and their hearts flown.[74]

۴۳۔ مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَآءٌ ۭ

72. Formerly (one section before) many mighty bounties were described and was then said : ان الانسان لظلوم کفار (Man is very unjust and unthankful). Afterwards the story of Hazrat Ibrahim was narrated wherein many special bounties were rehearsed to the Meccan Idolaters. In this section it is told that if there is some delay in the chastisement of the Unbelievers, it should not be deemed that God is heedless or unaware of their activities. Remember! Not a single action, big or small, is hidden from God. Of course, it is not the habit of God to seize the criminal at once and destroy him. He gives respite to the worst transgressor that he may either refrain from committing crimes, or in the committing of crimes he may reach that border where legally there remains no doubt in his deserving the punishment.

Note : لَا تَحْسَبَنَّ is an address to every person who can think so, and if it is an address to the Holy Prophet then it is a general address to all, through the address to the Holy Prophet, because when it is said to the Prophet not to think so, (although such idea could never strike him), then how much imperative it would be for common men to abstain from this thought.

73. On the day of Resurrection the eyes shall be at gaze due to fear and terror.

74. On the day of Resurrection in extreme embarrasment, terror and amazement they will come with heads raised up and with eyes staring. The eyes will not move from the vision, they will be looking at one side overwhelmed with terror; the eyes shall not twinkle, and the hearts shall be flown in extreme terror and despair, empty of consciousness or comprehension and hope for betterment. In short, for the wrong-doers that time will be exceedingly sorrowful. As for the sincere Momins, elsewhere it is said about them : لا یحزنهم الفزع الاکبر و تتلقٰهم الملٰئکة (الانبیاء۔ رکوع ۷)

(They will not grieve in that Supreme Horror and the angels shall greet them) (Anbeya, Verse 103)

44. And warn mankind of the Day when chastisement shall come on them,[75] then the Zalim shall say, "O our Lord, defer us to a short while that we may answer (accept) Thy calling and follow the Messengers."[76]

Did you not before say on oath that you should have no removal (from the world) (that for you there is no decline).[77]

۴۴۔ وَاَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَآ اَخِّرْنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ؕ اَوَلَمْ تَكُوْنُوْٓا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ۙ

75. Warn mankind of the Day when chastisement shall come upon them. This Day may be the Day of Resurrection, or the day when the pangs of death come upon the dying man, or the day of worldly chastisement.

76. Similarly at three occasions the chastised men may ask for deference —

(i) When they see the worldly chastisement

(ii) When they suffer the pangs of death

(iii) When they will suffer the miseries hereafter.

At the first two occasions the asking of deference means that they should be given respite in the worldly life and their death should be postponed for some time during whichthey will follow the path of the Prophets after accepting the Call of Truth. This meaning is supported by the following verse :

حَتّٰٓى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ لَعَلِّيْٓ اَعْمَلُ صَالِحًا (المؤمنون۔ رکوع ۶)

But if it is their saying in Qeyamat, then asking of respite will mean that they should be again sent to the world, then see that loyalty they would show there. This meaning is supported by the following verse :

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا (السجدہ۔ رکوع ۲)

77. But those askers of respite shall be given the following answer :

"You are the same lot whereof some proud and dauntless men said with the physical tongue and most with the internal (interior) tongue that your pomp and grandeur would never decline, nor you would go before God after death." This is also supported by another verse :

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ (نحل۔ رکوع ۵)

٤٥. وَسَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْٓا اَنْفُسَهُمْ
وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ
الْاَمْثَالَ ○

45. And you were inhabited in the habitats of those very people who wronged themselves, and it had become clear to you how We had done with them, and We told you all stories.[78]

78. Your people of the recent past settled also in those habitats or their vicinities where people of the distant past had settled (lived) and they were wrong-doers. Your people of the recent past adopted the habits and traits of the past wrong-doers, though through historical traditions and wide-spread news it had become clear to them how We had punished the ancient wrong-doers, and inserting the stories of the past nations in the Heavenly Books We had also warned them through the Prophets, but they received no lesson at all, and continued in their insolence, enmity and opposition to Truth. The Holy Quran says :

حكمةٌ بالغةٌ فما تغنِ الله (القمر- ركوع ١)

(The Holy Quran is perfect wisdom, but the warners (warnings) do not cause any effect on them) (Sura Qamar, Verse—5)

46. And they have made their device, and before God is their device,[79] and will it not be their device that mountains may leave their place thereby.[80]

۴۶- وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللّٰهِ مَكْرُهُمْ ۖ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝

47. So do not deem that God will fail in His promise to His Messengers.[81] No doubt, God is All-Powerful, Vengeful.[82]

۴۷- فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ۗ إِنَّ اللّٰهَ عَزِيزٌ ذُو انتِقَامٍ ۝

79. All past and ancient wrongdoers have had played their devices. They missed no device and guile to subdue and exterminate Truth brought by the Prophets. All their plannings and guiles are before God and are recorded one by one. It is He who will give their recompense.

80. They have played all their games, but they all failed one by one before God. Is it possible that their guiles and devices may remove the mountains i.e. the Prophets and Heavenly Constitutions which are more firm than the mountains can not leave their position by their devices. According to this Tafsir وان كان مكرهم الخ shall be negative and the subject of the verse shall be similar to the verse :

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا (بنی اسرائیل۔ رکوع ۴)

Some commentators have taken إن as showing condition and (و) as (joining) conjunction and interpreted the verse differently i.e. they played tremendous guiles and cunning devices which failed before the protection of God, although they were so powerful in themselves that they could once move the mountains from their position.

81. That promise which was made in the verses like إِنَّا لَنَنصُرُ رُسُلَنَا and كَتَبَ اللّٰهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي etc.

82. Neither the criminal can run away from His seizure, nor He will leave such criminals unpunished.

48. The Day when this Earth is changed to other than the Earth and the Heavens, and the people sally forth before God, the One, the Omnipotent.[83]

۴۸۔ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ○

49. And thou shall see the sinners that Day bound together in chains;[84]

۴۹۔ وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ○

50. Their shirts are of pitch,[85] and the fire covers their faces,[86]

۵۰۔ سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ○

83. In Qeyamat these Earth and Heavens shall not remain in the present state. Either their very selves will be changed or only their present qualities will be changed. And some of the Traditions indicate that changing and transformation shall take place several times. (God knows better). The clause وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ means they shall stand in the Divine Court for reckoning.

84. The criminals of the same kind shall be bound in numbers together as God says : اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ (Saffat, 22) i.e. Collect the sinners and their comrades or pairs ; and God says : وَاِذَا النُّفُوْسُ زُوِّجَتْ (Takwir, 7) i.e. when the souls in pairs shall be tied together.

85. Pitch is highly combustible and has a very bad odour. As the fire of the Hell, similar is the pitch of the Hell.

86. Face is the index and representative of man's senses and conscience, and is the noblest external organ of man's body, so it is especially mentioned, as elsewhere the heart is especially mentioned : تَطَّلِعُ عَلَى الْاَفْئِدَةِ i.e. That fire peeps into the hearts.

51. That God may recompense every soul for its earnings. No doubt, God is swift at the reckoning.[87]

52. This message is to be delivered to mankind and that they may be warned by it, and that they may know that God is He alone, One, and that the wise may observe.[88]

۵۱- لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ
سَرِيْعُ الْحِسَابِ ۝
۵۲- هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَلِيَعْلَمُوْٓا اَنَّمَا
ع هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ۝
۱۱
۱۹

87. That which is certain is not far distant, as God says : اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ , or it means that when the reckoning shall begin then there shall be no late. The reckoning of all the past, present and future men shall be done in no time in their minutest details, because neither anything is hidden from God, nor His one state is overshadowed by the other state. ماخلقكم ولابعثكم الا لنفسٍ وّاحدة

88. They should wake from the sleep of heedlessness and fearing God observe the verses of God whereby they should obtain the sure belief in Divine Unity and ing wisdom and thought follow the advice.

SUAR AL-HIJR—MECCAN; VERSES=99, SECTIONS=6

In the name of God, the Most Merciful, the Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Alif Lam Ra. These are the verses of the Book[1] and of the manifest Quran.[2]

١. الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ○

1. These are the verses of that mighty and comprehensive Book in comparison whereof no other book deserves the title of Book.

2. They are the verses of that Quran whose principles are very clear, arguments very strong, laws extremely rationalized, presentation fairly appealing, expression miraculous, narration truthful and decisive. Hence what follows should be given full attention by the readers and audience.

2. Some time these people who are rejectors will wish ardently that they were Muslims ! [3]

٢. رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ○

3. Today the rejectors have not valued the mighty bounties like Islam and Quran, but a time is coming when they will lament on their deprivation, and rubbing the hands of grief will wish that they would have been Muslims ! When that time will come ? There is difference about it. We put it general according to Ibnul Anbari (ابن الانباری)—all those occasions of despondency of the Unbelievers and success of the Believers, which take place in this world and will occur in the Hereafter, can be included in that time. At all such occasions the Unbelievers will wish for Islam and grieve at their deprivation of Islam. In this connection the first occasion was the Battle of Badr when the Unbelievers clearly saw the dominance on the side of the Muslims and clearly observed the hidden support given to the Mujahedeen of Badr. They felt in their heart that really Islam was an indomitable force, which made the poor Muhajireen and the farmers of Oas and Khazraj tribes overcome the proud Chiefs of the Quraish. They wished they would have been Muslims and were not deprived of the wealth of Islam. Similarly on all occasions of victories and predomination of the Muslims the Unbelievers were grieved and sorrowful on their deprivation and emptiness. But the time of extreme grief will be that when the angel of death will stand in front of eyes and the facts of the Unseen World will fall on the sense of perception. At this time they will cut their hands and wish ardently that they would have accepted Islam so that they would save from the chastisment after death. A more sorrowful and disappointing scene will be that which is given in the Tradition of Tibrani. The Holy Prophet has said that many a man of his Ummat will go to the Hell and live there till God wills. Meanwhile the associators will taunt on those Muslims, 'What availed you your Eman and Tauhid ? You are living here as we are living here.' At this God will not leave any Unitarian in the Hell. Saying this the Holy Prophet recited this verse :

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ

In other words it will be the last occasion when the Unbelievers will wish to be Muslims.

3. Leave them to eat and to consume with joy and to be stupefied by hope, so in future they will get to know.[4]

4. And never a city We have destroyed but its time was written, termed.[5]

5. And no nation outstrips its term, nor it lags behind.[6]

٣. ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ○

٤. وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ○

٥. مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○

4. Leave them to eat and enjoy in this world because they have become impervious to advice and sermon. Do not grieve much and let them eat like animals, heartily enjoy the tastes of this world and cherish long and feign hopes for the future. A time is soon coming when the whole reality will come to light and all their enjoyments would squeeze them to sour relishes. In the world they saw some reality at the hands of the Mujahideen and the full reality they will observe in the Hereafter.

5. All those cities and nations which were destroyed before — in the knowledge of God the time of destruction of everyone was appointed, which could neither fail, nor could be forgotten, nor could be postponed. When the term of a nation is complete and the time of chastisement comes, it is at once destroyed. The present Unbelievers should not become proud and arrogant at the respite which is given to them. When their time will come they will not be able to escape God's punishment. In the delay there are many deep reasons e.g. some of them or their children are destined to believe and embrace Islam. In the case of sudden chastisement how could it happen ?

6. Not particularly the nations who were annihilated by Divine Chastisement had an hour fixed in the knowledge of God. As a matter of fact, it is a general law which governs the fate of all nations. The term of rise and fall, life and death, appointed for any nation can not be outstripped by it, nor it can lag behind even for a second.

6. And they say, "Thou person upon whom the Quran (Advice) is sent down, thou art assuredly mad.[7]

٦. وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ○

7. Why dost thou not bring the angels unto us if thou art true ? "[8]

٧. لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنتَ مِنَ الصَّادِقِينَ ○

8. We do not send down the angels but having completed (set aright) the affair, and then they will not be given respite.[9]

٨. مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُّنظَرِينَ ○

---

7. The Meccan Associators said these words with derision i.e. "You going ahead brought the Quran from God and began to say others as ignorant and stupid, and challenged the whole world. Moreover, you claim that finally you will be dominant and a time will come that the Rejectors will say with grief, 'We wish we would have embraced Islam !" Are these not nonsense talks ? It is open madness and what you recite is not more than the utterances of a mad man." (God forbid!)

8. "If you have got such a near station with Divinity and God has selected you Messenger from the whole nation then why did not the army of angels come with you, which would confirm you openly and make us accept your word and would have punished us in case we would have rejected ?"

9. For the acceptors there are more than enough signs present, but those who donot intend to accept, they will not accept even at the coming of the angels. Then what is the use in sending them down ? God sends His angels on the Earth for some right purpose according to His wisdom (Hikmat). They are not meant for show. Commonly the habit of God has been this that, when the haughtiness of some nation reaches its limit and all stages of guiding and advising are completed, then the army of angels is sent to annihilate them and they are then not respited in the least. If the angels are sent down according to your demand then the only aim of this demand is to destroy you without further delay which presently does not accord with the Divine Wisdom because its time has not yet come. This is the last resort which comes to appear after the completion of all stages and affairs.

٩. اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝

9. We Ourself have sent down this Advice and We Ourself are its Guardian (Watcher).[10]

10. Your derision and taunt and your imputation of madness to the Bringer of the Quran can not exercise any effect on the Quran and the Bearer of the Quran. Remember ! The sender of this Quran are We and it is We who have taken the responsibility of its all sorts of protection. The state with which it has come down will not undergo any change i.e. no change can be brought about by any enemy of Islam in the original state of the Quran. Its letters, words, construction, etc. shall remain in all ages as they were at the time of revelation.

During the days of the Holy Prophet it was a general observation that the Quran was embedded in the hearts of the Muslims. Afterwards, the whole world saw how Quran retained its original character and form, a fact very important to open the eyes of the unprejudiced people of the world. The Unbelievers of the early period of Islam could refute the words : وَاِنَّا لَهٗ لَحٰفِظُوْنَ ; but for the Unbelievers of the present times there is no reason to disbelieve it.

10. And indeed We have sent Messengers before thee among factions of the ancients.

١٠. وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ○

11. And not a single Messenger comes to them, but they have been mocking at him.[11]

١١. وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

12. Thus We seat it in the hearts of the sinners.[12]

١٢. كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ○

13. They will not believe in it and it has been the wont of the ancients.[13]

١٣. لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ○

---

11. The Holy Prophet is consoled that he should not grieve at the rejecting and mocking of his people. It has always been the habit of the Rejectors that whenever some Prophet came to them they laughed at him, sometimes they said him fanatic or mad, sometimes they made absurd demands only to tease them e.g. Pharaoh had said about Moses : إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (شعراء۔ رکوع ٢)
(Indeed your Messenger who has been sent towards you is mad.) Pharaoh had made the same demand i.e. the army of angels as the Quraish are making of you :
لَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ (زخرف۔ رکوع ٥).

12. Those who do not refrain from committing crimes — even so We seat the habit of rejecting and mocking in their hearts. When the words of Revelation enter into their hearts through the ears, the rejection too accompanies them.

13. They have always been denying and rejecting and mocking and God's Sunnat (way) has also been this that the haughty persons have always been degraded and annihilated and eventually Truth always prevailed over.

14. **And if We open upon them a door from the heaven and the whole day they climb in it,**

١٤ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ ۝

15. **Yet they would say, "Our eyesight has been bound, nay, we people are spellbound."[14]**

١٥ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ
قَوْمٌ مَّسْحُورُونَ ۝

SECTION 2

16. **And We have made in heaven constellations[15] and gave it decoration in the eyes of the observers,[16]**

١٦ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝

---

14. The sending of angels is not so strange. If We cause them to enter into the heaven opening the heavenly gates, and whole day they may be busy in this enterprise, even then the refractory and inimical men will not recognize the Truth. At that time they will say, "We are illusioned or spell-bound." Perhaps in the beginning they will say that they are illusioned and afterwards they will call it a great magic.

15. Buruj here mean big constellations. Some have said they are heavenly fortresses in which the parties of angels live on guard.

16. God decorated the heaven with stars. At night when there is no cloud or dust how fair and beautiful does the heaven, with millions of star-candles, look to the eyes of the beholders and observers ! For the observers there are so many signs of God's perfect artistic workmanship, mighty wisdom and absolute unity in it. It means that there is no need of making the angels to descend from heaven or making these people to ascend in heaven, because for a sincere man, who desires to accept, there are so many signs wherefrom a wise observer can obtain the lesson of Divine Unity very easily. What recognition they have achieved from the observation of such bright signs ? What else can be expected from them in future ?

١٧. وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ۝

17. And kept it safe from every satan accursed,

١٨. إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ۝

18. But that who ran away listening with stealth, so a shining flame pursued him.[17]

---

17. In the heaven there is no sway or sovereignty of the satans. On the other hand from the time of Mohammad's Prophethood (Be peace upon him) they can have no passage there. Their extreme effort now is that they try to maintain a chain of satanic stations close to heaven in order to get some news of the Unseen coming near the angelic world. But on it also angelic guards are appointed that whenever the satans dare do it they should be struck with the firy flames.

It appears from Verses and Traditions that whenever some decision is proclaimed in the heavens about some affairs of the Universe and God, the Holy, sends revelation to the angels there-about, that proclamation with a peculiar state descends downwards by degrees upto the heaven of this world (first heaven). According to a Tradition of Bukari the angels talk about it in Enan (عنان) which means cloud. The satans try to have some informations about the affairs of the Unseen World, just as some men try to intercept the wireless communications today by electronic methods etc. All of a sudden a bomb of fire bursts and kills or injures the interceptors. In this hubble-bubble and disturbed situation some item of hidden news the satans catch up and at once try to communicate it to other comrades before death or fatal end. Those satans communicate that incomplete information to their human comrades. The fortune-tellers (priests, diviners, sooth-sayers) catching this incomplete information from their satan-comrades (satan-friends) mix with it a lot of lie and claiming to divination deceive the common masses. When that heavenly atom of truth is confirmed in this world, the devotees of these sooth-sayers make a great propaganda of it and present it before the ignorant people to testify their masters, and neglect hundreds of false news of their masters. The Quran and Hadith, by relating these facts, have informed mankind that the source of even the smallest truth (in this material world) is the Angelic World (عالم ملکوت) alone. The man-satans and the jinn-satans have nothing except falsehood in their treasure. Moreover, the heavenly administration is so sound that the satans can not slink therein, nor can get control over it despite all efforts and resources. As for the item of news which the satans catch up, God has not determined to stop it totally. He could also stop the satans from ascending to such heights as they can do now. But it was not compatible with His divine wisdom (حکمة). After all, there is some Hikmat in giving so long a respite to the man-satans and jinn-satans, and in giving them control over the resources of misguidance and betrayal to a great extent, similar is the case here in not disallowing the satans to intercept the flashes of the Hidden World.

Note : The satans are injured as well as killed in their expedition to get something of the Hidden World by the star-flames or meteorites, but as the mountain explorers do not give up their expeditious efforts despite fatal events, similarly the satans do not give up their job of exploring the divination notwithstanding their fatal losses.

It is also noteworthy that the Holy Quran and Traditions have not told us that the shooting of stars is only meant for the purpose of pelting the satans and not for any other purpose beyond it. Other functions cannot be ruled out. (God knows better).

19. And the earth — We stretched it and put on it loads (mountains) and We caused to grow in it everything with a definite estimation.

١٩. وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْۢبَتْنَا
فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ○

20. And We made for you in it resources for livelihood, and those things which you do not provide for.[18]

٢٠. وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهٗ
بِرٰزِقِينَ ○

21. And of everything there are with Us treasures and We donot send it down but according to a measure (scale) fixed (appointed).[19]

٢١. وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَآئِنُهٗ وَمَا نُنَزِّلُهٗۤ
إِلَّا بِقَدَرٍ مَّعْلُومٍ ○

22. And We loose the winds making the clouds heavy, then We send down water from the sky then We give it to you to drink, and you have not got its treasure.[20]

٢٢. وَأَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَآءِ مَآءً
فَأَسْقَيْنٰكُمُوهُ ج وَمَآ أَنْتُمْ لَهٗ بِخٰزِنِينَ ○

18. They are servants, animals etc. who are engaged in our work and service but their livelihood is upon God.

19. God is powerful to create whatever He will in any quantity whatsoever. He is neither fatigued, nor tired of creating any amount. The moment He wills, the thing comes into existence. It means the treasures of all things is His (unlimited) omnipotence, wherefrom every thing is emanating with wisdom and under an appointed system and with an appointed scale without deficiency.

20. The rainy winds bring heavy clouds filling them with water. The rain falls and fills your canals, tanks, lakes and wells. If God willed no rainfall, then you could not obtain water to quench thirst. If God would have made the water sour or saline you would have been deprived of sweet water to quench your thirst. Consequently only by God's unlimited mercy man has been able to live over the surface of the Earth. Similarly if God would have not stored the water under the earth it was very difficult for men to manage stores of water necessary for his annual requirement. In short, neither man possesses treasures of sky-waters, nor possesses stores of earth-water. He commands the rainfall, He commands its distribution, He preserves it in great treasures over the Earth and beneath the Earth.

23. And it is We who give life and cause to die, and it is We who live behind.[21]

٢٣- وَإِنَّا لَنَحْنُ نُحْيِ وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ○

24. And We have known the forwarding souls of you and We have known who lag behind.[22]

٢٤- وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا
الْمُسْتَأْخِرِينَ ○

25. And thy Lord—He will crowd them (resurrect them), surely He is Wise, All-knowing.[23]

٢٥- وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ
عَلِيمٌ ○ ع ٢ ٢

21. The whole world will die, only God will remain alive with His perfect attributes.

Hazrat Shah Sahib says, "Men die but the earnings of the dying one rest with God." (Mozihul Quran)

22. No one of the past, present and future is beyond the circumvention of God's knowledge, nor the actions and deeds of anybody. God has knowledge of everything in detail since eternity, and according to it comes in this world, and according to it justice shall be done to all creations on the Day of Resurrection.

Note : Forwarding and lagging is general—in birth, in death, in Islam, in good deeds, in joining the first row or last rows of a congregational prayer.

23. God has complete knowledge of all things ; even an atom or a thing smaller than an atom is within the knowledge of God, when His Hikmat will demand that all should be mustered for judgment there shall be no difficulty. Wherever the parts of any thing will be, whether in the earth of the graves or in the stomachs of the animals or in the beds of the oceans or in the space of the Universe or in any place conceivable, God will collect them by His infinite knowledge and perfect omnipotence.

26. And We made man of clattering clay from a moistened mud ;[24]

٢٦- وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ۚ ۝

24. After describing the signs of the Universe, some signs of the souls are described, the implication whereof is that the Being, which is the source of all perfections and which can create you for the first time in a very strange manner (fashion), He can also revive you and bring you to the Plain of Resurrection.

Note : Regarding man's creation two words are used :

(i) صلصال which means a clattering clay which reaches this state after baking in fire, elsewhere it is denoted by كالفخار

(ii) حَمَاٍ مَّسْنُوْنٍ which means moistened mud with bad smell.

Perhaps the frame of Adam was first made of moistened mud. Then when it dried up and gave a clattering sound, it passed through various manners and finally reached the stage when the human spirit could be breathed into. Ruhul Ma'ani has quoted some scholars as follows :

كَاَنَّهٗ سُبْحَانَهٗ اَفْرَغَ الْحَمَاءَ فَصَوَّرَ مِنْ ذٰلِكَ تِمْثَالَ اِنْسَانٍ اَجْوَفَ فَيَبَسَ حَتّٰى اِذَا نُقِرَ صَوَّتَ ثُمَّ غَيَّرَهٗ طَوْرًا بَعْدَ طَوْرٍ حَتّٰى نَفَخَ فِيْهِ مِنْ رُوْحِهٖ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

Hazrat Shah Sahib says, "The mud was moistened with water, then fermentation was raised, then it began to clatter — this became the body of man, the remnants whereof are hardness and weight in man, similarly the characteristics of hot air remained in the creation of jinn."

According to Raghib Asfahani, the words like حَمَاٍ مَّسْنُوْنٍ and طِيْنٍ لَّازِبٍ etc. indicate that the mixture of water and mud was dried in the air ; and the word فَخَّار shows that the embodiment was also baked to some degree. This portion of fire is exactly the origin of man's satanic component. This is why it is said :

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

٢٧. وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ۝

27. **And the jinn made We aforetime of the fire of flame.**[25]

٢٨. وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ۝

28. **And when thy Lord said to the angels, "I am creating a mortal of clattering clay from a moistened mud,**

٢٩. فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ۝

29. **So when I have finished him up and breathed in him from My Spirit, then fall you down before him doing Sajda."**[26]

---

25. Jinn was created by fine fire mixed with air, as said in Sura Rahman : وخلق الجان من مارج من نار . In short, the Father of Man was created of such a matter in which the earthly element was predominant, and the Father of Jinn was created of that matter wherein fire was predominant. Iblees also belongs to Jinn-creation.

26. God said to the angels, "When I shall have made the body of Adam capable to absorb the human spirit, then breathed life into it, at that time you are ordered to fall down in Sajda, all of you."

Note : The connection of spirit with His Self (represented by روحی) is described to dignify and exalt humanity and to distinguish the Spirit of Man.

It means this Spirit has the reflection of His Attributes (Knowledge, Planning, Wisdom, etc.) and by its very nature is God-remembering and on account of its special elegance has got a near connection with God.

Hazrat Imam Ghazali says :

"If the sun gets tongue and says : 'I have inspired the earth with my light', so whether the saying of the sun (my light) would be wrong ? If it is correct, though the sun does not incarnate in the earth, nor does the light of the sun separate from it, on the contrary despite distance of millions of miles the rein of light rests with the sun and the earth has got no control over the light except that the earth absorbs the light according to its capacity, then how the saying of the Highest above the highest, God : "I have breathed My Spirit in Adam" can become a reason of incarnation, unison etc?" An elaborate discussion about Spirit will come, God willing, under the notes of the Verse in Bani Israeel : وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ط قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ

30. Then the angels performed Sajda all together,

٣٠- فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۝

31. Save Iblis ; he refused to be with those who did Sajda,

٣١- اِلَّآ اِبْلِيْسَ ط اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ ۝

32. Said He, "O Iblis ! What has gone with thee that thou didst not join with the performers of Sajda ?"

٣٢- قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ۝

33. Said he, "I am not that to do Sajda to a mortal whom Thou made of a clattering clay from a moistened mud."

٣٣- قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ
صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ۝

34. Said He, "Then thou get out hence,[27] upon thee is pelting,[28]

٣٤- قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۝

35. And upon thee is curse till the Day of Judgment."[29]

٣٥- وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ۝

27. (Get out) of Paradise, or of Heaven, or of that high place where thou had come up so far.

28. رَجِيم means rejected as accursed, or رجيم indicates what is said before that by the star-meteorites the Satans are pelted. In this word (رجيم) an answer to this doubt is also given—the refusal of Satan from doing Sajda towards Adam was not due to the elemental nobility which he claimed to (because nobility and excellence is meant only for those who obey God), but due to the pride and arrogance emanating from his Misfortune (شقاوة) appointed for his evil talent.

29. The curse of God and the condemnation by the servants of God shall be cast on thee till the Day of Qeyamat. Even so thou shalt be going away from goodness to evil moment after moment. When thou shalt have no chance of virtue till Qeyamat, after that there is no opportunity whatsoever, because in Qeyamat everyone shall reap what he has sown in this world. Or it can be said that the curse shall continue till the Last Day and afterwards the different chastisements which shall be given are more severe than the curse itself. Or اِلٰى يوم الدّين may indicate eternal duration.

36. Said the Satan, "O Lord, respite me till the day the dead shall be raised."

37. Said God, "Thou art respited,"

38. "Unto the day of that appointed time."[30]

39. Said he, "O Lord, as Thou betrayed me, I will also show them picturesque beauties in the earth and will mislead them away from the path, all together,"

40. "Excepting those who are Thy selected servants."[31]

٣٦. قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ○

٣٧. قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ○

٣٨. إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ○

٣٩. قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ○

٤٠. إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○

30. God said to the Satan, "Thou art respited upto the Day of Qeyamat to fulfil thy wishes whole-heartedly." (See also Sura Baqara, Sura Aaraf.)

31. The Satan said, "Showing the picturesque beauties of the World I will snare them in the net of evil wishes, and save Thy selected servants I will remove them from the path of Truth." These words the Satan, the cursed, said in extreme emotions of retaliation. By these words he meant that, when he could not hurt God, he would surely revenge himself upon him, who was the main cause of his degradation, and upon his children as far as he could within his power. (See also Sura Aaraf.)

41. God said, "This is the way to Me straight."[32]

۴۱۔ قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ○

42. "Those who are My servants — thou hast no power over them, but that who followed thee among the deviated."[33]

۴۲۔ اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ○

32. No doubt, the way of service and sincerity leads straight to Me, and it is My clear and straight way, wherein there is no discrepancy or equivocation, that those servants who lead a life of service and sincerity will be secure from the influence of the Satan, the accursed. And those who follow the accursed will go with him to the Hell.

Some commentators have construed هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ to the authoritative menace of the Divine address i.e. "O cursed ! where will thou flee by leading the people astray from the straight path ? Which is that way that does not lead to Us ? Then where thou can go escaping Our punishment ? This address will be as a King says to a rebel, "Do whatever thou desireth for thy way is unto me" افعل ماشئت فطريقك عليّ and the Holy Quran says : اِنَّ رَبَّكَ لَبِالْمِرْصَادِ —Verily Thy Lord is in ambush (God knows better).

33. "No doubt, on the selected servants mentioned above there shall be no influence of thee," or it may mean that the Satan cannot exercise a forcible control on any servant whosoever he may be. Of course, whoso follows the Satan deviating from the right path by himself out of ignorance and foolishness, he will be destroyed and lost by his own free will. The Satan will say on the Day of Resurrection :

وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ اِلَّا اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ (سورة ابراهيم)

(Sura Ibrahim).

43. "And on the Hell is the promise for all of them."[34]

٤٣- وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۝

44. Its gates are seven, for every gate of them there is a faction divided."[35]

٤٤- لَهَا سَبْعَةُ أَبْوَابٍ ۭ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ
مَّقْسُومٌ ۝ ع ٣

---

34. "For thee and thy comrades the prison of Hell is ready. You will be made to descend into this very quay."

35. Some early commentators have meant seven zones of the Hell one over the other by لَهَا سَبْعَةُ أَبْوَابٍ . Hazrat Ibne Abbas has given their following names.

1. جَهَنَّمُ	= Jahannam	= Hell, Gehenna
2. سَعِيرٌ	= Sa'eer	= Blazing
3. لَظٰى	= Laza	= Flame
4. حُطَمَة	= Huṭama	= Fire of God kindled
5. سَقَر	= Saqar	= Hades, Tartarus
6. جَحِيمٌ	= Jaheem	= Hell-Fire
7. هَاوِيَه	= Havia	= Bottomless Pit, Abyss

The Word جہنم is applied to a particular zone and also to the whole Hell consisting of all zones. According to some commentators they are seven gates by which different people of the Hell shall enter. (God knows better)

Hazrat Shah Sahib says, "As there are eight gates of the Paradise divided among the good-doers, similarly there are seven gates divided among the evil-doers. Perhaps the extra door of the paradise is for that some Unitarians will go to the Paradise by mere grace of God without deeds. In deeds the gates are, however, equal." (Mozihul Quran)

SECTION 4

45. **The pious are amidst gardens and fountains.[36]**

۴۵۔ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ؕ

46. **Enter you them with peace unexposed to any chance of injury or loss.[37]**

۴۶۔ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ○

47. **And drew out We what was in their souls of rancour, became brothers,[38] sitting on the couches face to face.[39]**

۴۷۔ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ○

36. Those who abstain from Unbelief and Association (کفر و شرک) and avoid sins and evils will go and dwell in the gardens of Paradise (according to their degrees) where the fountains and streams shall be flowing in a fair order. After the Followers of the Satan, the end of the Sincere Servants is narrated.

37. At the present secure from all afflictions and purified from all shortcomings, and for the future secure from every kind of anxiety, distress, terror, bewliderment and harassment.

38. After entering the Paradise there shall remain no past ill-feeling among the people of Paradise. They shall be admitted after full purification. They shall have no rancour or jealousy against one another. On the contrary, they will live like brothers with love and affection. Everyone will be happy to see others. Everyone will be happy with one another. (See also Sura Aaraf.)

39. On the couches of esteem and reverence, face to face, they will be talking with one another. At the time of meeting, the seating arrangement will not reflect any inequality of position or status as some forward and some backward.

48. No pain shall reach them therein, neither shall they ever be expelled from there.[40]

٤٨ - لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِينَ ۝

49. Inform My servants that 'I am the real Forgiving, Kind.'

٤٩ - نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا الْغَفُورُ الرَّحِيمُ ۝

50. And this also that My chastisement — that is the painful chastisement.[41]

٥٠ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۝

40. The Tradition says that the people of Paradise shall be addressed as follows :

"O people of Paradise ! Now for you is that you keep healthy always, no disease shall touch you ever, live eternally, death will never come to you, always keep at home, no suffering of travelling fatigue ever !"

41. After describing the separate ends or destinations of the Pious and the Criminals it is told that in every condition there is the manifestation of God's some attribute and state. There is no doubt that God essentially desires to do kindness and mercy to His all creatures and in fact real kindness belongs to Him, all the kindnesses of the world are the reflections of His kindness. But for the one who shuts the doors of kindness upon him by his own mischief and evildoing, the punishment is also so severe that there can be no device to avert it. Sheikh Sa'adi has excellently said :

به تهدید گر برکشد تیغ حکم　　بمانند کروبیان صم و بکم
وگر در دهد یک صلای کرم　　عزازیل گوید نصیبی برم

"If God may draw menacingly the sword of wrath, even the angels shall become deaf and dumb. And if He may announce a proclamation of kindness, even the Satan shall say, 'I will get the fortune."

Now a story is narrated in which the descending of angels is related. The same angels give good tidings at one place and shower stones at other place, so that they may understand that God's both attributes (attribute of wrath and attribute of mercy) are perfect. The servants should neither become dauntless nor become disappointed.

51. And tell them about the guests of Abraham.[42]

52. When they entered his house and said Salam (peace). He said, "We are afraid of you !"[43]

53. They said, "Be not afraid, we give thee good tidings of a wise boy."[44]

۵۱۔ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرٰهِيمَ ۝

۵۲۔ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلٰمًا ۖ قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ۝

۵۳۔ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيمٍ ۝

42. Guests because Hazrat Ibrahim at the first instance could not recognize them as angels, afterwards he came to know that they were sent by God. After all, new comers are guests whether men, angels or jinn.

43. At onother place وَأَوْجَسَ مِنْهُمْ خِيفَةً is mentioned i.e. he hid the fear in the beginning but could not control much longer and expressed it by the tongue. Hazrat Shah Sahib says that the angels had with them chastisement for the people of Lot. The reflection of the chastisement in his interior created a sense of apprehension and fear. The interior of Prophets are just like pure mirrors.

44. The angels said that there was no need of being afraid of them because they had brought good tidings of a son, (in that senile age) not an ordinary son but a brilliant master of knowledge and wisdom, destined to become a Prophet.

The Holy Quran supports this interpretation : وَبَشَّرْنٰهُ بِإِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِينَ (صٰفّٰت رکوع ۳)

54. He said, "What good tidings do you give to me when old age has smitten me, of what do you give me good tidings ?"[45]

٥٤- قَالَ اَبَشَّرْتُمُوْنِيْ عَلٰۤى اَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ○

45. Because he heard the good tidings in an extraordinary and unexpected way, so it appeared some what strange in view of his old age. It is human nature to probe deep into an unexpected good tidings, communicated to him in an extraordinary way, in order to obtain full satisfaction about the truthfulness of the news and remove any doubt about it whatsoever. In other words, the words of astonishment uttered by Hazrat Ibrahim did not express any uncertainty about the good tidings but were meant to hear it over and over again for additional satisfaction and clarity. Hazrat Ibne Kathir has written the following words :

"Then they gave him good tidings of the birth of Hazrat Ishaq as mentioned in Sura Hud. So in order to remove his astonishment (due to his own old age and the old age of his wife) and to verify the promise given by the angels, asked them whether in those circumstances they would have a child. The angels repeated the promise in forceful words and taught him to be away from disappointment. Then Hazrat Ibrahim expressed his faith that he was not disappointed and he believed that His Lord had perfect power over bigger things than that."

Hazrat Shah Sahib says, "It shows that perfect men also speak on external factors." (Mozihul Quran)

It means it is not against prophethood to say something on the basis of external causes as Hazrat Ibrahim said to the angels, in a state of astonishment, how they were giving the tidings of a child when he and his wife had become so old.

55. They said, "We gave you good tidings strong (truthful), so be not of the disappointed."

٥٥۔ قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ۝

56. He said, "And who despairs of the mercy of his Lord, but those who are astray ?"46

٥٦۔ قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّاۤلُّوْنَ ۝

57. He said, "What is your expedition then, O envoys of God ?"47

٥٧۔ قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ۝

58. They said, "We are sent down unto a people of sinners,

٥٨۔ قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۝

59. But the folk of Lot. We shall save them all together,

٥٩۔ اِلَّآ اٰلَ لُوْطٍ ۭ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِيْنَ ۝

60. But one his wife, we have decreed she shall be of those who will remain behind."48

٦٠۔ اِلَّا امْرَاَتَهٗ قَدَّرْنَآ ۙ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ ۝ ع

46. Even an ordinary Muslim cannot despair of the Divine Mercy, not to speak of the Prophets. The Prophets have full trust in God's mercy, but some time a disappointing state is generated in them in view of the habitual factors working in the affairs of the world. This unreal disappointing temporary state is not against Prophethood. Hazrat Ibrahim had reached that stage of old age when normally children are not expected. Consequently Hazrat Ibrahim was not despondent of God's mercy, which is the quality of Unbelievers, but was simply asserting the laws of cause and effect, the virtual basis of the material universe.

Hazrat Shah Sahib says, "To become fearless of chastisement and disappointed of Divine grace are both the qualities of Kufr i.e. future events are in the knowledge of God. To claim to a thing with surity that it cannot take place in such a way is a thing of Kufr. As for the thought or idea of the heart it is not liable to be seized, when the claim is made by tongue then it is sin." (Mozihul Quran)

47. Hazrat Ibrahim asked the angels whether they were sent only to communicate the good tidings, or they had some other expedition too to perform. Hazrat Ibrahim had thought by the fearful state of his interior that good tidings could not create fear in the interior, certainly there was something else with them which was in itself dreadful. (God knows better)

48. The angels said to Hazrat Ibrahim that they were sent to chastise the disobedient people of Lut. As for the folk of Lut they will not be put to chastisement appointed for his nation, they will be delivered but the wife of Lut will be involved in the chastisement of the nation. The word قدّرنا is the saying of the angels on official duty. They were in that position, representing the Divine Authority, hence قدّرنا is used. If it is said by God then there is no ambiguity.

SECTION 5

61. So when the envoys reached the house of Lot,

62. He said, "You are a people unrecognised."[49]

63. They said, "Nay, but we have brought thee that thing about which they disputed"[50]

64. "And we have brought thee strong fact and we speak the truth."[51]

٦١- فَلَمَّا جَآءَ اٰلَ لُوْطِ ِۨالْمُرْسَلُوْنَ ۙ

٦٢- قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ○

٦٣- قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ○

٦٤- وَاَتَيْنٰكَ بِالْحَقِّ وَاِنَّا لَصٰدِقُوْنَ ○

49. These words might be spoken by Hazrat Lut either at the first instance when the angels came to him, or when the people of the city raised a hue and cry to catch the guests.

If he said these words at the first sight he meant to say that they appeared to him extraordinary men, seeing whom the heart fell in suspicion nobus vobus. This suspicion might be like that of Hazrat Ibrahim. Or he meant to say that they were strangers in the city, unaware of their evil habit. He wondered how they would behave with those handsome young guests.

If he said these words at that time, when the people of the city had invaded his house to snatch the young guests, and whom he defended to the best of his efforts thinking them as honourable guests, but finally remarked he wished he would have been powerful enough against them, or he would have been in some strong shelter — لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ then he would have meant to say that they were strange persons keeping silent in the struggle against evil forces, while he himself was trying utmost to defend their honour, and they were not moving a little to help him against those wicked men.

50. The angels said to Hazrat Lut not to worry much because they were not mortals, they had brought from heaven the thing whereabout they disputed with the Prophet — the fatal chastisement which the Prophet promised and they denied.

51. They continued that he should be then quite satisfied, as it was the strong and last thing in which there was no doubt.

65. "So set forth thou with thy family in the last part of the night and thou keep after their backs and let not any one of you turn behind to see,[52] and depart unto the place you are commanded."[53]

٦٥۔ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ۝

66. And We decreed for him this thing that their root shall be cut off in the morning.[54]

٦٦۔ وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ۝

67. And the people of the city come rejoicing.[55]

٦٧۔ وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ۝

68. Lut said, "These are my guests, so do not disgrace me,"[56]

٦٨۔ قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ۝

52. The angels said that he should set forth with his family a little before day-dawn, and he should follow after their backs so that he might ward them and see if anyone was left behind or turned back from the way. This way he would be peaceful and engage himself in remembering and thanking God and watch over the companions fairly well. Moreover, the forward people would be awed by his presence backside and they would neither see behind nor intend to return. Thus the order — "وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ" would be perfectly complied with, and they would be far distant from the place of danger, and think him as the external safeguard.

53. The place where he was commanded to go — either it was the country of Sham or any other peaceful place which God had fixed for their habitation.

54. It means God had told Hazrat Lut (Be peace upon him) His final judgment through the angels that the chastisement was not far off. The next morning the whole people would be totally exterminated. Perhaps it also means that the chastisement would set in from the day-break and the whole affair would be completed by the time of Ishraq (when sun-light spreads everywhere) because the word مُسرقين is used in place of مصبحين in verse 73 below.

55. When they heard that very handsome and beautiful boys were the guests of Hazrat Lut, they were overjoyed on account of their bad habit and came running to his house, and demanded that they should be at once handed over to them.

56. The disgrace of the guests is disgrace to the host.

69. "And fear God and do not spoil my respect."[57]

۶۹۔ وَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ○

70. They said, "Have we not forbidden thee to defend the whole world."[58]

۷۰۔ قَالُوْٓا اَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ○

71. He said, "These are my daughters if you have to do."[59]

۷۱۔ قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ ۞

72. By thy life they are in their intoxication (frenzy) senseless (blind).[60]

۷۲۔ لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ○

57. Hazrat Lut said, "Fear God and refrain from these shameful acts and do not tease the guests. After all, I live amongst you, you should regard my position. How low shall I be in the eyes of the guests, when they will see that not a single man in the city respects me, nor obeys me."

58. They said, "We are not degrading you but you are degrading yourself. When we have forbidden you to take any stranger as your guest or give him shelter, then why do you come in our way and fight with us for this sake ?"

It shows that they habitually preyed the strangers for their evil wishes and abomination, and Hazrat Lut would defend the poor travellers and checked those wretched souls from that abomination.

59. Hazrat Lut said, "No doubt, you have forbidden me to support the strangers, but I ask you what is the main reason of my action ? It is nothing but that I stand in your way of satisfying your lust by unnatural course. Now you should yourselves observe whether it is fair for you to resort to such illegal abomination ? Your wives, who are like my daughters, are present in your houses, if you obey me they are enough for you under divine norms. What is this misfortune that you prefer Haram to Halal, and adopt illegal ways instead of legal course ?"

60. "By thy life" is the Divine address to the Holy Prophet (Be peace upon him) i.e. By thy life the people of Lut were becoming blind in the intoxication of lust and heedlessness. They were very carelessly rejecting the request (rather importune) of Hazrat Lut. They had the intoxication of their power, and the uncontrolled voluptuousness had distorted their hearts and perverted their minds. They were quarrelling with the Prophet of Allah with peace and satisfaction, not knowing in the least what was going to happen next morning. The instance of destruction and the moment of annihilation was hovering over their heads. They laughed at the philosophy of Lut, and death was laughing at them.

Note : Hazrat Ibne Abbas has said, "God has not created a soul in the world more graceful and glorious than that of Mohammed (Be peace upon him). I have not heard that God has ever sworn by the oath of any soul other than Mohammed (Be peace upon him).

73. Then the cry seized them at sun-rise (Sunshine).[61]

74. Then We turned it upside down, and rained on it stones of gravel.[62]

75. Verily there are signs for the minute examiners.[63]

76. And that city is situated on the high-way.[64]

٧٣. فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ۝

٧٤. فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ۝

٧٥. اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ۝

٧٦. وَاِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ۝

---

61. Ibne Juraij has said, "Every chastisement by which any nation has been annihilated is called صیحۃ or صاعقہ ."

62. See notes in Sura Hud etc.

63. متوسم is that who finds out a hidden fact by mere discernment through scrutiny of external marks and modes. The Holy Prophet has said, "Fear the discernment of a Momin because he sees with the light of God."

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهٗ يَنْظُرُ بِنُوْرِ اللّٰهِ اَوْ بِتَوْفِيْقِ اللّٰهِ

Perhaps the difference between Kashf (کشف) and Firasat (فراست) is between Telephone and Telegraph (according to Amir Abdul Rahman Khan Marhoom).
کشف (Kashf) implies appearance and فراست (Firasat) shows discernment or keenness of perception.

However, the meaning of the verse is that for the minute examiners and discerners there are ample signs of lesson in the story of Lut's People. Man can distinguish between Natural and Unnatural propensities. Man can understand the end of haughtiness and vice. Before the Omnipotence of God all powers are insignificant. Proverbially there is no sound in the rod of God. Man should not become prideful at the respite of God, nor should keep perverseness and animosity against the Prophets, otherwise the end will be as disastrous as that of Lut's people. There may be other lessons in the story of Lut and his nation.

64. From the road from Mecca to Sham the ruins of those overturned settlements are seen. وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ وَبِالَّيْلِ اَفَلَا تَعْقِلُوْنَ (صٰفّٰت رکوع ۴)

77. Verily in that is sign for those who believe.[65]

78. Certainly the dwellers in the thicket were sinners.[66]

79. So We took vengeance on them. And both these settlements are situated on the open way.[67]

٧٧۔ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّلْمُؤْمِنِیْنَ ۞

٧٨۔ وَاِنْ كَانَ اَصْحٰبُ الْاَیْكَةِ لَظٰلِمِیْنَ ۞

٧٩۔ فَانْتَقَمْنَا مِنْهُمْ وَاِنَّهُمَا لَبِاِمَامٍ مُّبِیْنٍ ۞

65. Observing these ruins, the Momins are especially impressed and they gain lesson from these devastations, because they alone understand that these settlements have been overturned as a punishment for the haughtiness and evil-doing of those people. Other men observing them perhaps may construe their devastation to mere chance or to some natural factors.

66. As'habul Aika — the people of Shuaib — lived in the city of Madyan (Midian) — Near it was a dense forest. Some say As'habul Aika and As'habul Madyan (اصحٰب الایکه واصحٰب المدین) were two separate nations. Hazrat Shuaib was sent unto both of them. Their sin was Association, Idolatery, Robbery, Highway-manship, Deception in measure and balance. (See Sura Hud and Sura Aaraf).

67. On the highway of Hijaz and Sham where the settlements of the people of Lut were situated, a bit downward was the township of the people of Shuaib. They are both visible from the highway.

SECTION 6

80. And the People of Hijr cried lies to the Messengers, no doubt.

٨٠- وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ۝

81. And We gave them Our signs but they continuously turned their faces from them (discarded them).[69]

٨١- وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ۝

82. And they hewed the mountains into houses securely.[70]

٨٢- وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ۝

83. Then the Cry seized them at the morning.

٨٣- فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ۝

84. Then what they earned did not avail them.[71]

٨٤- فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

---

68. People of Hijr are Thamud. The name of their country was Hijr which is on the northern side of Medina. Hazrat Salih (Be peace upon him) was sent unto them. Rejecting of one Messenger is rejecting of all Messengers.

69. The She-Camel which was produced of the mountain and other signs and miracles.

70. Being proud of worldly wealth and architecture they made grand houses in the mountains as if they would never go from there. They might also think that no calamity or disaster could smite them in those fortified houses.

71. Wealth and property, strong buildings, strong physique, and other resources — nothing of them could avert the Chastisement of God.

The Holy Prophet passed by the Valley of Hijr when going to Tabuk. He covered his head, increased the speed of the carriage and said to the Sahaba, "Do not enter upon the Chastised people's settlements but weeping (from fear of God), if weeping does not come you should make your faces of the weeping ones. God forbid : May you not receive what came to them !"

The Holy Prophet by these words taught sensible manners to the Muslims, that man should receive lesson when he goes to such places, and shiver with the fear of God, and should not make these places as resorts of recreation and show

85. And We created not the Heavens and the Earth and what is between them without Hikmat (without order). And the Hour shall undoubtedly come, so withdraw with a gracious withdrawal.[72]

86. Thy Lord — it is the All-Creator, the All-Knowing.[73]

٨٥- وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَاٰتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ۝

٨٦- إِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيمُ ۝

72. Hazrat Shah Sahib says, "After narrating the stories of the past nations it is told that this world is not lying in vain, empty. On the head an Administrator is there to mend and manage all things. The name of the final and perfect remedy is Qeyamat. And to withdraw from the Unbelievers is also told when God's message is delivered and the duty of Tabligh is completely fulfilled. But the Unbelievers remained perverse. Then the order came that it was no use to dispute with them further, so they should wait for the arrival of Divine Promise, and the Prophet should endure all hardships and pains patiently without putting a word of complaint on his lips, till at last the judgment of God comes." (Mozihul Quran)

73. He knows thy patience and their harming, He will give the recompense of everybody's actions accordingly. In this verse the fact of Resurrection is described that who created for the first time, it is not difficult for Him to create for the second time. And He knows the scattered particles of every dying thing including man. He will collect them from wherever they are scattered in the earth or in the atmosphere. In Yasin it is said: أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِقَادِرٍ عَلٰى أَنْ يَخْلُقَ مِثْلَهُمْ بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيمُ (يٰس رکوع ٥)

87. And We have given thee seven verses — celebration (Wazifa)— and Quran of a great degree.[74]

٨٧۔ وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ○

74. Hazrat Shah Sahib says, "Just see this great bounty which is given to thee and be not angry at the perverseness of the Unbelievers."

Note : سبع مثانی means Sura Fateha's seven verses which are repeated in every Raka'at of every Salat, and which are oft-repeated in the manner of Wazifa. It is said in a Tradition that the like of Sura Fateha is not sent down in Taurat, Zabur, Injeel and Quran. The True Traditions say clearly that the Holy Prophet has said about Sura Fateha that it is the سبع مثانی and the mighty Quran which is given to him. This small Sura is said as mighty Quran regarding its importance and degree. This Sura is also known as امّ القرآن (Mother of the Quran or root of the Quran) i.e. it is a gist and text whose elucidation and explanation is the whole of the Quran. The image of all knowledges and meanings of the Quran is found in this Sura alone. Thus مثانی is also applied, regarding some aspects, to the whole Quran also. The Holy Quran says :

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ الخ (سورہ زمر۔ رکوع ۳)

It shows other Suras may be called مثانی due to some reasons different, but here سبع مثانی and قرآن عظیم especially denotes the Sura Fateha.

88. Do not cast thy eyes on those things We have given to consume to many kinds of people among them,[75] and do not sorrow for them and lower thy wings unto the Believers.[76]

89. And say, "I am the (same) Warner manifest,"[77]

٨٨۔ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ○

٨٩۔ وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ○

75. "Do not see towards the goods of the temporary life of this world, which are given to the Polytheists, Atheists, Idolaters, Jews, Christians and other enemies of God and His Messenger, that why such cursed fellows are given so much wealth, and if that wealth were given to the Musalmans, it would have been expended in a good way, and this wealth on the other hand is increasing the arrogance and misfortune of the Unbelievers more and more."

Let them taste for a while the enjoyments of the present world. You are given that wealth by God in comparison whereof enormous material wealth is nothing. It is said in the Traditions that whom God has given the Quran, if such man wishes any other bounty at seeing it, he has not known the value of the Quran.

76. You should not sorrow for that why they do not become Muslims. You are performing the duty of Tabligh. After the enemies you should not involve yourself in grief any further. The Momins are exclusively entitled to your love and sympathy. You should have a good treamtent with them — a treatment of love, leniency and hospitality.

77. Whether any one accepts or not. I deliver the Message of God very clearly and warn of the ends and results of arrogance and disbelief.

Hazrat Shah Sahib says, "Thy function is not to change the heart, it can be done by God alone. If someone does not believe, thou shouldst not grieve." (Mozihul Quran)

90. "As We have sent to those dividers—

91. Who have torn the Quran into pieces."78

92. So by thy Lord We will have to question them all together,

93. About what they did.79

٩٠. كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ۙ

٩١. الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ○

٩٢. فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ۙ

٩٣. عَمَّا كَانُوْا يَعْمَلُوْنَ ○ ع

78. This verse is interpreted variously. Some have said the Dividers are Jews and Christians of the Prophetic days, who had divided and resolved the Quran i.e. 'Accept what is according to your wishes and changes, and reject what is against your wishes and changes.'

Some have said they are Associators who divided the Quran by way of jesting. They said to one another, 'I will take Baqara (Cow) or Maeda, and give Ankaboot to you.'

They were also divided about the Quran. Some said it was poetry, some said it was but soothsaying, some said it was incantation, some said it was fanatic talk, some said it was the mythology of the past peoples.

However, the Holy Prophet was Warner for all of them. Ibne Kathir has said that مقتسمین are those people who had said on oath that they would surely oppose the Messengers and they took oath on false things and they had broken the Heavenly Books into fragments. This warner warns you of that Chastisement which was sent down on the past peoples. Ibne Kathir has supported his view-point by the following verses :

تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَاَهْلَهٗ (نمل۔ رکوع ۴)

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ (نحل۔ رکوع ۵)

اَوَلَمْ تَكُوْنُوْۤا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ (ابراہیم۔ رکوع ۷)

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ (اعراف۔ رکوع ۶)

79. We will question them : Whom did they worship ? How did they behave with the Prophets ? Why did they not accept لَآ اِلٰهَ اِلَّا اللّٰهُ ? Why did they not fulfil the obligations of this Kalema ? These and other such types of questions shall be put to them.

94. So rehearse explicitly what thou are commanded and care not the Associators.[80]

٩٤۔ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۝

95. We are sufficient for thee against the mockers — [81]

٩٥۔ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝

96. Who appoint worship for other than God, so they will soon know.[82]

٩٦۔ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ۝

97. And We know that thy breast is straitened by the things they say.

٩٧۔ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝

98. So thou celebrate the praises of thy Lord and be of those who perform Sajda.[83]

٩٨۔ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ۝

99. And go on worshipping thy Lord until the Certain comes to thee.[84]

٩٩۔ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

80. Do not fail in delivering the Message. Explicitly proclaim the commandments of God. These Associators can do nothing harmful to you.

81. We shall deal with the mockers in this world and Hereafter. You deliver the messages dauntlessly without fear of any harm to you from their side.

82. They shall see the end of both things — appointing associates with God and scoffing at the Messenger.

83. If your heart is straitened by their perverse attitude then withdrawing from them you should whole-heartedly engage in glorifying and praising God. The remembrance of God, prayer, Sajda, worship of God etc. are those things that the heart keeps peaceful and broad by their effects and the burden of sorrows is removed. This is why the Holy Prophet (Be peace upon him) rushed to prayer whenever some untoward thing took place.

84. Certain here denotes death. يقين elsewhere is used in the sense of death : وكنا نكذب بيوم الدين حتى اتانا اليقين (مدثر۔ ركوع ٢) In a Tradition the Holy Prophet has said about a deceased person : اما هو فقد جاءه اليقين وانى لأرجو له الخير
The traditional scholars have taken Yaqin in the sense of death, meaning thereby that a Muslim should worship God till death.

اندریں رہ می تراش و می خراش
تا دم آخر دمے فارغ مباش

In this Way go on scrambling and scratching,

Till the last breath be not disengaged even for a moment)

Praise to God at the end of Sura Al-Hijr !

May God draw us in the perfect states of spiritual excellence, because He is Generous, Gracious !

SURA NAHL—MECCAN; VERSES = 128, SECTIONS = 16

In the name of God, Most Merciful, Most Compassionate

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

SECTION 1

1. On came the command of God, so do not make haste for it ![1] He is glorified and exalted above that which they associate.[2]

۱۔ اَتٰۤی اَمْرُ اللّٰہِ فَلَا تَسْتَعْجِلُوْہُ ؕ سُبْحٰنَہٗ وَتَعٰلٰی عَمَّا یُشْرِکُوْنَ ○

1. This Command — that the party of the Holy Prophet will come out victorious and predominant, and the opponents of Truth will be subdued and humiliated because they will be punished at the hands of the Muslim Mujahideen (warriors) in the present world and by the Ruler of rulers in the next world for their unbelief and association (شرک وکفر) — the time of execution of this Command has drawn near, and the Hour of Qeyamat (Last Day) is not also far off. A thing which is most certain is as it has come upon. As such there is no need to make haste for such a sure thing. The Unbelievers said by way of jesting and denying, "Why does the Chastisement not come soon, which he (the Prophet) so often talked about ?" They are warned menacingly that by their absurd questicnings, the chastisement was not to move away from its appointed hour. It was to come definitely and soon. The delay in the chastisement was better for them at least in one respect — perhaps some one might refrain from his refractory attitude and embrace Islam and guidance. The Holy Quran says :

وَیَسْتَعْجِلُوْنَکَ بِالْعَذَابِ وَلَوْلَاۤ اَجَلٌ مُّسَمًّی لَّجَآءَھُمُ الْعَذَابُ (عنکبوت۔ رکوع ۵)

یَسْتَعْجِلُ بِھَا الَّذِیْنَ لَا یُؤْمِنُوْنَ بِھَا وَالَّذِیْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْھَا وَیَعْلَمُوْنَ اَنَّھَا الْحَقُّ (شوریٰ۔ رکوع ۲)

2. When the victory of Truth is certain and the punishment of Unbelief and Association is sure, so they should adopt the way of Tauhid and denounce polytheistic ideals totally. Those objects which they ascribe to God as His partners can not defer the arrival of God's command, nor they can avert the Divine Chastisement.

٢. يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ○

2. He sends down the angels giving them mystry of His command[3] upon whomsoever He will among His servants,[4] that 'Warn that there is no God but I, so fear you Me.'[5]

---

3. Some angels are appointed to carry down the order of God as Hazrat Jibraeel or Hafazat-al-Wahi (حفظة الوحى) i.e. those angels who are appointed to guard the Divine Revelation as hinted in the verse :

يُلْقِي الرُّوحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِن عبادهٖ (المومن - رکوع ٢)

The angels descend with the Ruh (روح) by the order of God. Here Ruh (روح) means Divine Revelation which is sent down to the Prophets in an imperceptible way as a mystry. Hence elsewhere the Holy Quran says :

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا (سورٰی - رکوع ٥)

At another place the Holy Quran is itself said as روح (Ruh) :

فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا (سوره جن - رکوع ٢)

In calling the Holy Quran or the Divine Revelation as Spirit (روح) there is a hint therein that as the material bodies gain external life by the breathing of Spirit (نفخ روح) similarly those hearts which have lain dormant or dead, due to error and ignorance, come to life by the spirit of the Divine Revelation.

4. Those servants upon whom God sends His Divine Revelation are the Prophets (Be peace upon them), whom God chooses from amongst the whole creation according to His Hikmat (wisdom). The Holy Quran says : اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ (انعام - رکوع ٥)

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ (الحج - رکوع ١٠)

5. The education of Tauhid, the refutation of Shirk (association), the calling towards Piety (taqwa) have always been the common mission of all the Prophets sent by God unto mankind in different periods of human history and in different regions of the world, This is a traditional argument of Tauhid. The rational argument follows :

3. He created the Heavens and the Earth correctly. He is exalted above that which they associate (with Him).[6]

4. He made man from a sperm-drop, thenceforth he became a manifest adversary ! [7]

٣۔ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

٤۔ خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○

---

6. God has created such an exact system of the Heaven and the Earth that it compels an observer to believe in this fact that the whole system should be in the hand of only one owner and administrator. Had it been in the hands of many independent gods, this strong and fortified firmament would have not lasted for long. They would have meddled with one another and the mutual struggle between gods would have ended the very existence of the whole system. The Holy Quran says elsewhere :

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا (انبیاء۔ رکوع ۲)

اِذًا لَّذَهَبَ كُلُّ اِلٰهٍ ۢبِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ (المومنون۔ رکوع ۵)

7. After completing the celestial and the terrestrial systems, God created man. If man meditates on his own origin and creation he can receive a great lesson from the strange and wonderful creation of God. What was the origin of man ? A lifeless drop having no senses, no motion, no consciousness, no determination, no speech, no power of quarrelling for right or overcoming others. Just behold, what God has made this insignificant drop ? What a beautiful shape it is given ? What lofty and high potentialities and talents have been bestowed upon it ? He was unable to express a letter ! But now he delivers long speeches. He was motionless, but now quarrels for about ordinary things not only with the creatures, but passing from creatures he has begun to vie with the Creator forgetting what he was and how he gained such powers. In Sura Yasin the Holy Quran has said :

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○ وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ
قُلْ يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ (یٰسین رکوع ۵)

٥. والانعام خلقها ۚ لكم فيها دفء ومنافع و
منها تاكلون ۝

5. **And the cattle He made them for you, in them is warmth and uses various and some of them you eat.[8]**

٦. ولكم فيها جمال حين تريحون وحين تسرحون ۝

6. **And for you in them is grace when you bring them home in the evening after grazing and when you take them for grazing.[9]**

٧. وتحمل اثقالكم الى بلد لم تكونوا بلغيه
الا بشق الانفس ۚ ان ربكم لرءوف رحيم ۝

7. **And they carry your loads unto cities that you could not have reached there but with hard labour. No doubt, your Lord is very Clement and Kind.[10]**

---

8. God has created various animals for the general use of mankind as camel, cow, sheep and goat etc. Different excellent goods and clothes are made of their hair or wool and hides. Some are those whose milk is drunk and some are used to plough the fields. The abundance of butter, ghee, milk, cream etc. owes to these cattle. The meat of such animals is eaten in whose eating there is no moral harm or physical loss. How many poor people live on them ! Moreover, other things of livelihood owe their preparation and production to these animals.

9. When the cattle are in the house or in the pasture they do not present such a manifest view of Divine reward, as they show when going forth to or returning from the pastures. At these times there is a happy atmosphere and the owner feels grateful to God and others too join with him in gratitude and say what a good wealth God has given to this Zamindar (Landlord).

10. These animals carry you and your goods to such places where you could reach with great difficulty by yourselves without goods. What a great clemency and kindness of God is upon you that He has subjected these animals to your work and made easy most of difficult expeditions through them.

اولم يروا انا خلقنا لهم مما عملت ايدينا انعاما فهم لها مالكون وذللنا لهم فمنها ركوبهم ومنها ياكلون (يٰسين ـ ركوع ٥)

8. And created the horses and the mules and the asses to ride, and for adornment.[11] And He creates what you know not.[12]

۸. وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ؕ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ۞

9. And unto God reaches the straight way and some way is perverse too.[13] And if He will He may guide you all together.[14]

۹. وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ؕ وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۞ ع

11. You ride on them and a graceful state is demonstrated.

Note : Ass-riding in Arabia is not considered as undignifying. The asses of Arabia are very excellent, beautiful and costly. They run very fast, sometimes faster than horses. A lively Indian poet had beautifully said that in Hijaz there are not donkeys but Himar (حمار).

12. Besides these things God creates and will be creating which you do not know now. They include all those carriages which will be made in future till Qeyamet.

Note : After the advent of Islam many things have been invented for man's comfortable and fast movement. They all come under this verse. And all other carriages which have yet to be made in time and space also come under this verse. It is God who inspires man to invent what he knew not before. Without God's inspiration no invention is possible. So man should turn unto God sincerely who gives him what he asks either by the physical tongue or by the circumstantial tongue. (Tr)

13. Formerly it was said that 'you ride on the backs of animals and they carry you with your Goods to your destination after going through hard travels.' This was the description of physical and perceptible journey. Now the word is turned towards the spiritual journey in the similar context. As man reaches the destination by passing through the earthly stations similarly the way unto God is also open for the men to reach unto God. Whose understanding shall be straight he will believe in the power, omnipotence and kindness of God by observing the above-mentioned arguments and sights, and will reach God without any prevarication walking on the straight path of Unity and Piety (توحید وتقوی). But the one whose wisdom is not straight, he can have no Divine help to lead the straight way. He will be always wandering in the crooked and complicated zig-zags of wishes and low desires.

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ (انعام۔ رکوع ۱۹)

14. God was not powerless as to bring the whole world to one path, but His Hikmat (wisdom) did not demand it that all mankind should be compelled (forced) to adopt one way (as variously mentioned above).

SECTION 2

10. It is He who sent down from the sky for you water of which you drink, and by which grow the trees, in which you pasture,[15]

11. Thereby He grows for you crops and olive and palms and vines and all manner of fruit. In that of course is a sign for those who observe deeply.[16]

12. And He subjected to your service the night and day and the sun and the moon, and the stars are engaged in work by His command.[17] In that are signs for a people who possess understanding,

١٠. هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ
شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ○

١١. يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ وَ
الْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ○

١٢. وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ۙ وَالشَّمْسَ وَالْقَمَرَ ؕ
وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّعْقِلُوْنَ ○ۙ

---

15. He made water sweet to drink, and thereby grow trees, grass, vegetation in which you pasture your herds.

16. By one and the same water He grows different kinds of fruit whose shape, form, colour, smell, taste and effect are different from one another. For the deep observers in that is a great sign of God's perfect power and wonderful creation that by means of one earth, one sun, one air, one water, He created so many kinds of fruits and flowers of various colours.

17. The nights and days follow each other that the business of the world may go on and mankind may get peace and comfort. Similarly, the sun and the moon rise and set under a set system. With the alternation of days and nights and the rising and setting of sun and moon, innumerable advantages of man are connected. And if seen with observation, without them man's life is impossible. God by His absolute administration has subjected the sun and moon and all the stars and planets to the service of man like labourers. They can not dare be idle or disobey the command.

Note : With the days and nights and the sun and the moon the benefits are directly or manifestly connected, and the profits and gains with other stars are not so manifest, hence they are separately described in a different manner. (God knows better.)

13. And those things which are spread for you in the earth of different colours;[18] in that is a sign for a people who think.[19]

١٣- وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۗ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ○

14. And it is He who subjected the Sea to work that you may eat from it fresh flesh and bring forth out of it ornaments which you wear; and thou seest the boats cleaving through it (Sea)[20] and for that you may seek His bounty and that you may thank.[21]

١٤- وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۚ وَ
تَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ○

18. That high and exalted Being who subjected the heavenly bodies to your service has also created for your benefits diverse creatures who are in nature, shape, form, colour, odour and in advantages and effects are quite different from one another — they include all animals, vegetations, inanimate objects like stones, fossils, minerals, rocks and all other things like time, space, light, elements, etc.

19. This diversity provides a great sign of Tauhid for those people who think in the mystries and process of creation i.e. for the scientists of different branches of science.

20. Such an uproaring and terrifying ocean, before which the weak man has no significance, is also subjected to your work that you get decent fresh flesh by catching fish in it without any fear. You also get pearls and corals of which you make valuable ornaments. Just see the wavy ocean, before which a great vessel has no weight except a blade of grass, but a small boat goes on speadily cleaving the tremendous waves. This is the sign of the power of God who gave man wisdom and taught him to prepare such things, as if the ocean is conquered by means of such devices.

21. To seek His bounty means to earn livelihood by transporting commercial goods in the boats and ships from one country to the other and from one continent to the other, and thus gain wide sources of livelihood by His grace and then thank God for His Divine favours.

15. And He put the loads (mountains) on the earth lest it should shake with you[22] and made rivers[23] and ways that you may get guidance;[24]

١٥. وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ
اَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۝

16. And made (put) marks;[25] and by the stars the people get the way.[26]

١٦. وَعَلٰمٰتٍ ط وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ۝

17. Well ! One who creates can be equal to that who creates nothing ? Do you not think ?[27]

١٧. اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ط اَفَلَا تَذَكَّرُوْنَ ۝

22. God has put heavy mountains on the earth lest the earth should shake with you due to its inherent shivering (with the fear of God). Primarily the surface zone of the Earth shivered due to the physiological structure (or with the fear of God).

23. The sources of rivers are situated some where in the far distant mountains but they travel hundreds and thousands of miles through different regions and provide their people waters for production and other uses of livelihood by the order of God.

24. God has made ways so that travellers may easily go from one country to the other.

25. God has made way-marks in different forms as mounts, rocks, sand-rocks, fountains, trees, etc. so that the travellers may find the way without difficulty. The Arab Beddus find the way smelling the earth of the region.

26. In the journey of land and sea the stars help the travellers. The compass is also made by the help of stars which is used in sea and land journeys. The guidance by the compass is guidance by the star or stars.

27. God has created man and all his necessities for survival; but the gods, whom some men worship, can not create the wing of a fly and the leg of a mosquito, nor can create a grain of wheat or a particle of sand. Then it is a tremendous injustice and foolishness on the part of man to make lifeless gods equal to God — the Creator of the whole creations and the absolute Sustainer of all. Just see this insolence and think about the bounties of God ! In fact, man is highly ungrateful !

18. And if you count the bounties of God, you will never finish them.[28] No doubt, God is All-Bestowing (All-Forgiving), All-Kind.[29]

19. And God knows what you hide and what you express.[30]

20. And those whom they call upon, apart from God, create nothing and they are themselves created.[31]

١٨. وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ اللّٰهَ
لَغَفُوْرٌ رَّحِيْمٌ ○

١٩. وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ○

٢٠. وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ
شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ○

---

28. The bounties enumerated above are some of His countless bounties whose circumvention is quite impossible.

29. It means how can full thanks to God's countless bounties be paid ? So He is All-Forgiving and forgives the short-comings left in thanks-giving. As well He is All-Bestowing and gives a great reward and wage for small thanks-givings.

Or if some one becomes grateful after ungratefulness by repentance, then for such a man God is All-Forgiving and All-Bestowing and All-kind. He forgives the past sins and mistakes and bestows His mercy for the future. On the contrary side God does not completely deprive even the most unthankful man in the world. He goes on giving hundreds of His bounties to such unthankful fellows as bread, water, livelihood, etc. etc.

30. God is aware of all external and internal affairs. He knows well who thanks God on His bounties with the heart and with the bodily organs and to what extent. He knows also those who remain empty of thankfulness. Or God knows who comes to believe in Him sincerely by heart hearing about the above mentioned reasons and bounties and He also knows him who does not accept the Truth even after becoming answerless externally by the reasons in favour of Divine Oneness. So God will deal with every one in accordance with the individual conditions of every one.

31. God is that whose countless and mighty bounties are described above. But behold the folly of the Associaters that they ascribe partners (to such an All-knowing and All-Creating God) who can not create even a blade of grass, and themselves are created by God.

21. They are dead in whom there is no life,[32] and they do not know when they shall be raised.[33]

٢١. اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ
يُبْعَثُوْنَ ۝

SECTION 3

22. Your God is One God. So those who have no belief in the life of the Hereafter — their hearts do not accept and they are proud.[34]

٢٢. اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ۝

23. It is a real fact that God knows what they hide and what they express. No doubt, He does not like those who wax proud.[35]

٢٣. لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۗ
اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ۝

32. Those things which they call upon beside God are all dead (lifeless) either they are permanently dead as stone idols, or they are instantly dead as the Saints who have died but are worshipped, or they are dead from the viewpoint of end and origin as Hazrat Messieh or Ruhul Qudus or the angels of God whom some sects worshipped, and also the jinn and satans who are adored by some souls of perverted nature. All of them are destined to go into non-existence some time. So how such objects whose existence come from an external source, and whose existence can be snatched back any time by the Giver, can be called God or promoted to Divinity.

33. These gods are really strange that they do not know about the Qeyamat, when they and their devotees shall be raised for reckoning. To say such dead and unaware objects as God is a folly and ignorance of the superlative degree.

34. The arguments and observations mentioned above are as clear and manifest that a man can easily believe in Divine Oneness if only he reflects a little on them with a sincere heart. But who is to observe and aspire for truth ? Only that man will observe and aspire who is anxiousabout his end and who is fearful of the judgment in the Divine Court of God. But those men who have no faith in the life after death and who are unmindful of their final end cannot pay heed to arguments, nor they can bother about the fruits of Eman (Belief), nor care about the bad results of Kufr (Unbelief). Then how can the idea of surrendering before the Prophets or the thought of recognizing the Divine Oneness come to such souls ?

35. You should understand well that pride or vanity is not a good or desirable thing. You shall have to bear the consequences thereof. The denial of Tauhid (Divine Oneness) in your hearts and the pride you demonstrate by your actions and manners are all present before God. He will give the punishment for your secret and public crimes.

۲۴. وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟
أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝

24. **And when they are questioned, "What has your Lord sent down ?" They answer, "Stories of the ancients."[36]**

۲۵. لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ
أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ
مَا يَزِرُونَ ۝

25. **That they may bear their loads complete on the Day of Resurrection, and some of the loads of those whom they mislead without research. Beware ! Evil is the load that they bear ![37]**

---

36. Those men who knew asked the Unbelievers or Hypocrites about the verses which were sent down now and then in order to test their belief. Similarly those men who knew not also asked them about the Quran to research. And the Unbelievers and Hypocrites also asked each other out of mockery about the Quran or the new verses. When they were questioned, "What has your Lord sent down ?" i.e. What is this Quran which the Prophet claims to be Divine Revelation and to what extent Mohammed is right in his claim ? The Hypocrites and Unbelievers to all such enquiries or research or interrogations replied, "There is nothing new in the Quran or the new verses. We think they are nothing but the exposition of the tales of the ancients" i.e. they have no value in the present age of advanced learning.

37. By these words they wanted to degrade the sublime ideology of the Holy Quran in the eyes of the common believers or the new-comers, and thus they bear the full bundle of their own Kufr and error together with some load of seducing and tempting those peoplè whom they are misleading in their folly and ignorance. Just see, what a bundle of evil they are putting on their heads.

SECTION 4

26. And of course they had betrayed who were before them, then the Divine Command came upon their building from the foundations, and the roof fell down upon them from above, and the Chastisement came upon them from whence they were not aware.[38]

٢٦. قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ اَتٰهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ○

27. Then on the Day of Resurrection He will disgrace them saying, "Where are My associates to which you had adhered in extreme perversity ?[39] Those who were given the knowledge will say, "Surely the disgrace today and the evil is on the rejectors—"[40]

٢٧. ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ اَيْنَ شُرَكَاءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ○

38. The contrivances of misleading the people and degrading the Message of Truth, which are being manoeuvred today, had also been manipulated by other nations in the past against the Prophets (Be peace upon them). They made high castles of device and mischief. But when the Command of God came it seized and shook the foundations. At last, a single jerk of the Chastisement overturned their evil castles upon them and they were all buried under their roofs. Their contrivances were turned over against themselves and the preparations for safety and security were doomed to the cause of destruction. Some of the settlements of those nations were also turned topsy-turvy perceptibly.

39. "Where are those associates in whose support you quarrelled with Our Prophets ? Why do they not help you today." The Holy Quran says elsewhere :

هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ (شعراء رکوع ۵) فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ (طارق ـ رکوع ۲۰)

This very saying from God is degrading them ; or disgrace means admitting them into the Hell and divulging their hidden contrivances of evil.

اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ (آل عمران ـ رکوع ۲۰)

40. What those rejectors could answer ? Of course, the Prophets and other knowing men will say indirectly, "Today the whole disgrace and evil is upon those who denied Truth in the world."

28. Whose life the angels draw, and they are wronging themselves.[41] Then they will demonstrate submission, "We were never doing any evil."[42] Why not, God knows well what you did.[43]

۲۸ - الَّذِينَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيٓ اَنْفُسِهِمْ ص
فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوٓءٍ ط بَلٰٓى
اِنَّ اللّٰهَ عَلِيْمٌ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

41. They wronged themselves by committing association and unbelief (شرک وکفر) At last, the angels came to draw their souls in this very condition. In brief, their end lasted on Kufr and Shirk (کفر و شـــرک).

42. At that moment their boasting and arrogance will go off. They will deny their haughtiness and rebellion which they did in the world, and demonstrate loyalty and submission saying that they had never committed any evil in the world. The Holy Quran says about such liars :

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ
وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ (مجادلہ۔ رکوع ۳)

43. Do you want to deceive God by telling a lie, in whose knowledge are ail of your (evil) actions ? Today no cunning device of yours can save you from the Divine punishment. The time has come that you taste the fruit of your wrong activities.

29. So enter the gates of the Hell to dwell therein for ever. So what an evil abode of those that wax proud :

۲۹۔ فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ
مَثْوَى الْمُتَكَبِّرِيْنَ ۝

30. And it was said to the pious ones, "What has your Lord sent down ?" They said, "Good thing". For those who did good in this world is good,[44] and the house of the Last Day is better. And what a good abode of the pious ones ![45]

۳۰۔ وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا
خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ
وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ۝

31. Gardens of Eden wherein they will go, beneath which streams flow, for them is there what they wish.[46] Such is the recompense which God will give to the pious ones.[47]

۳۱۔ جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ يَجْزِي اللّٰهُ
الْمُتَّقِيْنَ ۝

---

44. This is the state of the pious ones. When they are questioned about the Quran, "What has your Lord sent down ? They say with great faithfulness and reverence, "Good thing which is all blessing and virtue". Such men should know that those who did good in this world shall surely get the sweet fruit of their good. God does not spoil even an atom of virtue done by any soul.

45. The virtues and bounties of the Hereafter are beyond description. The worldly bounties are quite insignificant in comparison to the smallest things of the Hereafter.

46. The people of Paradise will be given all kinds of physical comfort and spiritual bliss which they wish.

وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ (زخرف۔ رکوع ۷)

47. To all those men who abstain from Kufr, Shirk and sins shall be given such a good recompense.

32. Whose souls draw the angels and they are goodly,[48] the angels say, "Peace be upon you! Enter the Paradise[49] — recompense of that you did."[50]

٣٢۔ الَّذِينَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ
سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُونَ ۝

33. Are the Unbelievers now waiting for that the angels shall come to them or thy Lord's Command may reach.[51] So did those before them. And God wronged them not, but they were themselves wronging their souls.

٣٣۔ هَلْ يَنْظُرُونَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ
يَاْتِيَ اَمْرُ رَبِّكَ ۭ كَذٰلِكَ فَعَلَ الَّذِينَ مِنْ
قَبْلِهِمْ ۭ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ
يَظْلِمُونَ ۝

48. The souls of those pious men who kept pure from the defilement of Kufr and Shirk and from the filth of sins throughout, and finally gave their souls to the Creator of Souls with a happy and broad heart and with a restless earnestness due to the right recognition (معرفة) and love of God.

49. In one respect man spiritually enters Paradise or Hell just after death, but physical admittance will take place after Resurrection. Probably this tiding comprises both types of entry — physical and spiritual.

50. Your deed is the formal cause of admittance to the Paradise but the real cause is the Divine Mercy, as the Holy Prophet has said : الا ان يتغمدني الله برحمته

51. After describing the excellent virtues and eminent distinctions of the Paradise these heedless persons, who have buried the Hereafter into oblivion being indulgent in the worldly luxuries and who do not crave for the betterment of their next life before death, are menacingly asked whether they are waiting for the descension of the death-angels of the Qeyamat or the boot of chastisement on their heads by the command of God to believe and then reform themselves — whereas believing at that time is of no use. The real thing is that preparations for the life after death should be made in this life before death, and safeguards against the Divine Chastisement should be managed before its coming.

34. Then came upon their head their evil deeds and turned upon them what they mocked at.[52]

۳۴- فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا
كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝

52. The past people had also been persistent in their pride and heedlessness out of utter animosity against Truth.. They increased in their wrong idolization, did not repent at the time of repentance, persisted to the last in rejection of and opposition to the Prophets and went on mocking at them throughout. At last, what they had done came before them and observed with their own eyes the Chastisement that they scoffed at. Their mockery itself turned over them. They could not find any way to escape the punishment and suffered the result of their mischiefs. What they had sown so they had to reap. God had no rancour against them, nor there is the possibility of any wrong and injustice on His part. They themselves struck the axe on their legs. They harmed none but themselves.

SECTION 5

35. And spoke those who committed association, "If God had willed we would not have worshipped beside Him anything, neither we nor our fathers, nor we would have forbidden without His order anything."[53] So did those before them, and lies not upon the Prophets but delivering manifestly.[54]

٣٥- وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ
دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ
دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ
قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ○

---

53. Henceforth the wrong pleas and eccentric arguments of the Polytheists and Associators (which they presented in justification and accentuation of association and polytheistic ideals and deeds) are refuted. They argued that if worship of other than God or making some animals (e.g. Bahira, Saeba, etc.) as unlawful would have been bad and unauthorized actions (which God does not like) then how He would have let them to do so ? It was imperative to check them from all such actions which were not desirable unto God, or they would have been given punishment at once. But when God did not check them from those actions it naturally meant that those actions were not undesirable before God. This is the substance of the perverted reasons of the Polytheists and Associators. They are also mentioned in Sura An'am, (See verses 148-154).

54. But the Polytheists are wrong when they say that they were not checked by God. From the early days of creation upto the present time of the Holy Prophet there has been a chain of Prophets who were sent in different nations and regions and they always checked the people from committing Shirk and the deeds of Shirk. This was their primary duty to warn the people of the dreadful consequences of Shirk and the deeds of Shirk. Moreover, they clearly mentioned before the people the Desirable and the Undesirable in the sight of God. But God did not check the people physically, directly by His unseen power or indirectly through the Prophets. God did not will to force the people and compel them physically to give up the wrong way. Compulsion in the physical sense does not coincide with the Divine Hikmat. And this subject is elaborated before at very many places. Similar is the case of punishing the criminals at once. God does not punish a man the moment he commits crime or sin. On the contrary, He gives him respite, perhaps he may turn unto God and repent. Many a criminal have repented and reformed during the period of respite. Briefly speaking God has forbidden man through the Prophets to do sins and commit shirk.

Hazrat Shah Sahib says, "These are the words of the Ignorant that why God would have let them do such and such work if He deemed it bad. After all, according to every sect there are some bad works. Then why those bad works are done? (Is God powerless to check them ?) Here the answer is given in brief that the Messengers have always forbidden, so in whose luck was guidance he got it, and he who was destined to doom was doomed. It is God's will." (Mozihul Quran)

It means God does not will to kill the will and freedom of man. He does not will to make them bricks and stones without any free-will. Similarly He does not will to make man an animal whose field of action is highly limited. He has given him a wide field of action to progress in all directions according to his will and choice.

36. And We have raised up (sent forth) among every nation Messenger[55] that "Worship God and eschew Taghoot."[56] Then some of them God guided and upon some proved error. So journey in the countries and see how was the end of the rejectors.

٣٦ - وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○

37. If thou earnestly desireth to bring them to the way, so God does not give way to that whom He leads astray, and no one is their helper.[57]

٣٧ - إِن تَحْرِصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّاصِرِينَ ○

38. And they swear by God the most earnest oaths that God will never raise up him who dies.[58] Why not ? The promise upon Him is strong, but most men do not know.[59]

٣٨ - وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

---

55. He sent forth Messengers in different periods and regions and finally sent the Last Prophet Mohammad (Be peace upon him) making him رسول الثقلين — the Messenger of the Universe.

From this verse it is not to be understood that in all cities and nations Messengers were imperatively or necessarily sent directly. It is possible that a Prophet may be raised in certain nation and his envoys, who can be called ہادی and نذیر (guides and warners) may be sent to other nations. Their sending is the indirect sending of the said Prophet. (God knows better)

56. Hazrat Shah Sahib says, "Taghoot is that who claims to headship unrightfully and possesses no authority. The idol, Satan and froward tyrant are all included in it."

57. Whomsoever God leads astray on account of his bad talent, no one can guide him, nor anyone can save him from Divine punishment. The earnest desire of the Holy Prophet for their guidance can not avail them an aught. Then why should the Prophet grieve so much for them.

58. They said, "There is no life after death, then why the fear of Chastisement ? These are nothing but farce !"

59. Your random oaths and rejection can not postpone the strong word of God. It shall definitely take place. But by denying those proven facts you are demonstrating your idiocy and ignorance. Whoever knows the comprehensive knowledge of God and the manifestations of His Divine Power and Divine Wisdom, and is aware of the mysteries of the Universe and its main purpose and its final end, can never deny the second life after death.

It is true : النَّاسُ اعداء ماجَهِلُوا (the people oppose what they do not comprehend)

39. He will raise up so that He may open to them the thing about which they were quarrelling, and that the Unbelievers may know that they were liars.[60]

40. Our saying to anything when We will to do it is only that We say to it, "Be", and it is.[61]

٣٩ - لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ○

٤٠ - إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ○

60. The Resurrection (coming of Qeyamat) is quite reasonable, because if there is no life after death how will the clear results of the worldly deeds and conditions come out ? The disputes of the world will be justly decided there, and at that time the rejectors will know those things, which they denied swearing by earnest oaths, were true and they were wrong.

Hazrat Shah Sahib says, "In this world doubt remained about many things, and some recognised God and some denied, so the second world is imperative that the disputes may be researched, the truth and falsehood may be seperated, the obedient and the rejectors may get their earnings." (Mozihul Quran)

61. When a thing comes into existence by the single word 'Be' of God, then why it would be difficult to revive the dead ones ? Briefly speaking the intended thing can not resile an instance from the intention of God. The substance of this sentence is that the thing intended at once comes out easily and without hindrance just after the intention made by God.

SECTION 6

41. And those who left home for the sake of God after that they were wronged — of course We will give them home in this world goodly, and the Thawab of the Hereafter is indeed very great, if they did but know — [62]

42. Those who kept steadfast and trusted their Lord fully.[63]

٤١ ۔ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ الْآخِرَةِ
أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ۝

٤٢ ۔ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

---

62. To open the results of obedience ond sinfulness, life after death is necessary. Many of the loyal servants of God pass away from the world enduring miseries and hardships. Can their sacrifices be spoiled and set at naught. Never ! Those who endured hardships at the hands of the oppressors, in support of Truth and for the good pleasure of God, and they bore all sorts of persecutions and oppressions till at last they were forced to leave their homes, their kith and kins. their comforts and graces in the way of God, they shall surely get the recompense of their labour and loyalty. Firstly those who survive will taste somewhat the fruits of their sacrifices in this world i.e. those who left their homes will be given goodly lodgings, a better home than the left home, better brothers than the native brothers, better livelihood than the left one, better grace and respect than that at the native home, and shall also dominate over those who expelled them from the native land, and shall become the rulers of the world and the Imams of the pious ones. After that the high ranks and mighty degrees which shall be given in the Hereafter can not be imagined in this terrestrial world. If the belief in the wage and reward of the Hereafter is attained, even those who are deprived of Hijrat's blessings today, may leave their home and go out in the way of God.

Note : This elaboration is based on Ruhul Ma'ani, but commentators have confined this verse to those eighty migrants who had gone to Habsha (Abyssinia) being extremely oppressed by the tyrannies of the Unbelievers of Mecca, because according to most of them the verse is Meccan and was sent down before migration to Medina. These migrants were at last given goodly homes in Medina. God is pleased with them.

63. They stood firm and steadfast and were not much worried at any hardship or tyranny of the Unbelievers. They did not care about the separation from their relations. They did not mind that their beloved native land was forsaken. They did not budge an inch from the path of the good pleasure of God. Breaking from all and sundry they joined with God. They relied only on His Divine help and on His sure promises, till at last they saw, 'Whoso sides with God, how God sides with him.'

43. And before thee too We had sent these very men, that We sent order unto them, so ask the rememberers if you are not aware.[64]

۴۳۔ وَمَآ اَرۡسَلۡنَا مِنۡ قَبۡلِكَ اِلَّا رِجَالًا نُّوۡحِىۡۤ اِلَيۡهِمۡ فَسۡـَٔلُوۡۤا اَهۡلَ الذِّكۡرِ اِنۡ كُنۡتُمۡ لَا تَعۡلَمُوۡنَ ۙ

64. It is not Our new habit to make the oppressed companions of a Prophet, especially when they are steadfast in the way of patience and trust, victorious and predominant in both the worlds. Aforetime We had also sent Messengers of men whose duty was to warn mankind of the results of good and evil and to deliver the commandments of God clearly. Now if you do not know you can ask the knowers, who are aware of the past nations and their Prophets, whether some men were sent or not with Miracles and Books on the rank of Prophethood and that how was the end of their believers and rejectors, how the righteous became victorious and successful by dint of patience and trust (صبروتوکل), and how were the opponents destroyed after the completion of argument.

وَتَمَّتۡ كَلِمَتُ رَبِّكَ الۡحُسۡنٰى عَلٰى بَنِىۡۤ اِسۡرَآءِيۡلَ بِمَا صَبَرُوۡا ؕ وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهٗ وَمَا كَانُوۡا يَعۡرِشُوۡنَ (اعراف ۔ رکوع ۱۶)

Note : اَهۡلَ الذِّكۡرِ means the rememberers whether they are the People of the Book or others. The following words are given in Ruhul Ma'ani :

قال الرمانی والزجاج والازهری المراد باهل الذکر علماءُ اخبار الامم السالفة کائنًا مَن کان فالذکر بمعنی الحفظ

i.e. اَهۡلُ الذِّكۡرِ are scholars of the historical events of the past nations.

Many of the scholars present this verse in the proof of تقلیدِ آئمہ (following of the Imams).

It is inferred from this verse that man without knowledge should act after asking the man of knowledge. (God knows better)

44. We had sent them with signs and leaves,[65] and We have sent down upon thee this Remembrance that thou mayst make clear unto mankind the thing which is sent down for them,[66] haply they may reflect.[67]

۴۴. بِالْبَيِّنٰتِ وَالزُّبُرِ ؕ وَاَنْزَلْنَاۤ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝

45. So have they become fearless— those who make evil devices — of that God may sink them into the earth, or that chastisement may come upon them from whence they have no idea ;[68]

۴۵. اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ
بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُوْنَ ۝

65. بِالْبَيِّنٰتِ وَالزُّبُرِ i.e. with signs and leaves i.e. with miracles and knowledges which are written on leaves of paper.

66. Remembrance here means the Holy Quran which is the custodian of the important events of the past nations and their constitutions, and which is the collection of the knowledges of the past Prophets, and thus serve as a permanent recollector of the Divine Commandments and the ways of success and glory in both the worlds, and a rouser from indolent sleep. So as messengers were raised and Books were sent before, similarly the Holy Prophet is sent with such a Book which is a summary of all the past Divine Books and a perfect record of the knowledges of the previous Messengers. The function of the Holy Prophet is to make clear the contents of this Book unto mankind and explain its difficult places and explicate its brevities. It follows therefore that the correct meaning of the Holy Quran and the reliable interpretation of the Holy Quran would be that which tallies with the Traditions of the Prophet (Be peace upon him).

67. The work of the Prophet is to explain the Quran and the duty of the people is to reflect on it.

68. After hearing the events of the past Prophets and their nations, and after the advent of such a glorious Remembrance will the Unbelievers of Mecca not refrain from their evil contrivances and guiles against Truth ? Is it not possible that God may sink them into the earth like Qaroon (قارون) or send an affliction from whence they have no calculation or idea. So they were given such a punishment in Badr by the weak party of Muslims which they could not conceive in the presence of their own heavy odds.

46. Or that He may seize them while they are moving here and there, so they are not to make God helpless;[69]

47. Or He may seize them frightening (to frighten, after frightening)?[70] **Verily your Lord is very Clement, Kind.**[71]

٤٦۔ اَوۡ يَاۡخُذَهُمۡ فِىۡ تَقَلُّبِهِمۡ فَمَا هُمۡ بِمُعۡجِزِيۡنَ ۙ

٤٧۔ اَوۡ يَاۡخُذَهُمۡ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمۡ لَرَءُوۡفٌ رَّحِيۡمٌ

69. It is also not necessary that preparations may be made before-hand or some army may be sent to destroy them, because God is powerful to seize them any moment with or without warning, while they are moving in the busy life or turning their sides in cosy beds. God can make them helpless but they cannot make God powerless. He is All-Mighty, the Omnipotent.

70. It may be that God may not seize you suddenly, but seize you after warning and after sending the preludial afflictions before chastisement. They may be frightened by some preliminary signs of chastisement, either in their own settlements or in some other colonies nearby, but this fright would be natural and not due to repentence which may avert the plight.

Some scholars say that تَخَوُّفٍ here means تنقص i.e. it is also possible that God may not destroy you at once but diminish you slowly and slowly and vanquish you.

71. God can do everything. He can destroy you by a sudden chastisement. Why does He not do that ? His clemency and kindness comes in the way. His mercy and leniency demands that criminals should be given respite and a chance to repent and reform.

If تخوف means تنقص then it means that gradually withering and not destroying at once is due to His mercy and clemency ; otherwise He can annihilate them instantaneously.

48. Do they not see — what God has created of anything — that their shadows slant from the right and from the left lying prostrate before God and they are in lowliness ?[72]

49. And to God bows in Sajda what is in the Heavens and what is in the Earth of the animate, and the angels, and they do not wax proud.[73]

50. They have fear of God from above and do what they are commanded.[74]

۴۸۔ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللّٰهُ مِن شَيْءٍ يَتَفَيَّؤُا ظِلٰلُهُ عَنِ الْيَمِينِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَ هُمْ دٰخِرُونَ ○

۴۹۔ وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مِن دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ○

۵۰۔ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ○ ع

72. When everything schematically is helpless, obedient and lowly before God that even the shadows of the shadowy objects increase and decrease and fall hither and thither by His command and law, then who can check such a powerful God from sending the chastisement ? Man should bow down his head before His constitutional commands by his own free will.

Hazrat Shah Sahib writes, "Everything is standing in the exact noon, and its shadow is also standing. When the day declined, the shadow bent and bending till evening lay prostrate on the earth, as in prayer from standing to Ruku, from Ruku to Sajda. Thus everything is standing by itself and performs prayer by its shadow. In certain country, in some season it bends rightward and somewhere bends leftward." (Mozihul Quran)

73. Previously the Sajda of the standing objects which are shadowy was descri bed. Here the Sajda of the common living creatures especially the angels is described, and it is remarked that such honourable creatures also perform Sajda to God and they are never proud and donot refuse to bow down before God.

Hazrat Shah Sahib says, "The proud men feel difficult to put the forehead on the earth (before God), they donot know that the greatness of a servant lies in it." The Holy Prophet has said : من تواضع لله رفعه الله

74. These angels despite such nearness and graceful position fear their Lord and at once obey what they are commanded.

Hazrat Shah Sahib says, "It is there in the heart of every servant that God is above him and he is below. This Sajda is of the angels too and of all others."

(Mozihul Quran)

SECTION 7

51. And God has said, "Take not gods two, that God is only One, so fear Me."[75]

52. And to Him belongs all that is in the Heavens and in the Earth, and to Him is the worship for ever.[76] Then will you fear other than God ? (Will you have risk of others beside God ?)

53. And whatsoever blessing (bounty) you have, it is from God, then when affliction comes to you it is unto Him that you groan.[77]

٥١- وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ○

٥٢- وَلَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ○

٥٣- وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ○

75. When all the heavenly and earthly creatures are helpless, humble, submissive and lying prostrate before God then wherefrom the worship to others apart from God ? Worship should be performed to Him alone, the owner and master of the whole Universe.

76. Schematically everything is obliged to obey and worship God.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ (آل عمران۔ رکوع ۹)

Or it means it has always been obligatory to worship Him alone for ever.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ (زمر۔ رکوع ۱)

Some have taken the meaning of دین as recompense i.e. the recompense of good and evil shall be given by God alone. (God knows better)

77. All virtues and bounties are from Him alone and it is also in the possession of God to remove every kind of evil and affliction. This is why when some affliction touches mankind at that time even the most orthodox associator denounces all props and begins to call on God i.e. the Nature of man gives evidence of this fact that no one except God can deliver from miseries and afflictions. Then when God possesses all blessings and all bounties and all sorts of profits and losses, who is that to become partner in His Divinity or who is that to become the centre of man's fears and hopes ?

54. Then when He removes the affliction from you, the very moment a section of you begins to commit association with their Lord,

55. That they may deny the thing which We have given to them. So make merriments, at last you will know.[78]

56. And they appoint a share for them whom they know not (for them who know not) of that We have provided them.[79] By God you shall be questioned as to what you forge.[80]

57. And they assign to God daughters—Glory be to Him![81] and (they appoint) for themselves what their heart wishes for![82]

۵۴۔ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ○

۵۵۔ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ○

۵۶۔ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ○

۵۷۔ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُم مَّا يَشْتَهُونَ ○

78. There are people who forget the Real Benefactor when the affliction is removed, and divide Divinity shamelessly. They do not feel shame that just a little while ago they were calling on God very humbly. They were not obliged to God at the removal of bad circumstances and did not fear the dangerous consequences of unthankfulness, that they would be seized, or else their bounties would be snatched back. In other words they began to deny the bounties given by God. So they are given a little respite in the worldly life to rejoice. But at last they will know what a grievous chastisement will be given for their polytheistic denial of bounties.

79. It is said about those who appoint (in their granary, cattle, merchandise) share as dedication to other than God. (Mozihul Quran)

It was customary amongst the Arabs, (See Sura An'am, Verse 136). مَا لَا يعلمون means the idols etc. about whom the associators thought out of ignorance that they were gods and were the owners of profit and loss, though they had no certificate or authority or reason thereto. Those idols which they had adopted were made of stone sans comprehension and knowledge. ان هٰذا لشيء عجاب.

80. You shall be questioned in the Hereafter about these forged things. What right you had to make partners in the things given by God ?

81. God is glorified. He is pure and above the necessity of children especailly the daughters. The Banu Khaza, assigned daughters to God. They are refuted by this verse.

82. They themselves are not pleased with daughters. Whenever they will demand, they will demand sons.

58. And when anyone of them is given good tidings of a girl the whole day his face remains darkened and he chokes in his soul,[83]

٥٨۔ وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ○

59. Hiding himself from the people out of the evil of the good tidings he heard,[84] keep it bearing humiliation, or trample it into the earth.[85] Ah ! evil is that they judge ![86]

٥٩۔ يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ط
اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ط
اَلَا سَآءَ مَا يَحْكُمُوْنَ ○

---

83. Whenever anyone of them was given the good tidings of a daughter, he was extremely sorrowful, enraged, frowning and choking in the soul that what misery had befallen on him.

84. He was shameful at the birth of a daughter and hid his face from the people. The Arabs thought it shameful to make someone son-in-law.

85. He thought either he should bear the female child with humiliation or bury her into the earth. The ignorant Arabs were so hardhearted that they sometimes killed their daughters or trampled them alive into the earth. Islam extirpated this evil totally. Afterwards not a single case is found in the whole peninsula proving the remnant of this brutal practice.

Some commentators have meant the words اَيُمْسِكُهٗ عَلٰى هُوْنٍ by a preservation of the worst type in case she was not killed or buried i.e. if the daughter was to be kept alive, she should be brought up in a very deplorable condition as if she did not belong to him.

86. The judgment about the girls was badly unjust, but the worst possible judgment was to assign daughters to the glorious God. In other words they appointed good things for themselves and assigned bad things to God, a judgment most heinous and unreasonable. (God forbid)

60. Those who believe not in the Last Day—theirs is an evil likeness, and the state of God is the supreme most.[87] And He is the All-Mighty, All-Wise,[88]

٦٠. لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ
ع ١٠ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝
١٣

---

87. The polytheists who do not believe in the evil end of their insolence and heresy—for them is bad example or such men are characterized by bad quality and state. They are in need of children. They require the prop of old age in the form of sons. They require sons in need, in difficult circumstances and economic help. They kill their daughters for fear of shame or poverty. In short, they deserve a bad example from every point of view. They can not escape the evil consequences of their cruelty and association. But God is pure and above all needs and defects. He needs no help of sons etc. He requires no prop, no succour, no support of any sort. To give bad example for God and to assign girls and daughters to His Self is against His supreme position and Divine glory. For Him only those qualities and attributes can be proved which are highest of the highest and loftiest of the loftiest.

88. God is All-Mighty and can punish them at their insolence at once, but to punish at once is not characteristic of His wisdom (Hikmat) ; and as such respite is given to them that they may refrain from evil and correct themselves. Another reason why He does not punish at once is given in the ensuing verse.

SECTION 8

61. If God should seize on their injustice, He would not leave on Earth one creature crawling, but defers them till a promised time ; then when their promise is come they will not creep back an instance, nor they will go forward.[89]

٦١- وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا
مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ
فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا
يَسْتَقْدِمُوْنَ ○

89. If God should seize the people to punish them in this world for their insolence and injustice, the whole population of the world would not survive even for several hours, because a major part of the world consists of miscreants and wrong-doers, and none would be absolutely holy of small faults and mistakes ! كلكم خطّاؤن says a Tradition. When the miscreants are annihilated there is no need to send the innocent Messengers to the Earth. On the contrary, their company with the innocent angels would be far better. When the good and bad both are removed from the Earth, then other animals would also not be required, because they are created for the Children of Adam. Moreover, if God should stop rain on account of the trans-gressions of mankind, then would the animals not die with the men ? However, if God should seize on every thing and punish at once the world would be finished in few minutes. But He does not do it due to His clemency and wisdom, and gives opportunity to the criminals for repentence and reformation, and respites them till an hour promised. But when the time is come, then even a single moment is not wasted.

Note : Some commentators say that in the clause مَا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ the word دَآبَّةٍ denotes (دَابَّةٍ ظَالِمَةٍ) the wrong ones. If it is correct, then the meaning is quite clear. (God knows better)

62. And do for God (assign to God) what they themselves dislike,[90] and their tongues describe falsehood that for them is good.[91] But it is self-evident that for them is fire, and they are being increased.[92]

٦٢۔ وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُوْنَ ○

63. By God We sent Messengers among different nations before thee, then Satan decked out fair to them their deeds, so he is their comrade today, and for them is a painful chastisement.[93]

٦٣۔ تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

90. Those things which they do not like, thinking them as bad e.g. daughters, or the partnership of any stranger in their ownership, or degrading and deriding demeanour—such things they prove in case of God.

91. Despite such insolence they have a false claim on their tongue to good things in this world ; and if there is Hereafter in reality they deem there shall also be luxuries and comforts for them.

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ
وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً وَّلَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ
لَلْحُسْنٰى ۔ حٰمٓ ۔ السجدہ رکوع ٦)

92. Such wrong wishes with this insolence provide a reason for that instead of any good they will have to face the Hell, towards which they are being hastened, and reaching the destination they will be totally neglected i.e. they will never be seen, for eternity, with merciful eyes.

Hazrat Shah Sahib says, "It is said about those who give useless things in God's way and thereby believe that they will get Paradise, whereas they are day by day moved to the Hell." (Mozihul Quran)

93. After describing the insolent remarks and false claims of the Unbelievers, the Holy Prophet is consoled that he should not grieve at their activities :

"We had also sent Messengers before you unto different nations, but always the cursed Satan made the actions of the Unbelievers pleasant and excellent in their eyes, and those rejectors continuously increased in their mischief and haughtiness, so all such people are under the Divine chastisement and the Satan, their comrade, does not avail them an aught, nor reaches their importunate cries for help. This shall be the end of your rejectors too."

Some have said that فَهُوَ وَلِيُّهُمُ الْيَوْمَ means the Satan, who had misled the past people, is also misleading the Unbelievers of today becoming their comrade. So the Unbelievers of today shall meet the same end as the past ones.

64. And We have not sent down upon thee the Book but that thou mayst make clear to them the thing in which they are disputing,[94] and as a guidance and as a mercy to those who believe.[95]

65. And God sent down water from the sky and revived the earth therewith after it was dead.[96] In that is a sign for those who hear.[97]

٦٤۔ وَمَآ اَنۡزَلۡنَا عَلَيۡكَ الۡكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخۡتَلَفُوۡا فِيۡهِ ۙ وَهُدًى وَّرَحۡمَةً لِّقَوۡمٍ يُّؤۡمِنُوۡنَ ۝

٦٥۔ وَاللّٰهُ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَاَحۡيَا بِهِ الۡاَرۡضَ بَعۡدَ مَوۡتِهَا ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيَةً لِّقَوۡمٍ يَّسۡمَعُوۡنَ ۝ ع ۸ ۵ ۱۴

94. The Holy Quran is sent down to make clear those truthful principles about which the people are disputing and quarrelling e.g. Tauhid, Hereafter, the commandment about Halal and Haram etc. The main object of the Quranic Revelation is to explicate and elucidate with certainty all these things before mankind that no suspicion or doubt may remain about eternal facts and realities. In other words the Holy Prophet is raised to proclaim the clear decision of all controversial issues among mankind and perfect the Divine argument on the whole world. It is upto the audience whether they recognize or reject—those who have Divine blessing will believe—you need not grieve.

95. The Decision and Description is for all mankind but to avail by its guidance and come under the arm of Divine mercy is the portion of those who accept this decision by the truthful heart and believe in it earnestly and wholeheartedly.

96. God made the dry land green by the heavenly rain i.e. dry land is a dead land and green land is characteristic of life and vigour.

97. Similarly He will make the Ignorant great Scholars and revive the dead hearts by the Quran, if they will hear with the attention of heart and with the spirit of justice.

SECTION 9

66. **And for you in the cattle there is a place of observation. We give you to drink from the things in their bellies, between filth and blood, pure milk,[98] pleasant to drinkers.[99]**

٦٦۔ وَاِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ۖ نُسْقِيْكُمْ
مِّمَّا فِىْ بُطُوْنِهٖ مِنْۢ بَيْنِ فَرْثٍ وَّدَمٍ لَّبَنًا
خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ○

---

98. Formerly in connection with the sending down of Divine Revelation the sending down of water was mentioned. In these verses other kinds of drinks are described in the context of water-drink i.e. milk, wine or alcohol and honey. Elsewhere in connection with Paradise these very four kinds of drinks are mentioned :

فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ وَاَنْهٰرٌ مِّنْ
خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى (سورہ محمد۔ رکوع ۲)

(i) Water (ii) Milk (iii) Wine (iv) Honey. The main idea behind the description of such things is that generally the people think in their mind that big bounties have been created by God, so it is very strange that man should forget the benefactions of the Real Benefactor and become the slave of others. Thus the idea of association is repudiated and it is proved that as God has provided different things for the physical nourishment of mankind, He should have also provided ways and means for the spiritual life and inward progress of man.

99. You draw the intoxicating liquors from these fruits and also take other fine drinks and foods from them as squashes, vinegar and dry fruits etc.

Note : This verse is Meccan, wine was not forbidden in Mecca, and the people drank wine. It was forbidden after Hijrat. Thence no one touched it. Despite that رزقاً حسناً is separated from سَكَرًا by the conjunction (سَكَرًا), which indicates that is not fair food, and a thing which was to be forbidden sometime later could not deserve the name of رزقاً حسناً (good food).

67. And of the fruits of the palms and the vines you make therefrom intoxicant and a provision fair. In that is a sign for those who understand (think).[100]

68. And thy Lord commanded the bee, "Make in the mountains houses, and in the trellis-works ;"[101]

٦٧. وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ○

٦٨. وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ ○

100. Here the word يَّعْقِلُوْنَ which is derived from عقل (wisdom) has got a special connection with سَكَرًا (intoxicant), because intoxication kills the wisdom. So it is hinted that understanding the verse is the portion of those possessed of wisdom and not of those habituated to drinking wine.

101. Trellis is to support vine or the buildings which are constructed by the people. The word وحى denotes the divine command, and the divine command means that its nature is so made as to build its house in the mountains, trees and trellis etc. with artistic beauty and architectural performance despite its mini-size and small stature. All the bees work under the direction of a big bee with complete obedience. Their leader is known as Ya'soob (يعسوب) and the whole crowd follows it wherever it goes. They build their house hexagon-shaped with all sides equal, a really scientific performance, without tools or instruments, astonishing mankind and its engineering, leaving no useless space in between, which would be allowed by any other shape if adopted. This is divine revelation to a small creature. The Divine Revelation wh h is sent to the Prophets is quite different from the divine revelation to the creatures ; while the former consists of Divine Orders and Commands to be followed and obeyed by mankind, the latter is the simple natural knowledge given to the creatures to perform their functi ons in good fashion and with exactness.

69. "Then eat of all manner of fruit,[102] then follow the ways of thy Lord which are lying clear."[103] Comes out of their bellies a drink of diverse hues[104] wherein is healing for men.[105] In that is a sign for those who reflect.[106]

70. And God created you, then He gives you death, and some of you is turned unto the vilest state of age that after knowing knows now nothing (after understanding now understands not an aught) God is All-Aware, All-Powerful.[107]

٦٩۔ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلُلًا ط يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ
أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ط إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ○
٧٠۔ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ قف وَمِنكُم مَّن يُرَدُّ
إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ط ٩
ع إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ○ ٥
١٥

---

102. كُلِي and فَاسْلُكِي are divine commands given schematically—God guided it in nature to earn its livelihood from different fruits and flowers according to its capacity and desire or necessity. So the bees wander and draw the juice of diverse flowers and fruits wherefrom the honey and wax is made.

103. The ways of God are lying clear for the bees to get their livelihood in different places and then turn back to their houses without obstruction. The bees travel long distance in search of suitable food and turn back to their house without difficulty. They never forget their way. Some have said that the words فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا mean, "Go thou on the natural ways of thy action and function, which Nature has appointed for thee, with complete obedience and submission, i.e. draw the juice of fruits and flowers and prepare honey by thy natural faculties and talents."

104. Honey of different colours comes out of their bellies — white, red, yellow. It is said that diversity is due to the seasonal variations, nature of food, age of the bee, etc. (God knows better)

105. In many diseases honey is given either in its pure form or mixed with other medicines, and it becomes a means to recovery by the leave of God.

It is said according to a True Tradition that a man during the days of the Holy Prophet suffered from motions. His brother came to the Holy Prophet, and the Holy Prophet suggested honey for the sufferer. But the motions increased by the use of honey. His brother again came and said to the Holy Prophet that the motions were increased by the use of honey. The Holy Prophet said, "God is true and the stomach of thy brother is false— صَدَقَ اللّٰهُ وَكَذَبَ بَطْنُ اَخِيْكَ —give him the honey again. Second time the same took place and the Prophet said the same words. At last, the third time the motions stopped and he recovered.

The experts of medicine have said that sometimes the food is converted by gastric secretion into acid pulp. This acid pulp known as chyme spoils any food or medicine given to the patient resulting in motions. Purgatives are given to the patient so that the belly may be cleansed from the chyme.. Honey is also a purgative. So the suggestion of the Holy Prophet was on this principle. When Thamama in the times of Mamun-ul-Rashid suffered from this disease, the Royal Kakim, Yazid bin Yuhama treated him by purgative and told the same reason. Hakims of today say honey is very useful for the cure of the relaxation of bowels.

106. Hazrat Shah Sahib says: "God has told about three traces whence three good things come out of three vile things—milk comes out of the belly of animal, excellent food from things of intoxication as palm and vine, honey from the belly of bee i.e. the children of the ignorant will become scholars by the Holy Quran. This is what happened during the days of the Holy Prophet—the children of Unbelievers became perfect men." (Mozihul Quran)

107. After describing many of the external signs now God tells mankind that he should also reflect upon his own internal conditions. He was nothing, God gave him existence, then sent death and withdrew the given life and he could do nothing. And some of them are brought to such a stage of old age where the senses fail and the energy becomes so low that he can not do any work, his mind becomes so weak that he can not understand the daily matters nor can retain them in memory. Hence it is proved that Knowledge and Power are in the treasure of that Creator and Owner. Whenever and whatsoever He wills He gives, and whenever He wills He may take back.

According to Hazrat Shah Sahib there is a hint in this verse that after the creation of perfect men in this Ummat imperfect men shall be born.

SECTION 10

71. And God has preferred some of you over others in provision. So those preferred shall not hand over their provision to those whom their right hands possess, so that they may be all equal in it. Do they deny the blessing of God ?[108]

۷۱۔ وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِى الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّىْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ○

108. God's bounties and provisions are not equal for all. According to conditions and capacity He has preferred one upon the other by His perfect wisdom. Some are made rich and powerful under whose hands are slaves and servants, and they are provided through their masters. There are some who possess no wealth, and they serve their master. Now will any master tolerate the partnership of his slave in his belongings ? The answer is in the negative! When master and slave cannot become equal partners, although both of them are mortals, then how can the Creator and the created be equal in Divinity ? Is it the real thankfulness to the Real Benefactor that a thing which you yourselves dislike may be assigned to Him.

Moreover, you should not deny the bounty of God given to any mortal. As God has preferred one upon the other in provision, similarly He has preferred one upon the other in spiritual blessings. So if the Prophet Mohammad (Be peace upon him) is made the most perfect man and is given abundant knowledge and spiritual perfections and is given the supreme rank of Prophethood, then there is no reason to deny this bounty. It is mere obstinacy and malevolence to deny the Prophethood of Mohammad (Be peace upon him).

72. And God created for you of your own kind women, and gave you of your women sons and grandsons,[109] and gave you good things to eat.[110] So do they believe in false things and donot recognize the grace of God ?[111]

73. And they worship, apart from God, such things who have got no control over their provision from the Heavens and the Earth,[112] and neither possess power.[113]

۷۲۔ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ
لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ
مِّنَ الطَّيِّبٰتِ ۭ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ
اللّٰهِ هُمْ يَكْفُرُوْنَ ۝
۷۳۔ وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّلَا يَسْتَطِيْعُوْنَ ۝

109. The wife of man is also created from mankind so that love and co-operation may exist.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً (الروم۔ رکوع ۳)

Then sons and grandsons are created from the women so that generation may continue.

110. God gave good things to eat so that the individual life may continue.

111. But it is very unfortunate that many people recognize the idols that they have given son, provision and given recovery from illness and it is all falsehood, and do not feel obliged to the Real Giver.

Or it may mean that you believe in the causes of individual survival and the causes of survival of the human race in this transient world, but you do not believe in the greatest bounty of God (the Prophet) which is the only way of eternal salvation.

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلُ

112. They neither possess any divine control over the rainfall from the Heaven, nor they have any capacity to grow corn from the Earth. Then how did they become partners in Divinity ?

113. Neither they have any power today, nor they will have any power tomorrow.

74. So strike not similitudes upon God.[114] No doubt, God knows and you know not.[115]

٧٤- فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝

114. The Polytheists said, "The Real Master and Owner is really God, but these ones are agents and representatives of God in His Kingdom, and all our business is concerned with them, God is inacccssible."

God says that this similitude is quite wrong and it does not apply to the Divine Oneness. God does everthing, great or small, directly or through some media. · God does not delegate powers to anyone as the worldly kings delegate powers to the subordinate rulers. Once the King delegates powers to the subordinate rulere, they are quite free in the execution of those powers and the King does not see how the delegated powers are used and executed. He does not know and observe how a judge is making a judgment in a certain case. Briefly speaking the wordly kings have no say in the movements of the subordinate rulers. But this is not the case with God. Every work and event takes place in this world by the comprehensive knowledge and the Divine Will of God. So it is imperative that man should possess this faith that the real subject and first cause of all things is God. Hence He is also the Real Helper and the Real God.

Note : According to Hazrat Ibne Abbas etc. فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ means : "Do not take anything as equal and similar to God."

115. You do not know how to strike example for God, which may help in comprehending the original reality and the correct meaning, and may not create any doubt about His glory and greatness. If you require correct examples then deeply observe the following two examples and try to understand their main idea.

75. God has told an example, a servant (slave), an alien possession, having no control (power) over anything, and one whom We have provided from Our side with a fair provision, so he expends of it secretly and before all, are they equal ? All praises belong to God ! But most men know not.[116]

٧٥۔ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى
شَیْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ
يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ
لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝

116. There is a man who is not free but is a possession (slave) of someone else. That slave has no control of his own in anything, but depends upon the permission of his master. Without his master's consent all his disposals are meaningless. The other is free and independent who is abundantly provided by God by His grace with provision whereof he expends openly and secretly. No one can check his hand. Are these two men equal to each other ?

Similarly God is the Real Owner of all things. All praises and goodness are in His treasure. He can give to whomsoever He will. None can check Him or restrain Him. He has absolute control over everything and has full possession of everything in the Universe. Then what a more wrong it would be than to make the stone-idol equal to God, that stone-idol who is the owner of nothing but it is itself an alien possession. If the unreal owner and the unreal owned can not be equal to each other, then how can a mere owned become equal to the Real Owner ? From here it should also be understood that in no way a profane polytheist (who is the slave of an idol, the follower of low desires and quite empty of excellent virtues) can be made equal to that who is the worshipper of One God and who is endowed with insight and knowledges and who distributes spiritual bounties among the people day in and day out ? Nay ! Never ! By God !

٧٦. وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا
يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى مَوْلٰىهُ لا اَيْنَمَا
يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ط هَلْ يَسْتَوِيْ هُوَ لا وَمَنْ
١٠ ع ١٦ يَّاْمُرُ بِالْعَدْلِ لا وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

76. And God has told another example, two men, one of them is dumb,[117] cannot do anything,[118] and he is a burden upon his master—wherever he sends him, he brings no good.[119] Is he equal to that person who orders with justice and he is on the straight path.[120]

117. If dumb, he must be deaf also. It means he can neither express himself nor can hear others.

118. He can not do any work because he is bereft of senses and wisdom and is quite disabled to walk and move.

119. He is quite useless for the master. Wherever the master sends him and appoints him to attend, he brings no good.

120. He is himself following the straight path and is also leading others to the way of justice and equity. When these two men can not be equal, then how can a man-made stone-idol be promoted to Divinity. (God forbid!) Or how can a polytheist, who consumes the provision of God and does not serve an atom, be equal to that obedient Momin who is himself on the right path and also leads others to cross with success.

Hazrat Shah Sahib says, "Two creatures of God—one is Idol neither able to move nor walk as dumb slave, the other is Messenger who tells the way of God to thousands and is himself firm in worship ; which is better ? to obey this or that !" (Mozihul Quran)

SECTION 11

77. And with God are the secrets of the Heavens and the Earth.[121] And the matter of the Hour is as a twinkling of the eye, or nearer.[122] And God is powerful over everything.[123]

78. And God brought you forth from your mothers' wombs, you knew nothing, and gave you ears and eyes and hearts, so that you may acknowledge the (Divine) kindness.[124]

٧٧. وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَاۤ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

٧٨. وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ○

121. It means all creatures are not equal to one another. All objects are not made to stand on equal footing or surface. Its mystry and the knowledge of the hidden capacities and the secret conditions of every thing is with God alone. Accordingly, God will deal with everyone with His comprehensive knowledge in the Hereafter, separately, and He will produce different results on different conditions.

122. Do not think the Last Day is something difficult before God. When He wills to create all mankind second time it will not be late as much as the twinkling of an eye. With the Divine Intention the whole world shall come to life again.

Note : كَلَمْحِ البَصَرِ اَوْ هُوَ اَقْرَبُ mean that according to the general perceptions of mankind we can construe its swiftness to the twinkling of an eye, but actually the Qeyamat shall occur in less than that, because لمح بصر (twinkling of an eye) is, however, timely (زمانى), and at the intention of God the appearance of the intended shall be instantaneous (آنى).

123. Who can be equal to God who knows the secrets of the Heavens and the Earth, and whose perfect power is encircling every object in the Universe ? And who can be presented as a similitude to God ? He has no equal. He is matchless in the whole universe. Perfect similitude is impossible in His case.

124. At the time of creation you knew nothing aud understood nothing. God gave you the means of gaining knowledge and gave you understanding hearts. Ears, Eyes and Hearts are themselves great bounties and are a means to avail of millions of bounties. If ears, eyes and hearts are spoiled, the door of every progress and development is shut. The talents grow with age from childhood. Its gratitude was that these faculties would have been engaged in the performance of obedience to their Lord, and wisdom should have been used in showing thanks. But instead of thankfulness many men adhere to thanklessness and rebellion against God, and leaving their Real Benefactor they begin to worship bricks and stones.

79. Have they not seen the birds bound by the command in the air of the sky. Naught holds them but God.[125] In that are signs for those who believe.[126]

80. And God has made for you your houses to reside,[127] and made for you from the skins of the beasts tents which are light for you on the day you journey and on the day at home ;[128] and from the wool of the sheep and of the fur of the camels, and of the hair of the goats how many goods and things of use to an appointed time ![129]

٧٩. اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ
مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يُّؤْمِنُوْنَ ○

٨٠. وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ
لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا
يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا
وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ○

---

125. As man is endowed with capacities suited to him, similarly natural powers are created in the birds suited to their conditions. Every bird in its flight is subservient to the Law of Nature and bound by the Universal Command of God. God has created its feathers, wings and tale etc. in such a way as to fly easily in the air. Their heavy bodies do not fall down on earth, nor the gravitational power of the Earth disturbs their peaceful flight. Is there any other hand beside God which has held them up in the space ?

126. Hazrat Shah Sahib says, "Some hesitate in believing due to economic reason. So God says that no one brings any thing from the stomach of the mother. The means to earning livelihood are ears, eyes, hearts, etc. God gives these means. And the flying birds in the space, upon whom do they live ?"

127. The Houses of bricks, stones, wood, etc. يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ

128. The houses of stones, bricks, etc. could not be transported, so He made for you tents of skins which can be easily ported. They can be set up anywhere in journey, or during stay. Some have said that means that during journey (in porting) and during stay (in setting) they are very light to handle.

129. Man makes so many things from these materials to make life comfortable, and they last for a long time. If God would have not given ears and eyes, progressive mind and heart, how could man prepare all such goods ?

81. And God has made for you of His created things coverings,[130] one made for you in the mountains places to hide,[131] and made for you shirts which are a protection in the heat,[132] and shirts which are a protection in the war.[133] Thus He perfects His kindness upon you so that you may obey the command.[134]

٨١۔ وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ
مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ
الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ
نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ○

82. So if they turn away thine only it is to rehearse plainly.[135]

٨٢۔ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ○

83. They recognize the blessing of God, then they deny it, and many of them are unthankful.[136]

٨٣۔ يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ
ع ١١ الْكٰفِرُوْنَ ○
١٤

130. The shadows of cloud, trees, mountains, houses, etc. fall on earth according to the Law of Nature. The people rest under the shadows.

131. Places to hide from rains, sun, enemy, etc.

132. Hazrat Shah Sahib says, "The shirts which protect from heat also protect from cold. But because it was a hot country so the protection from heat is particularly described.

133. The armours which protect in times of war.

134. Just see ! How God has managed for all kinds of human needs, and how men are endowed with action and knowledge, whereby man performs wonderful things ? When God has provided material means for physical nourishment then there is no reason how He might have not provided spiritual bounties for spiritual progress and perfection. It is therefore imperative that all should bow their heads in obedience and submission, and should live a life of gratefulness to that Real Bestower and Mighty Benefactor.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (مائدہ۔ رکوع ۱)

135. If they do not bow down before God even after hearing so many bounties, then you should not grieve much. You go on delivering the message clearly and leave their matter to God.

136. No doubt there are also grateful servants but they are very few in number— وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ . Most of them, of course, recognize the bounties of God and understand the Divine Blessings but when the time of paying thanks comes they forget all. In other words they understand by heart but refuse by action the bounties of God and His Kindness.

SECTION 12

84. And the day We shall raise up from every nation a teller then no order (leave) shall be given to the Unbelievers, nor repentance shall be taken from them.[137]

٨٤۔ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ○

85. And when the wrong ones behold the chastisement, then it shall not be lightened from them, neither shall they be respited.[138]

٨٥۔ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ○

137. Now the end of ingratitude and unbelief is told. They should remember that the Day shall come when all the past and future nations shall stand in the Divine Court, and the Prophets and good men of the nations shall stand as a witness to the response given by every nation to the Divine Message. At that time the Rejectors shall not be allowed to speak or get rid of the punishment by repenting. And for what they will speak ? when they will have known that they are criminals and no apology shall do there, and they will also understand that it would not be the World of Action (دارالعمل) but it would be the World of Recompense (دارالجزاء) and as such repentance shall be of no avail there.

138. Neither the chastisement shall be lightened, nor there shall be any interval. Some have said that وَلَا يُنْظَرُونَ means they will not be given a respite of one minute after they have seen the Hell. The Hell shall pick them up as a bird picks up a grain and swallows it up i.e. they will be admitted hastily into the Hell.

86. And when the Associators behold their associates, they shall say, "O our Lord, these are our associates on whom we called apart from Thee."[139] They will then fling back over them the saying, "You are liars."[140]

٨٦ - وَإِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا
رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا نَدْعُوْا مِنْ
دُوْنِكَ ج فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ۝

87. And they will fall down before God in helplessness, and they will be overcast at the lies they forged.[141]

٨٧ - وَاَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِنِ السَّلَمَ وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ۝

139. The Unbelievers and Associators will say that they were doomed due to their gods and associates, and themselves they were innocent, or their associates and leaders should be doubly chastised.

140. "You are liars," the associates shall say to their associators, "that you make us partners in Divinity. When did we say to you that you worship us ? In fact, you worshipped your own whims and fancies under which there was no reality, or worshipped the jinn and satans." But the Satan will also quit himself, saying.

وَمَا كَانَ لِيْ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِيْ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ (سورۃ ابراہیم۔ رکوع ۴)

In short, everything which the Unbelievers and Polytheists would have associated with God, will express its acquittal and aversion either truly or falsely. The stone-idols would have no knowledge, the angels and some Prophets and pious men always expressed their hatred against and dissociation with the polytheism and idolatry and always declared unequivocally that they were the servants of God. As for the Satans though their expression of aversion shall be false, yet the associators shall be extremely disappointed at their behaviour that on that Day no comrade was of any help in their miserable hours.

141. At that time all their boastings and forgeries will disappear. They will all be helpless and vanquished and express their abject submission and obedience before God. اَسْمِعْ بِهِمْ وَاَبْصِرْ۔ يَوْمَ يَاْتُوْنَنَا الخ (مریم۔ رکوع ۲)

88. Those who have denied and barred from the way of God—them We shall give increase of chastisement upon chastisement for that they did do corruption.[142]

89. And the day We shall raise up from every nation a teller upon them, and We shall bring thee to tell upon those people.[143] And We sent down on thee the Book, a clear narration of everything,[144] and a guidance and a mercy and a good tidings to those who obey order.[145]

٨٨۔ اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا
يُفْسِدُوْنَ ○
٨٩۔ وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ
اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ؕ وَ
نَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى
١٢ ع وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ○
١٨

142. One chastisement on denial of Truth and the other chastisement on that they barred the people from the way of God, or one chastisement on the committing of crime and the other chastisement on the cultivation of the habit of crime. However, from the verse it is known that as there shall be different degrees and stations of the people of Paradise in the Paradise, similarly the chastisements of the people in the Hell shall be different in degree, in quality and in kind.

143. That terrible day is to be remembered when every Prophet shall give statement about the affairs of his nation before the court of Divine Oneness, and the Holy Prophet shall state about this Ummat, and according to some commentators the Holy Prophet shall testify the statements of all those Witnesses and shall declare that they had performed their duties fully well.

A Tradition says that the deeds of the Ummat are daily presented before the Holy Prophet, and the Holy Prophet thanks God at the good deeds and asks forgiveness for the bad deeds.

144. In this Holy Quran there is a clear and perfect narration of the necessary affairs pertaining to success in this world and in the next world, principles of Divine Religion and all knowledges of guidance. In it the events of the Hereafter are also included which are mentioned above. Accordingly, the responsibility and answerability of a Prophet, upon whom such a comprehensive Book is sent down, shall also be very heavy. The assertion of ونزلنا عليك الكتب تبيانا لكل شيء after شهيدا على هؤلاء indicates the supreme degree of the Holy Prophet and accordingly provides a delicate hint to answerability.

فَلَنَسْئَلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلِيْنَ (اعراف۔ رکوع ۱)

Ibne Kathir has somewhat elaborately described it.

145. This Book is an embodiment of guidance and mercy for the whole mankind and gives good tidings of a resplendent future to the obedient people.

SECTION 13

90. Allah orders to do justice and to do good and to give to kinsmen,[146] and forbids indecency and unwise work and haughtiness.[147] He admonishes you so that you may remember.[148]

٩٠- إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآئِ
ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَ
الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

146. The Holy Quran is said as تِبْيَانًا لِّكُلِّ شَيْءٍ in the last verse. This verse is a specimen of that. Hazrat Ibne Masud (God is pleased with him) has said that God has composed this verse with the description of every kind of virtue and vice. In other words there is no belief or morality or intention or deed or affair (good or bad) which does not come under this verse either as a command or prohibition. Some scholars have said that if there had been no other verse in the Quran, this verse alone was sufficient to prove the reality of تِبْيَانًا لِّكُلِّ شَيْءٍ . Perhaps this is why that the guided Caliph Hazrat Umar bin Abdul Aziz has established a good custom by inserting this verse at the closing of Khutba recited before Jumma Prayer. A huge volume is required to make clear the comprehensiveness of this verse, but in a brief interpretation it can be visualzed that in the verse three things are commanded (i) Justice (ii) Doing good to mankind (iii) Giving to the kinsmen.

The meaning of justice is that all the beliefs, deeds, morals and affairs, sentiments, emotions and transactions of man should be weighed exactly in the balance of justice and fairplay. The balance should not be disturbed by overweight or underweight i.e. the above characters should not be overpowered by extremes. Justice should not be forsaken in dealing with the worst enemy. The exterior and interior should be the same. What one dislikes for himself should not like for his brothers.

Good-doing means that a man should strive for the good of others himself becoming the epitome of virtue and goodness. Rising a little above justice and fairplay he should cultivate the habit of benevolence, pardon, kindness and mercifulness. After performing duties and obligations he should step forward for voluntary offerings and services. He should gather generosity with justice. And he should believe that whatever good he is doing God is seeing it. From His side assuredly he will be answered with goodness for good. The Holy Prophet has said :

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ (صحیح بخاری)

Ehsan is that thou worship God as if He is seeing thee, and if thou are not seeing Him, He is seeing thee. (Sahih Bukhari) هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ (سورہ رحمٰن رکوع ۳)

And what can be the recompense of Ehsan except Ehsan ? (Sura Rahman, Section 3)

These two characters i.e. Justice and Ehsan or Justice and Benevolence, were concerned with one's self, with the relatives and strangers, and with friends and enemies, but the right of the kinsmen is somewhat greater than that of strangers. The mutual relations of kinship which Nature has established should not be ignored. The blood relations should be given priority in generosity and benevolence. صلہ رحمی (Joining the blood relations) is itself an exclusive virtue which should be given due consideration while dealing with the kinsfolk according to the degrees of relationship.

The special reference to the kinsfolk, after describing the virtue of Ehsan, shows that justice and fairplay are equal for all, but there are occasions which deserve preference and priority in generosity and benevolence. To ignore the principle of gradation is to neglect the established Laws of Nature. Now observing the universality of these three words : (i) Justice (ii) Good-doing (iii) Giving to the kinsfolk—a wise man can decide what more natural virtue and excellence is there in the world which is exterior to these three Laws of Nature ? So praise to God for His benevolent kindness and blessing !

147. The forbidden things are also three : بغی - منکر - فحشاء (Indecency, Unwise work and Insolence) because in man there are three potential powers viz :

(1) قوۃ بہیمیہ شہوانیہ = Bestial/Carnal power
(2) قوۃ وہمیہ شیطانیہ = Imaginative/Satanic power
(3) قوۃ غضبیہ سبعیہ = Wrathful/Carnivorous power

فحشاء perhaps indicate those things of indecency, whose source is the over-sexual sensuality.

منکر is the opposite of معروف i.e. منکر means unwise actions or works denied by secure nature and right wisdom i.e. when the rational/angelic power is overcast by the imaginative/satanic power, unwise things are committed.

The third thing is بغی i.e. when a man is overpowered by the wrathful/carnivorous sense he crosses the human limits and becomes a brute and runs to tear like carnivora, and becomes a savage and plays violently with the life, property and honour of others out of high-handedness. Briefly speaking it is said in the present verse that unless these potential powers are not purified and duly controlled by wisdom a man can not become civilized and cultured.

148. Uksum bin Safi (اکثم بن صیفی) hearing this verse had said to his people, "I see that this Prophet bids to excellent and high morals and forbids mean morals and base deeds, so you should hasten to believe in him."

فَكُونُوا فِي هٰذَا الْأَمْرِ رُؤُسًا وَلَا تَكُونُوا فِيهِ أَذْنَابًا

i.e. "You become heads and not tails in this affair."

Hazrat Usman Bin Maz'oon (عثمان بن مظعون) has said that hearing this Eman became strong in his heart and the love of Mohammad (Be peace upon him) was deeply engraven in his soul.

91. And fulfil God's covenant when you make convenant with one another, and break not the oaths after confirming them, and you have made God your surety, God knows what you do.[149]

۹۱۔ وَاَوۡفُوۡا بِعَهۡدِ اللّٰهِ اِذَا عٰهَدْتُّمۡ وَلَا تَنۡقُضُوا
الۡاَيۡمَانَ بَعۡدَ تَوۡكِيۡدِهَا وَقَدۡ جَعَلۡتُمُ اللّٰهَ
عَلَيۡكُمۡ كَفِيۡلًا ؕ اِنَّ اللّٰهَ يَعۡلَمُ مَا تَفۡعَلُوۡنَ ۝

149. In the above verse some things were commanded and some were forbidden. In the present and the ensuing verses some items of those things are described especially. One of them which is very important is the fulfilling of a covenant and the abstaining from the breach of a contract. Despite the fact that it is itself very important, but its significance was particularized with reference to the stainless character of the Companions of the Prophet. The Companions had to become paragons of high morality and character because the posterities were going to follow them. So the verse connected with the compliance and violation of covenant is also very important from the viewpoint of the rise and fall of the Muslim Nation. So it is commanded that when you make covenants in the name of God and by taking oaths, then you should honour the name of God. When some covenant is made with any individual or with any party or nation (provided it is not against Shariah) it is the duty of a Muslim to fulfil it, though he may suffer any hardships and miseries. The word of man has great vigour, especially when it is given in the name of God. When contract is made by swearing on God it means you have made God as surety or witness. He knows when you are making Him witness and also knows well how far you will regard this oath. If you betray and break the covenant He will give full punishment with His knowledge, because any external and internal perfidy of man can not remain hidden from Him.

92. **And be not as that woman who broke her spun thread after labouring (after making it strong) into pieces,[150] that you appoint your oaths as pretension to intrude into one another, for that one party may be overbearing the other.[151] God thus tries you thereby[152] and in future He will open before you on the Day of Resurrection the thing in which you were disputing.[153]**

٩٢. وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ○

150. The breaking of covenant after making it firm is like a folly as if some woman spins thread (yarn) the whole day long and in the evening breaks the spun yarn into useless pieces. In Mecca there was a mad woman who did the same. However, it means that to regard the covenants as a weak thread, spun whenever is willed and broken by little movements of fingers whenever is willed, is a sheer nonsense and utter thoughtlessness. If trust is erased from the Earth, the whole system of the world may be disturbed. By the fulfilment of word and covenant the balance of justice can stand erect.

Those nations who detract from the laws of justice and fairplay and begin to worship mere wishes and interests, with them the covenants remain only to be broken. Whenever the other party is seen weak all the covenants are thrown to the waste-basket.

151. The oaths and covenants should not be made an instrument to deceive, allure, seduce, betray and to hatch fraud and stratagems, as was the custom in the Days of Ignorance that covenant with a stronger party was made, but whenever some more powerful and honourable party rose the former covenant with the old party was broken and covenant with the new party was made. But when after some days chances of self-aggrandizement were seen then all covenants were broken without hesitation in order to weaken the allies. Similar is the condition of the nations of the Western World.

152. The difference in power and weakness of various nations, the raising of someone and the lowering of some other, is set by God to test you, and you are also tried in the order : "Fulfil the covenant." God sees whosoever keeps steadfast in the fulfilment of covenant without caring the least about the power and weakness of the allies. And as for the Fortune and Misfortune, they can not be changed by any mortal. In place of Misfortune only God can bring Fortune, and in place of Fortune only God can bring Misfortune. Of course, the coming of the idea of breaking the covenant is a sign of that Misfortune is to come.

153. Here is the Test, and the result of the Test will come out on the Day of Judgment, when all the disputes of strength and weakness will be decided totally.

93. And if God willed He would have made you all one nation, but He leads astray whom He will and guides whom He will. And you will be questioned about the things you did.[154]

٩٣۔ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَّاحِدَةً وَّلٰكِنْ
يُّضِلُّ مَنْ يَّشَاءُ وَيَهْدِيْ مَنْ يَّشَاءُ ؕ وَلَتُسْـَٔلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُوْنَ ○

94. And take not your oaths as deceit (fraud) reciprocal, lest any foot should slip after getting firm, and should taste punishment for that you barred from the way of God, and you should receive mighty chastisement.[155]

٩٤۔ وَلَا تَتَّخِذُوْٓا اَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ
قَدَمٌ بَعْدَ ثُبُوْتِهَا وَتَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ
عَنْ سَبِيْلِ اللّٰهِ ۚ وَلَكُمْ عَذَابٌ عَظِيْمٌ ○

95. And do not take upon the covenant of God small price (wealth). No doubt, what is with God is better for you if you but know.[156]

٩٥۔ وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ
اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

---

154. Hazrat Shah Sahib says, "It shows even the Unbelievers should not be betrayed if covenant is made with them. The unbelief does not retire by these things, and the Misfortune comes upon the breakers." (Mozihul Quran)

155. Do not create the way of violation by breaking the oaths and covenants, and do not defame the Muslim Nation, that observing your wrong character the believing ones should fall in doubt, and the Non-Muslim Nations may stop (demur) to enter into Islam, and you should bear the sin of barring from the way of God, whose punishment shall be very severe !

156. Previously the breaking of covenants with one another was described. Now the breaking of covenant with God is mentioned i.e. pronouncements or decisions should not be made in greediness for wealth. Finally such a wealth will bring misfortune. So what is attained according to Shariah is better for you.

(Mozihul Quran)

Or the recompense for the fulfilment of covenant with God which shall be given by God is far better than this small price or wealth. Small price or wealth is so said because the whole wealth of the world is insignificant before the Hereafter.

96. What is with you will come to an end and what is with God will not end (will abide).[157] And We shall give those who had been patient in recompense their right for the better deeds (good works) they did.[158]

٩٦۔ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ○

157. So it is unwise to leave what is everlasting and permanent, and hanker after what is temporary and transient.

158. Those who will be steadfast in keeping the covenant with God and will endure all hardships and miseries with patience—the wage of such men shall not be spoiled. For such best actions recompense shall surely be given from Us.

97. Whosoever does a right deed, male or female, and He is on Eman We shall surely give him life—a goodly life,[159] and We shall give them in recompense their right for the better works they performed.[160]

٩٧۔ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ○

159. Formerly the wage of those who keep patient and fulfil the covenant was mentioned. Here a general principle for all good deeds is described. The gist is th t whosoever cultivates the habit of doing good works, whether man or woman, provide that deed be good in reality and not in form i.e. those deeds must possess the spirit o Eman and Right Recognition—to such persons We shall surely give a goodly, pure and tasteful life e.g. lawful provision in the worldly life, contentment and richness of heart, peace and security, the taste of Zikrullah (Remembrance of God) the pleasure of God's love, the happiness of God's obedience, the hope of a resplendent future, the pleasure of union with God, about which a man of recognition had rightly said :

چون چتر سنجری رخ بختم سیاه باد — در دل اگر بود هوس ملک سنجرم
زانگه که یافتم خبر از ملک نیم شب — من ملک نیم روز بیک جو نمی خرم

"May my fate become as lack as the umbrella of King Sanjar if my heart should have the greed for the kir.·dom of Sanjar. When I got the recognition of mid-night waking, I am not ready to buy the country of Neemroz for a single grain of barley."

It is true : اَهْلُ اللَّيْلِ فِي لَيْلِهِمْ اَلَذُّ مِنْ اَهْلِ اللَّهْوِ فِي لَهْوِهِمْ
(The people of night are more peaceful and happy in their nights than the players in their games).

This is why a holy man has said that if the kings should know what pleasure and wealth the night-waking men receive, they should advance with forces to snatch it as they do to conquer some land. However, the pure and tasteful life of a Momin starts from this very life, it becomes more colourful in grave and eventually will culminate in that pure and glorious life about which it is said :

حَيَاةٌ بِلَا مَوْتٍ، وَغِنًى بِلَا فَقْرٍ، وَصِحَّةٌ بِلَا سُقْمٍ
وَمُلْكٌ بِلَا هُلْكٍ وَسَعَادَةٌ بِلَا شَقَاوَةٍ

(Life without death, richness without poverty, health without disease, kingship without downfall, fortune without misfortune)

May God also bestow us such pleasant life !

Note : In this verse it is told that for man and woman the principle is the same for the success and salvation i.e. man as well as woman can attain to virtue and glory for a pure and pleasant life according to their labour without distinction of sex. To be woman is never a misfortune.

160. It means both man and woman shall receive the reward of their labour.

98. So when thou recitest the Quran seek refuge in God from the accursed Satan.[161]

٩٨. فَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ ○

161. The Holy Prophet has said : 'خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ' (The best of you is that who learns the Quran and teaches it). It shows for a Momin the best deed is the recitation of the Quran, and previously wage for the better works was described, so henceforth some manners of the recitation of the Quran are taught so that the wage or Thawab may not be spoiled by wrong performance or observation. The Satan always tries to restrain a man from good works especially from the recitation of the Quran because it is the fountain of all virtues. How can the Satan tolerate that men should recite (and study) the Quran ? So the Satan is always seeking to restrain man from reciting the Quran. He tries to divert the attention of a Momin from the Quran to other things of lesser importance, or tries to throw him into thorns of whims and fancies while intending to recite or study, or creates some other hurdles in the way of coming to the Quran. But when he sees that despite his big efforts he could not succeed in restraining him from recitation, he tries to create mental confusions so that the reader may not absorb real guidance and light from the Quran. The only security measure against the diabolical invasions of the Satan is to seek refuge in Divine protection. So when a Momin intends to recite the Quran he should first repose confidence sincerely in God and fleeing from the Satan he should run towards God's shelter. The real seeking of refuge (استعاذه) is by heart, but in order to make the heart tally with the tongue it is obligatory to say : اعوذ باللّٰه من الشيطٰن الرجيم before actually beginning the recitation of the Quran.

99. He has no force upon those who possess Eman and trust in their Lord.[162]

۹۹۔ اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى
رَبِّهِمْ يَتَوَكَّلُوْنَ ○

100. His authority of course is over those who take him as comrade and who believe him as partner (associate).[163]

۱۰۰۔ اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ
۱۳
ع ۱۱ هُمْ بِهٖ مُشْرِكُوْنَ ○
۱۹

---

162 Whomsoever puts his trust in God and seeks His refuge—upon them the Satan can not ride by force. If such man is touched by the Satan sometime due to mortality, even then the Satan can not retain his influence for long. Soon such man shall wake and the indolence will not continue for long.

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا
فَاِذَا هُمْ مُّبْصِرُوْنَ وَ اِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ
لَا يُقْصِرُوْنَ (الاعراف۔ رکوع ۲۴)

163. But those men who by themselves make the Satan their comrade and friend, and in place of trusting in One God, rely on him i.e. make him partner in Divinity or by his insinuation ascribe other things as associates to God, upon such men the Satan executes full authority and control, and misleads them (wherever he wants) very easily.

SECTION 14

1. **And when We change a verse in place of another verse—and God knows very well what He sends down—they say, "Thou art but a forger !" This is not the fact, but the most of them are not aware.[164]**

١٠١- وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۙ وَّاللّٰهُ اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ مُفْتَرٍ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

164. Previously it was ordered to seek refuge in God at the time of reciting the Quran from the guile of the accursed Satan lest he should create hindrance and depravity in this best work. Some of the hindrances which the Satan created are described here.

The fact is that the whole Quran was not sent down at one time. The verses were sent down according to the occasions. Some of them enjoined timely orders. Then another order came when the circumstances changed, e.g. in the early days of Islam the order was to restrain from bloodshed, after a time the order for jihad was given, or during the early period the Prayer of Tahajjud was obligatory, afterwards the obligation was forgiven as given in Sura Muzzammil :

عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ الخ

When the Unbelievers heard these things they objected and said how could it be the Word of God when the verses were changed from time to time. It means, they argued, that God sent the first order out of ignorance, and when He got the knowledge He sent the second order. So by these reasons, they said, the Quran was not the Divine Word, and was simply forged by Mohammad himself, otherwise there was no question of change in the Divine Commands. Probably the Satan might have also injected such doubts into the hearts of the Musalmans. So their objections are answered with satisfactory arguments.

They are told that their objections were simply based on ignorance. If they know the meaning of Nasakh (نسخ) they would have not uttered such words. Nasakh simply means the change of order like the change of medicine. If a doctor changes some medicine in the prescription observing the improving condition of a patient under treatment, then no one but a fool would say that the doctor is inefficient or unwise.

Similarly the Heavenly Constitutions are just like Spiritual Prescriptions, and God knows very well the spiritual diseases of the people, and He knows very well what spiritual medicines and diets should be given to the people who require spiritual health.

102. Thou say, "The Holy Angel has sent it down from thy Lord without doubt[165] in order to confirm the Believers and to be a guidance and good tidings to the Muslims."[166]

١٠٢۔ قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَهُدًى وَّبُشْرٰى
لِلْمُسْلِمِيْنَ ۝

165. The Holy Prophet is ordered by God to explain his position :

"This Word is not made by me or any other mortal. This Word is that which my Lord has undoubtedly sent down upon me through the Holy Spirit (Jibraeel, the Trustworthy) with absolute wisdom and knowledge."

The words مِنْ رَّبِّكَ show that the Sender of this Word is that Supreme Being Who has Himself educated and trained the Holy Prophet in most excellent and perfect morals ; and he is before you, O mankind !

Ruhul Qudus (Holy Spirit) is the agency through which this Word is sent down. It means this Word should be an embodiment of spiritualism, purity and angelic beauties because the Holy Spirit has transmitted it And this is an open fact that no other Word containing such prodigious qualities and high characteristics is available under the heaven.

166. The Holy Quran is not sent down in a full volume at once. It is sent down step by step according to the circumstances, problems of different times and the spiritual development of the Believers. When the Muslims found that Quran answered different questions and objections of the traducers and resolved most intricate problems very wisely and satisfactorily their hearts were satisfied and their Eman became stronger and stronger. They thought that God is ever seeing them and is quite aware of their problems, sentiments and pains, and was training them most cleverly. They were given circumstantial guidance through partial revelations and they were encouraged by good tidings on their services according to the spirit and nature of work.

103. And We know it very well that they say, "Only a mortal teaches him."[167] Towards whom they incline his tongue is non-Arabic and this Quran is speech plain Arabic.[168]

١٠٣۔ وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا يُعَلِّمُهٗ بَشَرٌ لِسَانُ الَّذِىْ يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِىٌّ وَّهٰذَا لِسَانٌ عَرَبِىٌّ مُّبِيْنٌ ○

167. They meant to say, "This Quran is neither the Word of God (otherwise there would have been no abrogation (نسخ in it), nor it is your own word because as everyone knows you are illiterate, you have never touched a book, you have never caught hold of pen in your hand, you have never said a couplet, although even girls have taste for poetry in your tribe (Quraish). Then how can we imagine that you can produce such a strange Book of Knowledge all of a sudden without prior education. This Book is full of such knowledges and sciences, such impressive guidance that it has revolutionized the whole social and cultural atmosphere. Therefore it will inevitably be said that some other man teaches you these things." This is the gist of what different Unbelievers said at different occasions. But who was this man whose extraordinary ability prepared such Book like Quran ? Different names are taken in this connection viz. Jabar, Yasar, Aa'esh, Laeesh and some slaves from Ajam (عجم) i.e. Non-Arab, among them some jews and some christians and some apostates from Christianity who are said to have embraced Islam, and the Holy Prophet sat with one of them or he came to the Holy Prophet. But it is strange that History forgot their names or did not remember them with some significance and the man who simply quoted them became the master of millions and millions in time and space, even those who did not believe him as a Prophet were compelled to believe him as a great Reformer and a Perfect Man. However, this absurd objection of the Pagan Arabs has proved that Ummihood of the Holy Prophet before his claim to Prophethood was an established fact before them and they could not redeem the knowledges and sciences of the Quran compatible with his recognized Ummihood. This is why they said that some mortal taught him. No doubt, he was taught, but the teacher was not mortal. He was the Powerful Lord who has said : اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ

168. If you can not comprehend the prodigious sciences and other miraculous reasons of the Holy Quran on account of your dullness you can at least perceive the miraculous versatility of its speech and language about which challenge is given repeatedly and it is declared that the men and jinn can not present its equal even by the collective efforts. Then when all the literary scholars of Arabia are helpless to create its equal, without exception, how can a nameless non-Arab be expected to create such a miraculous word. If anyone in Arabia could create such a word it would be no less than Mohammad himself (Be peace on him), and a collection of his sayings about the Quranic subjects is present, which inspite of its versatile beauty can not compete with the shortest possible Sura of the Quran.

104. Those who have no faith in the words of God—God does not guide them and for them is a painful chastisement.[169]

١٠٤۔ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ○

105. Falsehood only forge those who have no belief in the Words of God, and those—they are the liars.[170]

١٠٥۔ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ
اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ○

106. Whoso denies God after believing—but not that who is forced and his heart is at rest on his belief[171]—but whosoever denies with the open heart, upon them is the wrath of God and for them is a mighty chastisement.

١٠٦۔ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ ۚ وَ
لَهُمْ عَذَابٌ عَظِيمٌ ○

---

169. Despite clear arguments, if a man determines not to believe, God also does not lead him to the destination. The more he is brought home, the more he understands not. A man of disbelief is deprived of guidance and so he is entitled to severe punishment in the Hereafter.

170. They say that you have forged, although your trustworthiness and truthfulness has had been proverbial before, and was evident from your manners. Is the face and manner of the liars like that ? Forging is the profession of those wretched fellows who do not believe even after beholding the signs of God and hearing the words of God. What a bigger lie would be than that a man should call the Divine Word as false.

171. Some criminals are those who do not believe even after hearing hundreds of arguments and reasons. But still greater criminals are those who become apostates after believing by satanic insinuations, as Abdullah bin Abi Sarha who had denounced Islam after believing (God forbid!). Meanwhile an exception is described—if some Muslim is sincerely adhering to his Eman and his light of Eman and the peacefulness of his heart has not departed even for a moment, only in some special condition of intense pressure and force and under terrible compulsion and fear says some word of disbelief by the upper tongue (provided his heart at that time is also at rest on Eman and averse at that oral expression) then such man is not apostate but will be considered as Muslim. Of course, the higher degree is that he should prefer death to that oral expression of disbelief, like such brave men as Hazrat Belal, Hazrat Yasir, Hazrat Sumayya, Hazrat Khubaib bin Zaid Ansari and Hazrat Abdullah bin Huzafa etc. (رضی اللہ عنہم) whohave left great examples in the History of Islam. (See Ibne Kathir)

107. It is because they loved the present life of this world against the hereafter, and God does not guide the disbelievers.[172]

١٠٧- ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى
الْاٰخِرَةِ ۙ وَاَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ○

108. They are those upon whose hearts and ears and eyes God has put a seal ; and they are the really heedless (senseless) ones.[173]

١٠٨- اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَسَمْعِهِمْ
وَاَبْصَارِهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○

109. It is self-evident that in the Hereafter they are those who are the losers.[174]

١٠٩- لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ ○

110. Then the thing is that thy Lord is over those people who left their native land after persecution, then fought (in the way of God) and kept patient, surely thy Lord after these things is Forgiving, Kind.[175]

١١٠- ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا
فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ
١٤ ع ١٠ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ○
٢٠

172. Those who make the present world as their chief goal can not find the way of success.

Hazrat Shah Sahib Says, "Whoso turns away from Eman, he does so for the sake of world, or for fear of life, or for the goodwill of his brethern, or for greed of wealth—whoso loved the world, there is no Hereafter for him ! If someone says the word of disbelief for fear of life, he should prove again (when the fear is gone) after seeking forgiveness and repentence." (Mozihul Quran)

173. They are so much intoxicated and senseless is the world-seeking and wish-worshipping desire that they can not be expected to return. They have wasted their energies and talents given by God. At last they are deprived of the divine favour of hearing the truth by ears, seeing the signs of truth by eyes, and understanding and observing the truth by the hearts . (Seal—Ref. first section of Sura Baqarah).

174. Who may be the worse losers than those who spoil their talents and energies given by God in wrong and unfair deeds and activities, and make the world as their only goal.

175. Some men in Mecca were secure from the persecution or had said words of Kufr by mere tongue. Thereafter when they migrated, waged Jihad, kept steadfast in Islam and did so many deeds of Islam, their fault was forgiven. Divine Kindness turned towards them. Hazrat Ammar's father Yasir, and his mother Sumayya both endured persecution and died but said no word of Kufr. This was the first blood which fell in the way of God. Hazrat Ammar had uttered the word for fear of life, then came weeping to the Prophet, then these verses were sent down. (God is pleased with them).

SECTION 15

111. The day every soul shall come answering questioning on his own behalf,[176] and everyone shall be paid in full for what he earned and they shall not be wronged.[177]

١١١۔ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَتُوَفّٰى
كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ ۝

112. And God has told a similitude : a city that was in peace satisfied, its provision coming to it easefully from every place,[178] then it showed unthankfulness for the benefactions of God, so God let it taste that their clothings became hunger and fear for that they did.[179]

١١٢۔ وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً
يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ
بِمَا كَانُوْا يَصْنَعُوْنَ ۝

176. No one shall speak for the other. The father, mother, brother, sister, wife, children, kith and kins etc.—no one shall be helpful. Everyone for himself, anxious how to get release from chastisement, shall make all kinds of pretensions for deliverance and by answering and questioning shall try to get release anyhow.

177. The Thawab of good deeds shall not be curtailed and the punishment of evil shall not be given more than that one is entitled to.

178. Secure from foreign enemy and peaceful inside, they passed a comfortable life. All kinds of provisions—grains, fruits, etc.—came there abundantly and easefully.

179. The inhabitants of that city did not value the benefactions of God. They were so much lost in worldly pleasures that they did not remember God, the Real Benefactor. On the other hand they were prepared for rebellion. At last, God let them taste the punishment for their ingratitude i.e. hunger and fear took the place of peace and abundance, and they covered them from all sides as the garment covers the body from all sides i.e. hunger and fear did not leave them for a while.

113. And to them there had come a Messenger from amongst them, then they cried lies to him, then the chastisement seized them and they were sinners.[180]

١١٣۔ وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَٰلِمُونَ ○

114. So eat of what God has provided you lawful and good and thank the bounty of God if you worship Him alone.[181]

١١٤۔ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَٰلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ○

180. Apart from the external bounties mentioned above a mighty internal blessing was also given to the people of that city i.e. a Messenger from amongst their owo clan was sent to them. They could attain to high spiritual degrees by obeying their Messenger and earn the good pleasure of God. But instead of obeying him they cried lies and thus brought about their own down-fall by their own hands. At last, according to the Divine Law, chastisement came upon them and no contrivance availed them. According to some scholars the city here is Mecca where there was peace and security, and provisions of all kinds came there abundantly.

أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ (قصص۔ رکوع ٦)

But the Meccans did not value these bounties of God. They resorted to polytheism, idolatory, superstitions and abomination. Then God sent the sublime blessing in the person of the Holy Prophet. They left no stone unturned in opposing him.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (ابراہیم۔ رکوع ٥)

At last, God gave the fear of Muslim fighters in place of peace and security, and in place of abundant provisions starvation (famine) of seven years was smitten on them. During this famine they were compelled to eat dogs and carrion. Afterwards God's chastisement caught them in the Battle of Badr through the Muslim Mujahideen. And those who had run away due to abject persecution were given good abode, and God made them secure and safe from the fear of foes, gave them abundant provisions, gave them victory over the mighty enemies and made them the Kings of Empires and made them the Imams of the pious ones. This is why perhaps in the next verse the Muslims are advised to abstain from such activities which brought about untold miseries upon the Meccans.

181. Those who claim to the worship of God they should avail themselves of the lawful and pure provisions given by God and should pay thanks to God and become ideal servants of God. They should not think Haram as Halal and vice versa, and while using God's bounties should not forget the Real Benefactor. They should believe in God, and should believe in God's Messengers and observe His orders and directions faithfully without looking towards other creeds, laws and constitutions.

115. God has forbidden you only carrion and blood and the flesh of swine and that on which the name of other than God is called, yet whoso is constrained, neither forcing nor overdoing, then God is Forgiving, Kind.[182]

116. And do not say by way of creating lies by your tongues : This is Halal and this is Haram that you may forge against God.[183] Surely those who forge falsehood against God shall not prosper—

117. A little enjoyment, then for them is a painful chastisement.[184]

١١٥ - إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّٰهِ بِهِ ۚ فَمَنِ اضْطُرَّ
غَيْرَ بَاغٍ وَّلَا عَادٍ فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ۝

١١٦ - وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هٰذَا
حَلٰلٌ وَّهٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللّٰهِ الْكَذِبَ ط
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّٰهِ الْكَذِبَ لَا
يُفْلِحُونَ ۝ ط
١١٧ - مَتَاعٌ قَلِيلٌ وَّلَهُمْ عَذَابٌ أَلِيمٌ ۝

---

182. See the comments of this verse in Sura Baqarah and Sura Ana'm. Here it is told that Haram things should not be made Halal as it was said in the previous verse that Halal should not be made Haram.

The substance, however, is that the right of making something Halal or Haram belongs to God alone who has created the things. The ensuing verses give further clarification.

183. It is a great lie, forgery and insolence to say about something that it is Halal or Haram without the authority of Shariah. Halal or Haram can be that only which God has made Halal or Haram. If someone appoints a thing Halal or Haram by his own free will and assigns it to God as the Meccan Idolaters did (Refer Sura Ana'm) that is really a forging against God. The Muslims are directed never to adopt such a thing. What God has made Halal should be understood as Halal, and what God has made Haram should be understood as Haram. They should not pronounce Halal or Haram without the authority of Shariah, by their own will or opinion.

184. The Meccan Idolaters who called the Prophet as forger, they should remember that they are themselves forgers because they make, out of forgery and lie, Halal whatever they desire, and make Haram whatever they dislike, and assign it to God. They shall soon know the results of their forgeries. They shall never prosper and gain any good by these assumptions. For a while they should make merriments, thereafter they shall have to suffer the everlasting imprisonment.

118. And those people who are Jews—We had forbidden them what We have related to thee before ; and We wronged them not, but they wronged themselves.[185]

١١٨ - وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِن قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ○

119. Then the thing is that thy Lord upon those people who did evil out of ignorance,[186] then repented after that and reformed themselves—so thy Lord after these things is Forgiving, Kind.[187]

١١٩ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ
ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِن
ع ١٥ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ○
٢١

185. See the comments of verse :

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا الخ

in Sura Ana'm. Here it is pointed out that if God made something Haram for all mankind or for a particular nation for some appointed time then this action of God is all wisdom. No mortal has a right to change it, he can not make a thing Haram which is Halal and vice versa.

186. The word 'ignorance' signifies that man commits sin or disobeys (though knowingly) after becoming ignorant and unwise. If he may use wisdom and ponder over the terrible results of committing sin he can not dare do the sin. See also the comments of إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ الخ in Sura Nisa.

187. If a man repents on the things of disbelief and becomes Musalman and amends for the future, God forgives all his past sins, however heinous and however numerous they may be.

باز آ باز آ ہر آنچہ ہستی باز آ گر کافر و گبر و بت پرستی باز آ
ایں درگہ ما درگہ نومیدی نیست صد بار اگر توبہ شکستی باز آ

Desist, desist, desist, from whatever thou art, If thou art a Kafir, or an Idolater, thou turn back.
This door of mine is not the door of despair, if thou hast broken the repentance hundred times even then thou turn towards God.

SECTION 16

120. In deed Ibrahim was a nation, obedient unto God, onesided, and he was not of the associators—[188]

۱۲۰۔ اِنَّ اِبۡرٰهِيۡمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيۡفًا ؕ وَ
لَمۡ يَكُ مِنَ الۡمُشۡرِكِيۡنَ ۙ

188. After refuting the polytheistic ideals of the Arab Associators, the way of Hazrat Ibrahim is recollected. Hazrat Ibrahim is the Imam of the Unitarians and the Father of the Prophets after him. He was the Friend of God (خلیل الله) and denouncing all wrong ways had sided with One God. So he is known as Hanif i.e. one-sided—be peace upon him. The Arabs generally belonged to his race and they claimed to his Religion, though they had no connection with his Religion based on the Oneness of God. They had deviated from his Religion and adopted polytheism. So they are told that Hazrat Ibrahim was the Imam of the Unitarians and the great teacher of virtue and stood against the Idolaters and Associators of the whole world. He was a nation in himself because God had placed in his single person all those virtues and talents which are scattered in a big nation, and it is not difficult for God to put the big universe in one single unit :

لَيْسَ عَلَى اللهِ بِمُسْتَنْكِرٍ اَنْ يَّجْمَعَ الْعَالَمَ فِيْ وَاحِدٍ

Hazrat Ibrahim was the most submissive and obedient servant of God. He was entirely dependent upon the will of God, and it was not possible on his part to make anything Halal or Haram by his own free will without guidance from God. He was extremely averse to association. He could not even tolerate to live with the associators, and he left his kith and kins because they were idolaters. So those people should be ashamed of their ways who have adhered to idolatry and who make Haram by their own desires and who are fighting against the Prophet (who is following Hazrat Ibrahim in Religion) in support of Polytheism. The Pagan Arabs should remember, as a matter of principle, that the basis of Divine Religion is the Millat of Ibrahim. The pronouncements of Halal and Haram are also based on the Millat of Ibrâhim. The main function of the Holy Prophet is also to establish, maintain, propagate and explicate this very Millat of Ibrahim. So if the Arabs want to follow the original religion of Ibrahim they should adopt the way of the Holy Prophet, Mohammad (be peace upon him).

١٢١۔ شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبٰهُ وَهَدٰهُ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ○

121. Showing thankfulness for His blessings,[189] God chose him and guided him to the straight path.[190]

١٢٢۔ وَاٰتَيْنٰهُ فِي الدُّنْيَا حَسَنَةً ۚ وَإِنَّهُ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

122. And We gave him in this world good,[191] and in the world to come He is among the excellent men.[192]

189. Ibrahim was the thankful servant of God, while you are very ungrateful to the blessings of God as mentioned above in the notes of the verse : ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً الخ then how can you claim to the way of Hazrat Ibrahim ?

190. God guided him to the straight path of perfect Oneness, good pleasure and submission.

191. We gave him in this world good i.e. Prophethood, good provision, children, grace, dignity and popularity that all Religionists of the world revere him unanimously, and every sect tries to trace its connection with him.

192. His prayer وَأَلْحِقْنِي بِالصّٰلِحِيْنَ was granted i.e. he shall enter into the upper most class of the pious ones in the Hereafter, and that class is the class of the Prophets (be peace upon them).

123. Then We sent thee order, "Follow the creed of Ibrahim, who was of one side and no associator.[193]

١٢٣۔ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرٰهِيمَ حَنِيفًا ط وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

124. The Sabath was only appointed for those who differed therein. And thy Lord shall decide between them on the Day of Resurrection concerning that thing in which they differed.[194]

١٢٤۔ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ط وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

---

193. See notes of verse 161 in Sura Ana'm. The main idea is that in the affairs of religion and in matters of Haram and Halal the principal source is the Millat of Ibrahim. In the meantime the Jews and Christians were given commandments and injunctions according to their peculiar conditions, and finally Mohammad (be peace upon him) was sent as the Last Messenger to revive and enlighten the original creed of Hazrat Ibrahim (which was spoiled due to the heedlessness, alterations and wrong interpretations of the wrong men), and through him the roots of all kinds of polytheism and assoication should be totally cut down. The Holy Prophet has said :

بُعِثْتُ بِالسَّمْحَةِ الْحَنِيفِيَّةِ الْبَيْضَاءِ

سَمْحٌ mean generosity, liberality
سَمَّحَ means to overlook
سَامَحَ means to pardon, forgive, excuse
سَمَاحٌ means pardon, forgiveness, permission
تَسَامُحٌ means leniency, clemency
حَنَفَ means to incline, bend to one side
حَنِيفٌ means true, orthodox = مستقیم الرای i.e. strongly firm in one's opinion.
بَيْضَاء means brilliant, benevolent and generous, white as daylight.

The meanings of the Tradition are very wise. It means the Holy Prophet is raised with a Religion which contains generosity, liberality, leniency, clemency, forgiveness, permission, and is inclined to one side only, breaking from all deviating ways, and its teachings are as brilliant and luminous as broad daylight without any stain of doubt. Hazrat Shah Wali Ullah of Delhi has elaborated the above Tradition thoroughly in his famous book, Hujjat-ul-Allah al Balighah (حجة الله البالغة) which is worth seeing.

194. In the original creed of Ibrahim the Sabath was not commanded. And it is not also appointed for this Ummat. Of course, in the meantime the Jews differing from their Prophet, Moses, elected this day. So they were commanded to revere this day if they so desired, but they should not prey the fish on that day. This order some accepted and some did not accept. Those who denied this order were made monkeys and pigs in this world, and the judgment of the Hereafter is apart from it. Not only this difference but all sorts of differences shall be decided on that day e.g. some say that Ibrahim was jew, some say he was christian, whereas God has informed that he was Hanif Muslim i.e. submissive to God alone denouncing all wrong ways. However, on the Day of Resurrection all differences shall be decided and everyone will see by his own eyes who was wrong and who was right ?

125. Call thou to the way of thy Lord with wisdom and good admonition and dispute with them in the better way.[195] Thy Lord knows better those who forgot (deviated from) His way and He alone knows well those who are on the way.[196]

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ○

---

195. Formerly the audience were warned that the Holy Prophet had come with the original creed of Hazrat Ibrahim, so if they wanted success and were righteous in their claim to the Religion of Ibrahim they should follow the way of the Holy Prophet.

By the words : ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ الخ the Holy Prophet is educated how to bring mankind to the way of God. For this purpose three methods are described as the basic principles :

(i) Wisdom. (ii) Good Admonition. (iii) Fair Dispute.

By wisdom those strong realities are meant which are the most important part of Divine Religion. It is advised therefore that solid facts should be presented with strong arguments and reasons in a prudent manner, so that intelligent brains may surrender with appreciation and recognition and the flimsy philosophies should wane before them, and any kind of intellectual advancement or scientific research may not be able to change a word of the Absolute Realities described by the Divine Revelation.

By good admonition, impressive instructions and compassionate sermons are meant which are full of delicate feelings, heart-touching sentiments and animating spirit. An admonition or sermon, which is given with the spirit of sincerity, sympathy, affection and moral excellency in a beautiful and balanced way, very often changes a stone-hearted man into a sober soul. By the fair admonition the dead are revived, and a despondent gloomy nation is invigorated with fresh spirits, and the people hearing subjects of good tidings and menacing stand up and vigorously strive for the cherished goal. People possessing average intellect and wisdom with fire burning in their hearts for truth can be more influenced by good compassionate sermons than by bombastic speeches and scholastic arguments.

But there are persons in the world who do not easily recognize rational facts and excellent sermons. They are prone to disputing, quarrelling and criticising. They always raise controversies and dissensions about recognized facts even. They neither listen to wisdom nor to admonition, but desire to make heated discussions about every thing. Sometimes wise and just men and seekers of truth are also surrounded by doubts and they are not satisfied without sufficient reasoning, so وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ is imparted that when such a situation arises discussion should be made with civility, politeness, justice and recognition of truth in the best possible manner. Heart-rending words should not be used in accusing the rival that the discussion may prolong and some quarrel may arise. The main purpose of the discussion should be the expression of truth and to make the rival understand. Hot-headedness, immorality, talkativeness and obstinacy beget no result.

196. In the manners of invitation and propagation you should follow the way which is told by God. You should not worry about who accepts and who does not accept. You should leave the results to God. He knows well those who come to the way and who do not come to the way. He will deal with them as He deems fit.

126. If you take vengeance you take vengeance the much you are chastised, and if you keep patient then it is better for the patient.[197]

١٢٦- وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ○

127. And thou keep patient and thou can keep patient only by the help of God, and do not grieve at them, nor be narrowed (angry) at their devisings.[198]

١٢٧- وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ○

128. Verily God is with those who are pious and those who do virtue.[199]

١٢٨- إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ○

---

197. If you are chastised in the way of invitation and propagation you can take vengeance, when you are in power, equal to the chastisement given—you are given leave. But the place of patience is higher than that. If you keep patient, its result will be better for yourself and for the observers and even for those who troubled you.

198. It is not an easy thing to be patient on oppressions and afflictions. It is only possible when God may help that a man may go on enduring the cruelties of the opponents and does not utter a word.

199. The more a man adopts piety and virtue fearing God, the more God's help will be with him. So for such persons there is no reason to be sorrowful and angry at the cunning devices of the Unbelievers. May God raise this humble and weak self among the pious and the good-doers by His Grace and Mercy !
The Sura Nahl has ended by His succour and grace—thanks God !

SURA BANI ISRAEEL—MECCAN VERSES = 111, SECTIONS = 12

(In the name of God, the Most Merciful, the Most Compassionate)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Holy is the Being [1] who carried His servant by night from the Holy Mosque to the Aqsa Mosque[2], whom Our blessing has surrounded that We might show him some signs of Our Power.[3] He is surely the All-Hearing, the All-Seeing.[4]

الجزء ۱۵ - ۱. سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ○

1. His Self is pure from defect and frailty and is above all kinds of weakness and helplessness. Those things, which look extremely strange to our imagination and which our imperfect wisdom think as quite impossible, are not a bit difficult before the power and will of God.

2. He carried, within a very limited part of the night, His most special and nearest servant (Mohammad, the Messenger of God — be peace upon him) from the Haram of Mecca to Bait-ul-Muqaddas. What was the purpose of this journey ? It is indicated in the words . لِنُرِيَهٗ مِنْ آيٰتِنَا . The substance is that God willed to show him, in this journey or carrying somewhere else away from Baitul Muqaddas, the mighty signs of His Power and the wonderful samples of His administration. According to some verses in Sura Najm the Holy Prophet had gone upto Sidratul Muntaha (سدرۃ المنتہی) and observed very mighty signs :

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى عِنْدَ سِدْرَةِ الْمُنْتَهٰى عِنْدَهَا جَنَّةُ الْمَاْوٰى اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى مَا زَاغَ الْبَصَرُ وَمَا طَغٰى لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى (النجم - رکوع ۱)

According to Muslim Scholars the journey from Mecca to Baitul Muqaddas is Asra (اسراء) and the ascension from there to Sidratul Muntaha is Mairaj (معراج) and sometimes both journeys together are represented by Asra or Mairaj.

The Traditions about Mairaj are quoted by about thirty Sahaba, in which the events of Asra and Mairaj are narrated in detail and elaborately. The unanimous faith of the early and later scholars is that the Holy Prophet got the Mairaj with the physical body in the waking condition. Only two or three Sahaba believed that it was experienced while sleeping in dream as a strange and wonderful event. They argued on the basis of the words of verse 60 of the present Sura.

According to Ruhul Ma'ani the early scholars did not believe that the ascension was merely spiritual and not bodily as can be interpreted on the experience of the Sofis. Had it been merely spiritual it would have not been strange to the Arabs. The Qurani description of Mairaj is characterized by a glorious title and a very strange event of the life of the Holy Prophet. Hence it can not be imagined that the Mairaj was simply spiritual. Moreover, the opponents intensified their opposition after this great event of Mairaj. Sometimes they rejected it and sometimes they made fun of it. When the event was simply spiritual or dreamy there was no need to create such a fun and commotion. Spiritual ascension or a heavenly journey in dream was not a difficult thing to believe for the Arabs. Of course, it was strange to hear about the bodily ascension of the Holy Prophet. This is why not only the Unbelievers but also some Believers thought it strange. The Believers did not disbelieve it but they were shaken some what. The Holy Prophet himself was uneasy because he knew that the people in general would hardly believe it. If the event was simply a dream or simply spiritual, the Holy Prophet would have not felt uneasy because he had been all along saying things which were indeed wonderful at least for the Pagan Arabs. The Holy Prophet is quoted to have said : ثمّ اصبحت بمکّہ or ثمّ اتیت مکّہ i.e. Then by the morning I reached Mecca. How can these words be compatible with the spiritual journey or journey in dream ? It means he had gone away and after some time he came back to Mecca.

Some of the Sahaba asked the Holy Prophet : "Where had his holy person gone in the night because at search we did not find your person at the residence."

God said to Moses : فَاَسْرِ بِعِبَادِیْ i.e. Carry My servants from Egypt — — — . Here the word اَسْرِیْ does not mean 'spiritual translation of the Bani Israeel'. Similarly here in the present verse it does not mean that God carried His servant spiritually. Similarly فانطلقا in Sura Kahf can not mean that Hazrat Musa and Hazrat Khizr were simply moving in dream or in spiritual meeting.

As for the word رُؤْيَا in the Quran, Hazrat Ibne Abbas has said :

رُؤْيَا عَيْنٍ اُرِيَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The commentators have given examples from the Arab works that رُؤْيَا is sometimes used in the sense of mere seeing. So if رُؤْيَا denotes the event of Mairaj, then this word will mean 'mere sight' which was seen by these external eyes, so that open verses and the faith of the majority may not be injured.

Sharik, of course, has quoted a Tradition which supports the dream — vision. But the Traditionalists are unanimous in that Sharik's memory was faulty. So in the presence of prominent Memorizers of Hadith, Sharik can not be relied on. Hafiz Ibne

Hajr has enumerated the mistakes of Sharik in the end of Fathul Bari and has remarked that those meanings of his Tradition can be taken which are not against the general Traditions. These details are given in the exposition of Sahih Muslim i.e. Fathul Mulhim. Here it is meant to say that the correct faith is that the event of Mairaj and Asra took place in the state of waking and with the physical body. And if such events were shown in dream also then there is no need to deny it.

As for the different objections which are raised against Mairaj the most important is the question of time. But the latest researches of science have proved that the velocity has no limit. So if the Holy Prophet had gone into the heavens and come back within a short time, then there is no wonder. The past people could doubt but modern people can not. When God can create such a huge Universe wherein hundreds of celestial bodies are moving with great speed, He can also carry the Holy Prophet on a horse — Burraq — into the heavens and bring him back safely to Mecca. The Burraq was the carriage brought for the Holy Prophet to carry him to Baitul Muqaddas and then to the Heavens. God knows what was the speed of this Celestial Horse. Because the event of Mairaj was very strange and wonderful and even this sputnik age can not interpret it successfully so it is begun with the words سبحان الذی so that the people of narrow understanding may know that God is pure from weakness and helplessness, and He is not dependent upon any means, and He is not bounded by any physical laws. He is pure from all defects and frailties. So the people should not cherish any doubts about the bodily ascension of the Holy Prophet completing the journey within a short time after observing mighty signs of God.

3. God has put many blessings in the country in which the Aqsa Mosque (Baitul Muqaddas) is situated. God has created ample provisions in the form of grains, wheat, fruits, vegetables, olive, etc. God has sent thousands of Prophets in this land It means God has been magnanimous to place material and spiritual blessings in this region. The purpose behind carrying the Holy Prophet to Baitul Maqaddas would also be to show that all those blessings and perfections which had been given to the Prophets of the Bani Israeel were collected in the person of the Holy Prophet. All those bounties which were given to the Bani Israeel would be now possessed by the Bani Ismaeel. The torch-bearers of Kaaba and Baitul Muqaddas would thenceforth be one nation alone — the Muslim Community. The Traditions of Mairaj describe that the Holy Prophet led the prayer of all the Prophets in Baitul Muqaddas, which was a mark of the prominence of the Holy Prophet among the Prophets. It means as the Holy Prophet is the Prophet of the Ummat, similarly he is the Prophet of the Prophets.

4. He is the real Hearer and real Seer, He shows His signs of power to whomsoever He will. He heard the praises celebrated by the Prophet, He saw the sublime conditions of the Prophet. So at last He showed those mighty signs to the Holy Prophet which were suitable for his perfect ability and noble qualities.

2. And We gave Moses the Book and made it a guidance to the Bani Israeel :[5] "Take not except Me anyone as guardian, ![6]

٢۔ وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ
اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝

3. Thee ye who are the children of those people whom We bore with Noah. No doubt, he was a servant thankful.[7]

٣۔ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ۭ اِنَّهٗ كَانَ عَبْدًا
شَكُوْرًا ۝

4. And We openly declared unto Bani Israeel through the Book : "You shall create corruption in the country twice and you shall do rebellion, a great rebellion."[8]

٤۔ وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ
فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝

---

5. After describing the excellence and honour of the Holy Prophet the subject of the Word is diverted towards Hazrat Moosa (be peace upon him) because in the journey of Asra it was mentioned that the Holy Prophet had first gone to Aqsa Masjid (Baitul Muqaddas). So to open the eyes of the Muslims the different periods, which passed on the guardians of Baitul Muqaddas — the Bani Israeel, are described and as a warning to the Bani Israeel themselves that the Divine Trust which had been entrusted to them in the Blessed Land was going to be transferred to the Ummat of the Hijazi Prophet, so if they wanted welfare they should follow the Prophet of Arabia, otherwise they would be chastised for their mischiefs as before, and they would be deprived to the guardianship of Baitul Muqaddas (the Mosque of Aqsa).

6. It was given in Taurat that the Bani Israeel should adhere to Tauhid and should not take guardian anyone except God, and always keep trust in Him.

7. You are the children of those who were saved from the Divine Chastisement embarking on the Boat with Hazrat Noah. Do not forget the kindness done to your ancestors. Just see Hazrat Noah, your ancestor, who was thankful for the bounties of God, so you should also follow him.

8. It was predicted in the Taurat or some other Divine Book that the Bani Israeel would do great corruption in the land twice and resorting to tyranny and pride would demonstrate great haughtiness and rebellion. So it happened and each time they received severe chastisement from God as follows.

5. So when the first promise came We sent on you servants of Ours,[9] men of bitter fight, then they spread all over the cities ; and that promise was to be performed (executed).[10]

۵۔ فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا
لَّنَآ اُولِيْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ؕ
وَكَانَ وَعْدًا مَّفْعُوْلًا ○

6. Then We gave you the turn over them and gave you strength with wealth and children and made you a greater host.

۶۔ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَاَمْدَدْنٰكُمْ
بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ○

7. If you do good, you do good to your ownselves and if you do evil it is against your ownselves likewise.[11] Then when the second promise came, We sent other servants that they should make your faces gloomy and should enter the Masjid as they had entered (before) first time and should bring about complete destruction, wherever they prevail over.[12]

۷۔ اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۫ وَاِنْ
اَسَاْتُمْ فَلَهَا ؕ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا
وُجُوْهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ
مَرَّةٍ وَّلِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ○

---

9. Servants of Ours — Those who were appointed to chastise you.

10. They entered into the cities and houses and did great bloodshed and looting. Thus the promise of punishment which was made by God was accomplished.

11. When you turned to us and adopted repentance, We once more made you prevail over the enemies. So the profit of good and the loss of evil was to reach you and no one else. When you did good you gained, when you did evil deeds you lost.

12. Those servants discountenanced you and entering into the Baitul Muqaddas did the same destruction as they had done before. They destroyed the Haikal and the power of the Bani Israeel was finished for ever.

٨۔ عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ عُدْنَا ۘ
وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ○

٩۔ اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ
لَهُمْ اَجْرًا كَبِيْرًا ○

8. It is not beyond expectation that your Lord may have mercy upon you ; and if you do the same, We shall also do the same, and We have made the Hell a prison for the Kafirs.[13]

9. This Quran — it teaches the way which is the most straight and gives good tidings to the believers, who do good deeds, that for them is great Thawab ![14]

13. Hazrat Shah Sahib says. "It was given in the Taurat that the Bani Israeel would do mischief twice and for that the enemies would prevail over their land. And this is what happened — one time Jaloot prevailed over them, then God killed him by the hand of Hazrat Dawood (David). Thereafter the Bani Israeel were given more strength in the reign of Hazrat Sulaiman (Solomon). Second time Bukhtnassr prevailed over them. Thenceforth they gained no strength. Now it is told that God has again come to do mercy. If they follow the Holy prophet He shall return the previous power and Kingdom. But if they resort to mischief again, then We shall do the same i.e. the Muslims were made to prevail over them, and in the Hereafter the Hell is prepared." (Mozihul Quran)

Some scholars have said that the first promise was the invasion of Bukhtnassr in 587 B.C. and the second promise was the invasion of the Roman Emperor Tatinus in 70 A.D. In these two invasions the Bani Israeel were completely shattered and the Haikal was destroyed. (God knows better)

14. The Taurat was a guidance to the Bani Israeel as said before — هُدًى لِّبَنِىْٓ اِسْرَاۤءِيْلَ — but this Quran teaches the whole world the best, the straightest and the strongest way. All straight ways are absorbed in this straightest way. So if you want success you should follow this straightest way in the footsteps of the Holy Prophet. Those men who will follow this clear and broad way with heart and organs i.e. with Eman and good deeds, the Holy Quran gives them good tidings of pure life in this world and gives them the mighty good tidings of Paradise in the Hereafter. As for those who are heedless of their end and they are recklessly absorbed in the lustful desires and tastes of the world, keeping away from the betterment of the next world, their end is described in the next verse.

10. And that for them who do not believe in the world to come We have prepared a painful chastisement.[15]

١٠۔ وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا
ع لَهُمْ عَذَابًا اَلِيْمًا ○

SECTION 2

11. Man prays for evil, as he prays for good, And man is ever hasty.[16]

١١۔ وَيَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ ۗ وَكَانَ
الْاِنْسَانُ عَجُوْلًا ○

15. For them is prepared a painful chastisement. (God forbid)

16. The Quran gives good tidings of the greatest prosperity and welfare and warns about the fatal results of evil, but man prays for evil, despite hearing everything, with the same fondness as he prays for good, or as he should pray for good. It means he strives for sins and evils very swiftly being unconscious of the results, and some wretched souls even cry out : اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ (O God ! if the Prophet is true in his claim, then rain stones from the sky over us or give us painful chastisement.) Some fools pray evil in anger for their own souls or for their children ignorantly or thoughtlessly. Some are those who idolize the worldly gain and try to earn the world by hook or by crook, and they do not understand that under this verdant plant are hidden snakes and scorpions to sting to annihilation. The thing is that man sees the superficial glamour of things but does not ponder over the results of evil in his hasty mood. So whenever some idea strikes his mind or when ever his mood demands certain thing, he at once does it. Once the step moves for performance it takes speed never to return. Such hasty mood is very dangerous. If he adopts a sober attitude and leaves hastiness and works with seriousness and gravity, he can save from many mistakes.

12. And We made night and day two signs, then We blotted out the sign of day to see that you may seek the bounty of your Lord, and that you may know the number of years and reckoning.[17] And everything We have related distinctly.[18]

۱۲۔ وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ اٰيَةَ الَّيْلِ وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَ الْحِسَابَ ؕ وَكُلَّ شَیْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ○

17. Night is dark, day is bright; sometimes the night is shorter than the day and sometimes the day is shorter than the night. The night has moonlight, the day has sunlight; they are all the signs of God's power having separate orders and systems, benefitting mankind differently and enormously and the collective management from times immemorial is under the absolute control and the careful supe visicn of God. These signs represent the unlimited power and wisdom of God. When the night is blotted out, the day comes with light making things visible, and men get out of their houses to seek the bounty of God — livelihood, education etc. — and do what was not possible in darkness. Moreover, men know the number of months and years and know the system of reckoning by night and day i.e. by moon and sun.

18. You should understand that there is no use to be worried or to make haste. With God is appointed the estimation of everything — virtue or vice. For example, the night and days, which have systematic timings throughout the year, can not change by the impatience of any one. The morning comes at its appointed time. Similar is the case with good and evil. As nights and days follow each other similarly good and evil follow each other. As the nights and days are bound in a strong system and no one can destroy them, similarly good and evil are bound by certain laws which can not be broken by any mortal power.

This painful life of the present world is like the night, in whose darkness the results of virtue and vice are not clearly visible to man. No doubt, God sent His Messengers and Prophets to guide them in the shadows of night and spread light before their eyes according to their respective degrees, so that people might distinguish thereby good from evil and know their results. But such a clear and self-evident exposure, that no man may doubt or deny, will take place at that time when the Day of the Hereafter will dawn after the end of the night of our worldly life. The deeds of men which were attached with his neck like the necklace in the gloomy life of the world and were not visible in the shadows of heedlessness and ignorance will appear before us, just after the dawn of the Hereafter, in the form of an open book, and everyone will read it in that daylight without difficulty.

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ (قٓ۔ رکوع ۲)

At that time seeing all his small and big deeds man will speak out :

مَا لِهٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰهَا (کہف۔ رکوع ۶)

13. And every man—We have put his misfortune upon his neck, and We shall bring forth for him, on the Day of Resurrection, a book (script) that he shall see it wide-open.[19]

14. Read thy Book (Script) ! Thou art sufficient today for thyself as reckoner.[20]

15. Whosoever is guided, he is guided for his own gain and whosoever goes astray, it is only to his own loss. And upon none falls the load of the other.[21] **And We do not throw misfortune (calamity) until We send forth a Messenger.**[22]

۱۳۔ وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِىْ عُنُقِهٖ ؕ وَنُخْرِجُ
لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰهُ مَنْشُوْرًا ○

۱۴۔ اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ○ؕ

۱۵۔ مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِىْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ
فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ
وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ○

19. The misfortune and the evil of deeds is the necklace of his neck. With misfortune are misdeeds which can not depart, they shall come to sight in the Hereafter.

20. The Book of Deeds shall be given in his hand that he should decide himself after reading it. He should himself see if any deed was left, which he did in the world, or if any deed was overwritten. Everyone there shall recognize that every action or deed, even as small as a particle, was written in it. Formerly the Book (the Holy Quran) and the Sun and the Moon meant for reckoning etc. were mentioned. In this verse the Book of the Hereafter and reckoning is described, which are the results of the former book and reckoning.

21. God has told the straight way to everyone. So now everyone, who follows it or denounces, should himself observe his own gain and loss, because the results of good and evil shall reach him alone. The bundle of one's sins can not be put on the head of the other.

22. No doubt, evil deeds beget calamity, but God does not seize without making the people understand. So He sends Messengers to warn the people and does not leave them unaware and heedless, but does make them aware fully of good and evil. Those things which man can understand by the simple guidance of wisdom and nature (e.g. The Existence of God, or Divine Unity) should be further explained and confirmed through the Prophets. And those things, for whose comprehension mere wisdom is not sufficient, should be presented in the light of Divine Revelation. This is why God has been sending Divine Revelation and Prophets since creation. Now no chastised nation can present the excuse of ignorance, and can not get deliverance from God's punishment or chastisement on the ground of ignorance.

Note : Modern thinking is that ignorance of law is no excuse. So no one can present this excuse that he does not know what God likes and what He dislikes. The Holy Quran describes clearly what God likes and what He dislikes. The whole world should know it. (Tr.)

16. And when We desired to destroy some city We sent command to its licentious men then they committed ungodliness therein then the Word was proved against them then We devastated them devastating.[23]

١٦. وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا
فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَٰهَا
تَدْمِيرًا ○

17. How many a generation We destroyed after Noah.[24] And sufficient is thy Lord for a Knower and Seer of the sins of His servants.[25]

١٧. وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ
بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ○

23. When some city is to be destroyed on account of sins and misdeeds, they are not annihilated only seizing suddenly, but they are punished after the completion of argument. First the commandments are conveyed to them through the Prophets or their viceroys, especially to the rich and influential men whose acceptance or rejection exercises an effect on the common masses. When these men of big noses knowingly reject the Divine Message and make the atmosphere of the whole city poisonous and turbid by their open rebellion and disobedience, at that time that city makes itself entitled to the Divine Chastisement by proving itself declared criminal (God forbid us from the evils of our souls).

Note : Here the word امر is not used in the constitutional sense because God does not command indecency. On the contrary, it is used in the schematic sense. It is امرتکوینی and not امرتشریعی

24. During the period between Hazrat Adam and Hazrat Noah, the People were generally Muslims. Afterwards association and unbelief broke in. Hazrat Noah was sent for their reformation. He taught them hundreds of years, but they were impervious to his teaching. At last, they were all destroyed. Afterwards many generations like Aad and Thamud etc. were destroyed. In short, the punishment of destruction began after the prophethood of Noah.

25. God does not seize anyone without reason, nor does He punish unreasonably. He judges the sins and their nature first, then by His Knowledge He sentences the criminal to the punishment he deserves.

18. Whosoever desires the First House, We hasten for him therein what We will and for whomsoever We desire, then We have appointed for him Gehenna wherein He shall enter condemned and rejected.[26]

١٨۔ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۚ يَصْلَاهَا
مَذْمُومًا مَدْحُورًا ○

19. And whomsoever desired the Last House and strived for it as required and he is a believer, so the striving of such men shall be recognized.[27]

١٩۔ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُولَٰٓئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ○

20. To each We give, to these and to those, from the gift of thy Lord; and the gift of thy Lord is not checked by anyone.[28]

٢٠۔ كُلًّا نُمِدُّ هَٰٓؤُلَاءِ وَهَٰٓؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ○

---

26. It is not necessary that every Lover of the world may be destroyed at once. Nay ! We give to those of them, who are hankering after the worldly wealth, provisions of the world according to Our wisdom and reason, to whomsoever We will, and whatsoever We will, so that they may get the dead fruits of their labour and their dead deeds. If good fortune is not their luck, their cup of misfortune shall be filled fully and then they will be pushed to the everlasting prison of the Hell with great disgrace and insult.

27. But the efforts of those possessing faith and belief in their hearts, striving for the good pleasure of God with pure intention and sincerity, in accordance with the teachings of the Holy Prophet, shall never be spoiled. Surely the efforts of such men shall be granted with appreciation and recognized with benevolence in the Court of the Supreme Lord.

28. God gives World to some of the World-seekers according to wisdom and reason. But God gives Hereafter to all those who seek the Hereafter. No one can check Him or put hindrance to His givings.

Or it may mean that worldly succour is tendered to both—the World-seekers and the Hereafter-seekers. Only on account of disbelief and sins the doors of worldly gifts and provisions are not shut.

21. See, how We preferred one over the other ! And in the Last Abode there are even greater ranks and greater excellence.[29]

22. Do not set up with God another Ruler, or thou wilt sit condemned and denounced.[30]

۲۱۔ اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۭ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ۝

۲۲۔ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ۝

29. There are great preferences in respect to wealth, honour, power, children, etc. in the present world. One can imagine the preferences of the world-to-come on the basis of degrees and excellent deeds. So it is proved by the Traditions that there are enormous degrees in the Paradise and the Hell. It is said in the Tradition that the difference between two ranks in the Paradise shall be greater than the difference between the heaven and the earth. The Lowers shall see the Uppers as we see the stars standing on the earth. It is told before that these ranks of the Paradise shall be given to those men who strive for the Paradise properly. In the ensuing verses at length the way of striving for the Hereafter is described to obtain these high ranks of the Paradise.

Hazrat Ibne Abbas has said that God has collected the whole (moral) teaching of the Taurat in the fifteen ensuing verses beginning from the next section.

30. Association (شرک) is so evidently self-contradictory that if you adopt it you will be condemned and accused not only in the eyes of God and His angels but also in the eyes of every wise man of the world. This is why we see today that the upholders of those religions which contain the teaching of clear association are reforming their creed quietly and slowly and coming near Divine Unity in order to attain some place in the society of wise men. Every wise man feels today that it is a great insult to human dignity to bow down before lower or helpless creatures who are insignificant before the best creation in the Universe i.e. Man. It is even more insulting to Man that he should bow down before those things which are cut by his own hand. The man who bows down before other-than-God leaving God, the Independent God leaves him in weakness and destitution closing the door of His real succour and blessing. So when he will most urgently need the help and succour in the most difficult hour, he will receive no help and succour. ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ

SECTION 3

23. And thy Lord has had ordered: "Worship not any one beside Him and do good to the parents. If one or both of them attain old age before thee say not unto them : 'Fie', neither chide them and say unto them word of respect.[32]

۲۳۔ وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ
اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ
اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَ
قُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝

31. As a matter of fact, it is God who gives existence to the child, but the parents are the external means to His creation. This is why in many of the verses the rights of the parents are described with the obligations to God. It is said in a Tradition that that man is gone down to the earth who found his parents and did not get the Paradise by serving them. One of the Traditions says that Paradize is under the feet of the mother. Doing good to the parents is that one should serve them with self and wealth in lifetime and should revere and love them by heart. After their death he should say prayer of Janaza over them and should pray for their forgiveness, should fulfil their covenants as far as possible, should behave with their friends with reverence and goodness and should regard their blood relations with love and affection.

32. In old age the parents are in need of service more than in the young age. Sometimes the wife and children are tired of their service in old age and the parents lose their senses in senile old age. It is a great deed of excellence and fortune if the children do not lose heart in obeying and serving their old parents. Not to speak of chiding and frowning, the Holy Quran warns that the son or daughter should not utter a single word damaging their reverence or injuring their sentiments and feelings. On the contrary, the children while talking should keep full courtesy and reverence. Ibne Musayyib has said that the children should talk to their parents as a faulty slave talks to his hard-hearted master.

24. And lower to them shoulders with humility and meekness and say: 'My Lord, have mercy on them as they brought me up when I was little."

٢٤. وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝

25. Your Lord knows very well what is in your souls. If you will be virtuous, so He forgives those who turn.[34]

٢٥. رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ۭ اِنْ تَكُوْنُوْا
صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ۝

26. "And give the kinsman his right and the needy and the traveller and never squander."[35]

٢٦. وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ
وَلَا تُبَذِّرْ تَبْذِيْرًا ۝

27. No doubt, the squanderers are brothers of satans and the Satan is unthankful to his Lord.[36]

٢٧. اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ
الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

---

33. When I was weak and fragile my parents did hard labour in nourishing and rearing me, and of their own managed for my comfort and welfare, and tried to save me from numberless calamities and accidents, and many times put their own life in danger for my sake. Now they have entered into their old age and I serve them and revere them within my power but can not fulfil the real right of their service, so I pray to Thee to have mercy on them in this their old age and after their death.

34. It means the reverence of parents and showing humbleness before them should be done with the sincerity of heart. God knows very well who serves the parents and with what heart and spirit. If you would be really good and fortunate by heart and turning unto God, would serve them with sincerity and gratitude, God will forgive your faults and mistakes. Suppose, sometime you failed to serve them with goodness out of abnormal mood or heart, then turned towards God and repented, so God is All-Forgiving.

Note : When and where one should obey the parents and when and where one should not obey the parents ?—the details thereof should be known from the books of Fiqh. Ruhul Ma'ani has also given its details.

35. Observe all kinds of financial and moral obligations to the Kinsmen, and have care for the indigent and the traveller and never squander what God has given you of wealth. Squandering is, that wealth is expended in sins and meaningless things, or expended in permissible things extravagantly which may mar the observation of obligations and lead to unlawful committals.

36. Wealth is a great bounty of God because it is a source of peacefulness in worship, it is a means to earning many virtues and performing excellent services of Islam. To squander wealth is a great unthankfulness, which is committed due to Satanic insinuation and temptation, and man becomes like the Satan. As the Satan expended the energies given by God in sins and misguidings, similarly a squanderer expends his wealth and bounty given by God in disobedience.

۲۸۔ وَاِمَّا تُعۡرِضَنَّ عَنۡهُمُ ابۡتِغَآءَ رَحۡمَةٍ مِّنۡ رَّبِّكَ
تَرۡجُوۡهَا فَقُلۡ لَّهُمۡ قَوۡلًا مَّيۡسُوۡرًا ۝

28. "And if sometime thou art heedless of them waiting for the mercy of thy Lord that thou hopest for, then say to them gentle words.[37]

۲۹۔ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُوۡلَةً اِلٰى عُنُقِكَ وَلَا
تَبۡسُطۡهَا كُلَّ الۡبَسۡطِ فَتَقۡعُدَ مَلُوۡمًا مَّحۡسُوۡرًا ۝

29. And keep not thy hand fastened to thy neck, nor outspread it widespread altogether or thou will sit reproached, denuded."[38]

---

37. If a man always expends with generosity and sometime he has nothing to give, God is not happy at the empty-handed going of the hopeful beggar, He gives the generous men by virtue of the beggar's fortune. So if sometime thou art not able to give, speak gentle and sweet words to the comers that their hearts may not be broken. For example, he should say that he would serve them when God will give. Answering with harsh tone and immorality—there is the danger that previous virtues may be spoiled.

38. If the hand is narrowed they will reproach and say he is a miser. If the hand is outspread widespread they will reproach and say why so much is given away that indigence is come. Neither the hand should be chained in miserliness, nor should be outspread extremely. The middle course should be adopted and it is the best way.

Ibne Kathir has said : Expending beyond power or income is also included in the verse : وَلَا تَبۡسُطۡهَا كُلَّ الۡبَسۡطِ
The Holy Prophet has said : مَا عَالَ مَنِ اقۡتَصَدَ i.e. He did not become indigent who adopted the middle course.

30. Thy Lord outspreads the provision for whomsover He will, and it is He who straitens.[39] Verily He is Knower and Seer of His servants.[40]

٣٠۔ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ ۚ
ع ٣ ٨ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًۢا بَصِيرًا ○

SECTION 4

31. "And kill not your children for fear of poverty. We give to them provision and to you. No doubt, the killing of them is a great fault."[41]

٣١۔ وَلَا تَقْتُلُوٓا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ
نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ○

39. By checking your hand you will not become rich and the other will not become indigent, and by doing generosity you will not become poor and the other will not become rich. Poverty and opulence are in the hand of God. Increasing and decreasing of provision is in the control of God. And you should not worry if you have nothing today to give, thinking that what the hopeful comer will say when he receives nothing from your door ? Sending conditions of poverty and opulence lies in the power of God. Your business is to comply with the Divine commands adopting the middle course.

Hazrat Shah Sahib says : "Do not become too much restless seeing the beggar. To fulfil his needs is not your responsibility. It rests with God. But these instructions are meant for the Prophet who was very generous. And from whose heart the love of wealth does not go out, he is bound to give. The Hakim gives cold medicine to man of hot disposition, and gives hot medicine to man of cold disposition.

40. God is aware of the internal and external conditions of every soul and He deals with them accordingly. In a Hadith-al-Qudsee God has said :

"Some of My servants are those whose betterment lies in their being poor. If I had made them rich their Religion might have been ruined. Yet there are servants who are made rich. If they were poor they could not keep on religion."

Besides, external opulence is a respite and an illusion for the disobedient and wretched ones, and poverty is a punishment for them. (God forbid)

41. Some Unbelievers killed their children thinking where they would get their livelihood from ? The details of this verse may be seen in the notes of Sura An'am. This cruel practice is the cause of cutting the continuity of human generation and implies the disbelief of the killer in the providence of God.

32. "And go not near the fornication.[42] It is shamelessness (indecency) and is an evil way."[43]

۳۲-وَلَا تَقْرَبُوا الزِّنٰىٓ اِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ○

42. Fornication is a very grievous crime. One should not even draw near fornication. It means he should not even commit those actions which are done by the preliminary impulses of lewdness as seeing a woman without legitimate authority of Shariah, kissing a woman, shaking hand with a woman, etc. as customary in western society. Hence لَا تَقْرَبُوْا forbids the preliminary motions of lewdness also.

43. Fornication creates disturbance in genealogy and is the cause of many dissensions and strifes and an evil way makes its head in the society.

Hazrat Shah Sahib says : "If this way makes its head in the society one will see the woman of the other, and the other will see his wife in turn." (Mozihul Quran)

In Musnad Imam Ahmad it is given that once a man came to the Holy Prophet and asked him to permit him fornication. The Holy Prophet for a while was silent, while the companions around him rebuked the man at his discourteous and insolent question to the Holy Prophet. They said to him to hold his tongue in the presence of the Messenger of God and should not utter such non-sense. The Holy Prophet called him near and asked him whether he would like that action with his mother, daughter, sister, fraternal aunt or maternal aunt. He said, 'May God sacrifice my life on you, O Messenger of Allah, never !" The Holy Prophet, "Similar is the case with others. They will not also like this action with their mothers, daughters, sisters, paternal aunts and maternal aunts." Then the Messenger of Allah prayed for him to God that his heart be purified and his shame-ful part made secure. Abu Imama says that after this prayer of the Holy Prophet his condition became such that he did not cast an eye on any (strange) woman. اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

33. "And kill not the soul which God has forbidden except by right.[44] And whoso is killed unjustly, We gave his heir power, so he should not exceed in slaying.[45] He receives help."[46]

٣٣۔ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّي الْقَتْلِ ۗ اِنَّهٗ كَانَ مَنْصُوْرًا ۝

34. "And do not go near the wealth of the orphan save in the manner which is fairer, until he reaches his youth,[47] and fulfil the covenant, surely the covenant shall be questioned of."[48]

٣٤۔ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۠ وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ۝

44. It is given in Sahihain (Bukhari & Muslim) that the blood of any Muslim is not lawful but in three places (i) Self for self (ii) The married fornicator (iii) The apostate, who denounces Islam and leaves the Muslim community giving up Islam.

45. The kins of the murdered are empowered or authorized to take the vengeance of blood through the Government. But they should not cross the limits when taking the vengeance, e.g. they should not get any other man beside the real culprit punished by the Govt., or should not accuse the innocent man who has no hand in the murder, or should not cut the nose, ear, etc. of the murderer.

46. God helped him that He gave him the right of demanding vengeance of murder, and ordered the rulers not to fail in getting the vengeance of blood for the heirs; finally everyone is bound by Divine Law to help in getting the vengeance. So it is not fair and just to help the murderer contrariwise. The heirs should also observe justice in vengeance i.e. they should not kill two for the one, or should not kill the son or brother of the murderer, if the murderer is not caught, as was the custom in the days of Ignorance.

47. Do not touch the wealth of an orhpan. Of course, there is no harm if it is done for the sake of warding and well-wishing. When the orphan becomes young, cognizant of his loss and gain, his wealth and property should be returned.

48. This includes every kind of covenant whether made with God or servants provided they are not against Shariah.

Hazrat Shah Sahib says, "Giving word or covenant of peace to anyone and then breaking it — its misfortune definitely befalls."

35. "And fill up the measure when you give measuring, and weigh with the straight balance.[49] It is better and fairer in its end."[50]

۳۵۔ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

36. "And pursue not the thing about which you have no information. No doubt, the ears and the eyes and the hearts —all shall be questioned of."[51]

۳۶۔ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ
الْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۝

37. "And do not walk on the earth proudly, thou wilt not tear the earth nor attain to the mountains in height."[52]

۳۷۔ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ۝

---

49. Do not weigh dishonestly. The system of transactions is ruined by dishonest measuring or weighing. The story of annihilation of the people of Hazrat Shuaib is described before at very many places ; their principal sin was wrong measuring and weighing.

It is said in the Tradition that whoso restrains himself from Haram (Unlawful) in spite of having control over it, he will get in this very world before the Hereafter, its best return (recompense) from God.

50. Dishonesty works in the beginning, but soon people are warned and they do not further undertake dealings with a dishonest man. On the contrary, an honest trader is liked by all and his business prospers by the grace of God.

51. Do not utter any word without knowledge and research, nor follow word unresearched and unknown. A man should utilize ears, eyes and heart (and mind) in research and then utter something from his mouth or act upon it. He should not make any decision or judgment on rumours thoughtlessly, nor act upon such light things. It includes false evidence, wrong charges, harming anyone on wrong accounts or rumours, keeping enmity or malice in the heart about anyone on wrong information or rumours, following the customs and conventions of the forefathers against Shariah, supporting wrong things, to express unseen and unheard things as seen and heard, to claim knowledge about unknown things — all these things come under this verse. It should be remembered that Hereafter it will be questioned how the faculties were used, either wrongly or rightly, and in what things and affairs.

52. It is not worthwhile on the part of man to walk like proud man on the earth. He can neither tear the earth by heavy foot, nor can attain to the mountain heights by out-stretching his breast and upraising his head. Then why proud and stretched walking on such stature, weakness and helplessness !

٣٨ - كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ○

38. **Of all these things the worst is the displeasure of God.**[53]

٣٩ - ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ○

39. **This is of those things which God revealed unto thee (from the affairs) of wisdom.**[54] **And appoint not the worship of other than God, or thou wilt be cast into Hell accused, pushed.**[55]

٤٠ - اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ○

40. **Has your Lord selected for you sons and adopted angels for Himself as daughters. You utter a monstrous thing.**[56]

SECTION 5

٤١ - وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ○

41. **And We have turned about in this Quran so that they may think. And they increase not but in abhorrence.**[57]

---

53. In acting upon those things which are forbidden above is the abhorrence of God, and in leaving those things which are commanded is the abhorrence of God.

54. The invaluable and profound instructions which are given above are those things of knowledge, wisdom and moralism which a secure wisdom recognizes, and which are communicated to the Ummi Prophet directly under the series of Divine Revelations, and sent to the Ummi Ummat indirectly through the Prophet (be peace upon him.)

55. The description of the above instructions was commenced from the introduction of Tauhid : لاتجعل مع الله الٰهًا آخر فتقعد مذموما مخذولا and at the end also Tauhid is recollected, so that the reader may understand that the beginning and end of all virtues is Divine Oneness.

56. To suggest children for God is a very heinous crime, and the Idolators suggested daughters for God's children, which they themselves looked upon contemptuously. This was an addition to their crime. So God says that suggesting children for God and especially the contemptible objects in their own eyes was a monstrous blunder.

57. The Holy Quran brings home to the Polytheists and Associators with different arguments and evident facts and with various titles and addresses, but instead of being impressed and influenced by the Quran these misfortuned fellows break loose in aversion and run away in abhorrence.

42. Say : "If there had been with Him other rulers as they say,[58] they would have sought a way unto the Lord of the Throne."[59]

۴۲۔ قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِـهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا
اِلٰى ذِى الْعَرْشِ سَبِيْلًا ○

43. He is holy and higher than what they say, excessively exalted.

۴۳۔ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ○

44. The seven heavens and the earth and whosoever in them is, celebrate His holiness ; and nothing is there which does not proclaim His praise, but you do not understand their celebration.[60] No doubt He is All-Clement, All-forgiving.[61]

۴۴۔ تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ
فِيْهِنَّ ؕ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ
وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ
حَلِيْمًا غَفُوْرًا ○

45. When thou recitest the Quran We extend between thee and those who do not believe in the Hereafter a curtain hidden.[62]

۴۵۔ وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ○

58. It means idols and other things which are said to be partners in Divinity and declared as the associates of God.

59. How could they tolerate alien domination ? They would have joined hands and overthrown the Throne of God. And if it is said that these idols and gods have no say before the Lord of the Throne, then to worship a weak creature is stupidity of a superlative degree. And if those gods think necessary to please the Lord of the Throne and get His nearness, then it would be more imperative for their worshippers to please the Great God. And the glorified God has expressed His extreme aversion and total abhorrence against polytheism through the tongue of the Prophets and through human nature. Then it is strange what way these fools are following blindly ?

60. Every creature by its tongue or state proclaims His holiness and praise, but you do not understand it, either because you do not observe deeply, or because you have not got that power whereby the celebration of the creatures is understood.

61. All the creatures glorify and extol Divine Unity, but you set up for Him associates, children and daughters. This was such a great insolence that you would have been annihilated at once, but He does not make haste because of His clemence, and if you repent He forgives.

62. Why should he pay heed to the advice who does not believe in the Last Day and is never anxious about his good or bad end ? When he is not anxious about the salvation why should he deserve to meditate upon the states and words of the Salvation, and why should he need to go to the door of the Prophet ? And this lack of belief in the Hereafter and the heedlessness towards the end is that abstract curtain which is extended between the man and the Prophet.

46. And We lay on their hearts veils that they should not understand it, and in their ears load.[63] And when thou mentionest thy Lord with Oneness in the Quran they turn upon their backs abhorring.[64]

47. We know very well for what they hear,[65] when they put ears to thee and when they conspire, when these unjust say: "The one you follow nothing but a man is bewitched."[66]

۴۶۔ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ
اٰذَانِهِمْ وَقْرًا ۭ وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ
وَحْدَهٗ وَلَّوْا عَلٰٓي اَدْبَارِهِمْ نُفُوْرًا ○

۴۷۔ نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ يَسْتَمِعُوْنَ
اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ
اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ○

63. Formerly inaccessibility to the Truth of the Prophet was described, here inaccessibility to the understanding of the Quran is mentioned i.e. this Quran has got a very powerful impressiveness but the Unbelievers are not impressed. The reason is that they are behind the wall. The sun is shining over the whole world, but if a man is shut in the basement with the ventilators and even the eyes closed, then for him there is no light of the sun anywhere.

Similarly there is heavy load in the ears i.e. they do not want to hear the Prophet with the intention of receiving the benefit, and as such they do not really hear. Disbelief in the Hereafter, carelessness about the End, aversion to the Divine Unity, scoffing at the Prophets, are those things which are metamorphosed into the curtain, load and veil.

The Unbelievers said with arrogance:

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ
حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ (حٰمٓ السجدہ رکوع ۱)

64. They are abhorrent to the description of One God. They are irritated when the Oneness of God is mentioned and so much so that they do not stand there but run away in extreme aversion. But when their gods are mentioned they are very glad.

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ (زمر رکوع ۵)

65. They do not hear to benefit but they hear for the sake of derision as follows:

66. They heard the Prophet and the Quran, and then went away to conspire. Finally they decided to call this man a 'Fanatic'. "By the influence of magic he has gone mad and lost his mind," they maintained.

48. Behold, how they apply similitudes (examples) on thee and roam astray, so they cannot find the way.[67]

49. And they say, "What, when we become bones and crushed pieces, shall we really be raised created anew."[68]

٤٨- اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا
يَسْتَطِيْعُوْنَ سَبِيْلًا ○

٤٩- وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ
خَلْقًا جَدِيْدًا ○

67. Just see, they are themselves mad because they have been striking various similitudes for thee. Sometimes they say that you are bewitched, sometimes they say that you are a poet, sometimes they say that you are a magician, sometimes they say that you are a soothsayer. In brief, they talk not one thing. They say different things and have no constancy. They utter whatever comes to their mouth. They are roaming in aberration and do not find any way of success against the Prophet in spite of all their efforts in choosing nicknames and contemptible titles for the Holy Prophet. They will increase in their deviation but will never come to the way. Uttering nonsense against the Prophet leads to the abyss of error.

68. It is indeed strange on the part of the Unbelievers to strike the absurd similitudes against you, but still more astonishing is that argument which they put forth to prove you mad or bewitched! (God forbid!) The substance of that argument is that they said that when man died and was buried under the earth, his dead body stagnated and only white bones were left, and they too became particles of earth after some time, so could any sane man believe that those particles of the human body would again come to life and resume a new physical structure as before ? If the Prophet said so, they said, then it meant that his mental health was not in order. (God forbid !)

50. Thou say, "You become stones or iron,"

51. "Or some creation you realize difficult in your minds !"[69]
Then they will say, "Who will turn us back." Say, "He who originated you the first time."[70] Then they will shake their heads at thee and they will say, "When will it be ?"[71] Say, "Perhaps it may be nigh,"[72]

٥٠۔ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ۝

٥١۔ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ
مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ
هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ۝

69. God answers to their question or whimsical assertions :

"It is not difficult for God to give life to the particles of the dead body which had been alive for a long time before. But, suppose if you become stone, or iron or something harder than stone or iron (which are impervious to animation) or even if you become death personized, you will experience what an easy thing for the All-Mighty God to revive it again is.

70. He who originated you, from the earth or the drops, and inspired spirit into the lifeless thing sans reason and knowledge, has not lost power of creating you again. Verily He is powerful to collect the scattered particles of the dead body and revive it again.

71. The Unbelievers say out of joke and mockery, "Well, Sir, when will the broken bones get to life and the dead bodies of the graves be raised for accountability ?"

72. God has not told the exact time of the Qeyamat to anyone. Of course, it may occur soon. In other words, the remaining age of the world is less than the period which has passed.

52. **"On the day when He will call you, and you will be coming praising Him,[73] and you will think that you did not tarry but a little."[74]**

٥٢۔ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهٖ وَ
تَظُنُّونَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ۝

SECTION 6

53. **And say to My servants that they should say the word which is better. The Satan provokes strife between them. The Satan is ever a manifest foe to man.[75]**

٥٣۔ وَقُلْ لِّعِبَادِىْ يَقُوْلُوا الَّتِىْ هِىَ اَحْسَنُ ؕ اِنَّ
الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ
كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ۝

73. When the call will be made from the side of God all the dead shall come out of the graves and stand in the plain of Resurrection and no one would be able to defy the call. Every man will come submissively saying praises of God and His glory, though this forced praising will not benefit the Kafir. In some Traditions it is said that the following words will be on the tongue of the Momins (Believers) :

اَلْحَمْدُ لِلّٰهِ الَّذِىْٓ اَذْهَبَ عَنَّا الْحَزَنَ

74. "Today you are making haste (for the Hereafter) at that time you will think that you did not stay much in the world. Fifty or Hundred years of here is a little period in comparison to the thousands of years of there". (Mozihul Quran)

Some have said that the life of the world will appear short because of terror and fright. Or because there will be no chastisement between the First and the Second Trumpet, they will deem it short : مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا (یٰسین رکوع ۴)

75. It was possible that some Muslims might have been narrowed in the heart hearing the ignorance, taunt and mockery of the Idolators at the time of delivering the Message of Divine Unity unto them, and assume severe attitude towards them. So the Muslims are advised not to assume hard-hearted and provocative attitude in the discussion or disputation, because a bitter mood begets harm in place of good. The Satan provokes the second person to strife and such an adverse enmity penetrates into the heart of the sophisticated party that it does not understand after understanding.

54. Your Lord knows you very well. If He will He may have mercy on you and if He will He may chastise you.[76] And We sent thee not over them bearer of responsibility.[77]

۵۴ - رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن
يَشَأْ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ۝

55. And thy Lord knows very well those who are in the Heavens and in the Earth. And We have preferred some Prophets over some others, and We gave to David, Zaboor (Psalms).[78]

۵۵ - وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَ
آتَيْنَا دَاوُودَ زَبُورًا ۝

---

76. God may have mercy upon you by giving you favour to believe in Islam, or He may chastise you by giving you death on Kufr.

77. Hazrat Shah Sahib says : "In the discussion the righteous party is irritated at the intransigent attitude of the second person—that he does not accept the truth—so it is told that you are not responsible for their guidance. God knows better, He may guide whom He will." (Mozihul Quran)

78. God deals with everyone with just knowledge. Whom He deemed fit He made him Prophet amongst mankind. Then He preferred some Prophet over the other with His just judgment.

Hazrat Shah Sahib says : "There were Prophets who were vexed. Thy aspiration is kept up supreme. And Dawood is mentioned that he possessed both things—Jihad and Zaboor to make them understand. Those both things are here also (Jihad and Quran)." (Mozihul Quran)

It means there were some Prophets who were annoyed at the extreme mischiefs of their peoples. But the Holy Prophet is preferred over all the Prophets, so his aspiration and morality should also be supreme. About David the Holy Prophet has said : كان لا يفر اذا لاقى i.e. Hazrat Dawood never fled once he encountered the enemy. Some scholars have said that by mentioning Zaboor here the supremacy of the Holy Prophet and the grace of Ummate Mohammadiya is hinted, because Zaboor contained matter concerning the finality of the Holy Prophet and the supreme excellence of this Ummat. The Holy Quran says :

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِيَ الصَّالِحُونَ (انبیاء - رکوع ۷)

Here in this verse عِبَادِيَ الصَّالِحُونَ mean the Holy Prophet and the Ummat of the Holy Prophet.

56. Say : Call on those whom you assert beside Him, and they have no power to remove affliction from you or transfer it.[79]

57. Those, whom they call upon, themselves seek unto their Lord means that which servant is the nearest,[80] and have hope of His Mercy and fear His chastisement. No doubt, thy Lord's chastisement is a thing to be afraid of.[81]

٥٦- قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا
يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ۝

٥٧- اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ
الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَ
يَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ۝

---

79. God is that who may chastise whom He will and He may have mercy on whom He will. Has anyone of them such a permanent power as to remove some of your affliction, or lighten it, or transfer it to any other man ? Then how can it be fair to take such a weak and helpless creature as God ?

80. According to Bukhari, some people worshipped the Jinn in the Days of Ignorance. Those Jinn became Muslims and these worshippers continued in their ignorance. These verses were sent down about them. Some say that the worshippers of the Jinn, the Angels, Hazrat Massieh, Hazrat Uzair, etc. all come under this verse.

It means those persons upon whom you call as God and Helper, they themselves try to seek the nearness to God more and more. They only aspire for the nearness to God. They race for the nearness to God only. And those who are nearest to God seek more and more nearness to God. They also plan to make the prayer (Dua) etc. of the Nearest Person of God as a Wasila (means) to the achievement of God's nearness. Consequently to call upon the servants of God, believing in them to possess the capacity of divinity and helping, is quite wrong. Those servants of God can never be pleased with such thing, because they too aspire for the nearness to God and not for the position of divinity, which you have assigned to them. Of course, they make some Most Beloved Servant of God as a means to obtain the high degrees of God's good pleasure and nearness. But they do not assign divinity to their own persons. They think them mortals and not divine. So you should think over this fact that when your devised gods, whom you worship, are so much anxious to seek the good pleasure of God then how much necessary and imperative it would be on your part to seek the good pleasure of God. The worship of other than God is neither pleasing to God, nor to those personalities whom you worship.

Note : There is a great difference between تعبّد (adoring) and توسّل (seeking means). تعبّد is that man promoting some creature of God to Divinity may worship him. توسّل is that a man may consider some pious and near servant of God as the medium of God's mercy and asks God to bestow His mercy etc. upon him for the sake of that pious servant. Beyond the limits of Sharia توسّل (seeking means) is not allowed. Consequently توسّل is allowed and تعبّد is totally prohibited.

81. The great Saints and Prophets to whom you assign divinity attach their hopes with God alone. Despite their notable nearness to God, they tremble at the thought of God's Chastisement, they know that every kind of profit and loss is only in the possession of God.

58. And no city is there but We shall waste it before Qeyamat, or afflict it with severe affliction.[82] That is in the Book written (inscribed).[83]

۵۸۔ وَاِنۡ مِّنۡ قَرۡيَةٍ اِلَّا نَحۡنُ مُهۡلِكُوۡهَا قَبۡلَ يَوۡمِ الۡقِيٰمَةِ اَوۡ مُعَذِّبُوۡهَا عَذَابًا شَدِيۡدًا ؕ كَانَ ذٰلِكَ فِى الۡكِتٰبِ مَسۡطُوۡرًا ○

82. This verse can be interpreted in the following ways :

(a) Before the occurrance of Qeyamat every city of the world shall be given chastisement for the mighty sins of the people in the form of total or partial annihilation or extermination. Or if the sins are not monstrous, so as to make them entitled to the chastisement of the first magnitude, then the chastisement short of annihilation or extermination shall be sent in the form of severe affliction.

And where is that city which may be immune from sins and secure from some sort of affiiction since eternity to eternity ?

(b) Before the Qeyamat, it is imperative that every city may be destroyed by sending natural death or may be visited by some sort of severe affliction. The word ھلاک is also used in the Quran and Hadith to denote natural death which is short of divine chastisement.

حَتّٰٓى اِذَا هَلَكَ قُلۡتُمۡ لَنۡ يَّبۡعَثَ اللّٰهُ مِنۡۢ بَعۡدِهٖ رَسُوۡلًا (المومن۔ رکوع ۴)

وفی الحدیث : كُلَّمَا هَلَكَ نَبِيٌّ جَاءَ نَبِيٌّ الخ

i.e. The word هَلَكَ in the above Verse and Hadith is used to denote the death of a Prophet.

(c) Every city of the Unbelievers shall be destroyed and exterminated for their serious crimes before the Qeyamat, or shall taste severe chastisement before or after the occurrence of the Qeyamat at any time.

Formerly, it was said : اِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُوۡرًا
i.e. the Chastisement of God is a thing to be feared. Here it is described that small chastisements shall culminate in the big chastisements before the occurrence of the Qeyamat all over the world.

83. This decision is final and unchangeable which is settled in the knowledge of God and written in Loh-e-Mahfooz (The Secure Book). No power in the Universe can avert this Divine Decision.

Hazrat Shah Sahib says : "The people of every city worship a saint that they are his subjects and are under his protection (shelter). So when the time will come, no one can give shelter : لا عاصم الیوم من امر اللہ الا من رّحم

59. And We put off sending signs for that the ancients (past people) cried lies to them.[84] And We gave Thamood the she-camel to make them see, but they did her wrong.[85] And the signs We do not send but to frighten.[86]

۵۹۔ وَمَا مَنَعَنَآ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّآ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ۭ وَاٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ۭ وَمَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ۝

84. It is given in the Tradition that the Meccans demanded some signs of the Prophet, e.g. the Mount of Safa should be transmuted into gold, or the surrounding mountains should be removed to make the land fit for tillage, etc. If their demands were fulfilled, they said, they would believe in him. In answer this verse was sent down. It means it was not difficult for God to show them such demanded signs. But the past people were shown such signs according to their demands and they did not come to believe. On the other hand they increased in their haughtiness. At last, according to the Divine Law, they were given chastisement and destroyed totally.

Now if your demands are fulfilled, and it is in the knowledge of God and your present conditions also testify this fact that you will not also believe, so according to the Divine Law the result will be nonetheless except destruction and annihilation, which is not agreeable to reason and wisdom for this Ummat. It is not the will of God for this last Ummat to destroy it by sending on it exterminating chastisement. Showing of the demanded signs to the past nations was held legal in order to provide examples for the last Ummat that the result of the demanders of miraculous signs was but deplorable. The past nations were destroyed when they cried lies to the signs shown to them at their demand, and you will also meet the same fate if you deny them, and God does not desire to destroy you, so the demonstration of signs have been put off.

85. The people of Thamood had requested Hazrat Salih (be peace upon him) to bring out a she-camel from a certain mountain, and God did it. But in stead of gaining lesson and insight seeing such a great miracle they resorted to cruelty and enmity. Consequently, they killed the she-camel and conspired to kill Hazrat Salih also. Then what was the result ? Every one knows that they were annihilated by the chastisement of God. This event is an example of this fact that past nations were destroyed when they cried lies to those signs which were shown to them at their demand.

86. Guidance does not depend on the observation of signs. The main purpose behind the demonstration of extraordinary signs is that the people should fear God by observing the Omnipotence of God, and bend towards Him. If this purpose is somewhat far away now and the annihilation of this nation is not also desirable, then what is the use to fulfil the demands ? And as far as the signs of general nature to warn and frighten are concerned they are being sent now and then according to reasonable magnitude.

60. And when We have said to thee that thy Lord has encompassed men,[87] and the vision which We showed to thee but to test the people,[88] and similarly that tree which is cursed in the Quran.[89] And We frighten them, but it increases them in great insolance.[90]

٦٠ - وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا
جَعَلْنَا الرُّءْيَا الَّتِيٓ أَرَيْنٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْاٰنِ ۚ وَنُخَوِّفُهُمْ
ع فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۟

87. Perhaps the Holy Prophet might have thought that the people would laugh and taunt because their demands were rejected, and they would think that had the Prophet been right, their demands would have been fulfilled. So the Holy Prophet is consoled that thy Lord has encompassed the people by His power and knowledge i.e. neither any one is beyond His knowledge, nor anyone can run away from His hold; they are all within full control, so you should not mind their taunts and mockery. They can do no harm to you. You go on performing your work, and leave their conspiracies to Us. We know very well that they would have not believed even if they had seen their demanded signs, and thereafter it was not possible for them to run away from Our punishment, and We also know it who are to be destroyed from the present people and who are to be kept alive. So you should not be worried, they are all within our siege. Eventually they will accept Islam.

88. The Vision here means the Vision of the Night Journey whereby the people were tested. The righteous confirmed and the feeble cried lies.

89. The cursed tree is Zaqqoom, which the people of the Hell will eat as said in the Quran. The Believers believed, and the Unbelievers said how would a tree grow in the fire of Hell ? It was a test too. These two examples show how weak their natures are, concerning belief in extraordinary signs.

90. Those people whose hearts are empty of God-fear and who do not fear by frightening, but grow more insolent — such people can not be expected to believe in Truth at the observation of demanded signs.

SECTION 7

61. **And when We said to the angels, "Perform Sajda to Adam," so they fell down in Sajda but Iblis. He said, "Shall I perform Sajda to a person Thou hast created of clay!"[91]**

٦١ - وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
اِلَّآ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ
طِيْنًا ۚ ○

62. **He said, "Just see Thou! this person whom Thou hast honoured above me — if Thou defers me to the Day of Resurrection, I shall of course bridle his children save a few."[92]**

٦٢ - قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ؗ
لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ
ذُرِّيَّتَهٗٓ اِلَّا قَلِيْلًا ○

63. **Said He, "Go! then whoso of them followed thee, so the Hell is the punishment of you all — a full recompense."[93]**

٦٣ - قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ
جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ○

91. This story is related at many places. Here it is warned that the obedience without why and wherefor to the order of God is the act of the angels, and to create doubts and disputes in the Divine Commands is the act of the Satan. And these Unbelievers are also following the foot-steps of the Satan. They also set up debates and create controversies in every thing. But it should be remembered that they will meet the same fate which their Leader — the cursed Satan — will meet.

92. The Satan said, "I shall master all except a few, as a horse is mastered by bridling. Then who is so weak before me, it is not fair to honour him above me."

93. God said, "Use thou as much force as thou can. Here also for thee and thy followers is prepared the (everlasting) prison."

64. "**And startle whomsoever of them thou can with thy voice,[94] and rally on them thy horsemen and thy footmen[95] and share with them in (their) wealth and (their) children,[96] and give them promises;" and Satan promises them naught but delusion.[97]**

٦٤- وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝

65. "Those who are My servants — thou hast no rule over them." And thy Lord is sufficient to make work.[98]

٦٥- إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۝

66. Your Lord is that who drives for you the boat in the sea,[99] so that you may seek His bounty.[100] He is indeed Kind over you.

٦٦- رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ۝

---

94. The Satanic Voice i.e. every voice which invites towards sinfulness against God i.e. whispering, insinuation, musical sound, etc. through musical instruments.

95. The Satanic horsemen and foot men i.e. all those who fight in the way of sins against God are all Satanic forces.

God permitted Satan to use all his forces in misleading mankind !

96. Tempt them to earn these things by fowl means and expend them in forbidden ways — mislead them to the utmost and do not fail.

97. It is foolishness to be deluded by the green gardens which the Satan draws. All the promises which the Satan makes are nothing but delusion and deception. And the Satan will himself recognize this fact : وَوَعَدتُّكُمْ فَاخْلَفْتُكُمْ (ابراہیم رکوع ۴)

98. Those who rely on God and trust in Him, He mends their business and brings them out of the net of the Satan.

99. God drives the ship in the sea. In the open seas even the orthodox Unbeliever comes to believe, that there is no support except the support of God.

100. Bounty here means livelihood and provision. The Quran has often used the word فضل in the sense of livelihood and provision. فضل means excess or extra. So the reward of the virtues of a Momin is reserved for the Hereafter, and the World is received in extra (in excess). This is why provision is called fazl (فضل).

67. And when affliction comes to you in the sea you forget those on whom you called beside Him, and when He delivers you to land, you turn away. And man is greatly unthankful.[101]

٦٧- وَاِذَا مَسَّكُمُ الضُّرُّ فِى الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ
اِلَّآ اِيَّاهُ ج فَلَمَّا نَجّٰكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ط
وَكَانَ الْاِنْسَانُ كَفُوْرًا ○

68. Have you then become fearless (secure) of that He may cause you to sink into the land of the shore[102], or send on you wind-storm raining pebbles, then you will find no saviour for you ?

٦٨- اَفَاَمِنْتُمْ اَنْ يَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ اَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا لَكُمْ وَكِيْلًا ○ لا

69. Or have you become fearless of that He may again bring you in the sea a second time,[103] then send on you a hurricane of wind and drown you in recompense to that thanklessness, then you will find no one to question (pursue after) Us about it?[104]

٦٩- اَمْ اَمِنْتُمْ اَنْ يُّعِيْدَكُمْ فِيْهِ تَارَةً اُخْرٰى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيْحِ فَيُغْرِقَكُمْ
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ
تَبِيْعًا ○

101. Man is ever unthankful, when he is in distress he remembers God, but when he comes out he forgets God — the Real Benefactor. A little before he was sincerely remembering God amidst waves, but as soon as he stepped down on the land he forgot everything and became careless. What a more unthankfulness would be than this departure from groaning and remembering to fearlessness and ingratitude !

102. God can give punishment just after your landing with unthankfulness by causing you to sink into the sea-shore e.g. the earth-quake may come or the earth may split and you may sink into it like Qaroon. In short, the summary of this verse is that destroying the people does not depend on the waves of the sea alone. God can destroy by any way on land and in sea.

103. God may create any necessity for which sea journey may become essential.

104. Who can question God about it ? Or who can persue after God to demand the blood-money of the criminals ?

70. And We have given honour to the Children of Adam, and given them carriage in land and sea, and given them provision of good things, and preferred them over many, whom We created, conferring grace.[105]

٧٠ - وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِي الْبَرِّ
وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ
عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۝

105. God has given man beauty of face, speech, planning, sense and wisdom to know and understand the loss and gain of this world and the other world, and differentiate between right and wrong. On all sides for him the ways of progress are open, he masters other creatures to gain benefit, he rides on the animals on land, and travels in different types of carriages on land and sea. He builds ships like mountains and makes aeroplanes to travel in the air. Delicious foods of various types, decent clothes, magnificent buildings, comforts and luxuries of various fashions —all these things denote that man has distinction from other creatures. Among men it was Adam, the first man and the father of all mankind, who was made the Ka'aba of the angels. It was a great distinction and grace given to the father of Man. And the greatest grace and supreme excellence was given to the Holy Prophet, who was made the Master of all creatures in many respects. The Satan had said to God that why man was given honour over him when Adam was created of clay and he was made of fire. Here it is told that this structure made of clay has got distinguished characteristics which the Satan and other creatures do not possess.

Note : Under this verse a debate is opened : Who is superior— Man or Angel ? But logically this verse does not decide the issue. According to the Hanafi School, the Messenger-Men are superior to the Messenger-Angels. And the Messenger-Angels are superior to other angels and men (excepting the Prophets among men). And the common angels are superior to the common men. (God knows better)

SECTION 8

71. On the day when We shall call all the sections with their leaders (Chiefs), so whoso is given his record in his right hand — those shall read their book,[106] and they shall not be wronged a single thread.[107]

۷۱- يَوْمَ نَدْعُوا كُلَّ اُنَاسٍۭ بِاِمَامِهِمْ ۚ فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ○

106. Here it is to be told that how far man maintained or ruined the grace and honour which was given to him by virtue of his very nature. The summary is that every sect shall come on the Day of Resurrection with that whom it followed in the present world, e.g. the Momins will come with their Prophet, the Holy Quran or Religious Guides or Saints, and the Unbelievers will come with their religious leaders, the big Satans and false gods, whereabout the Quran has said : وَجعلناهم ائمۃ یدعون الی النار (القصص- رکوع ۴) and the Holy Prophet, has said : لتتبع کل امۃ ماکانت تعبد الخ i.e. Every sect shall follow him whom it worshipped...At that time the records of every soul shall be posted to him. Some will receive the record in the right hand and some in the left hand. In other words this would be considered a symptom of their being accepted or rejected. The People of the Right (اصحاب یمین) would be those who maintained their natural grace and honour by accepting the Truth in the world. The caution, which they adopted in doing their work thoughtfully and carefully in the world, availed them in the Hereafter. On that day their joy will know no bound and they will happily read the book of their deeds and works and will tell others : ھاؤم اقرؤا کتابیہ (الحاقۃ رکوع ۱) i.e. Come and read my book ! As for the People of the Left (اصحاب الشمال) some of their condition is described in the next verse. Some commentators have said that the word Imam in the present verse is used for the Book of Deeds itself after which every soul shall follow.

107. They shall not be wronged even a single thread which is found in the middle of the date. Everyone shall be given full recompense.

72. And whosoever kept blind in this world, he is also blind in the world to come, and is cast far away from the way.[108]

۷۲۔ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ○

73. And those people surely desired to seduce thee from that We sent Revelation unto thee, that thou may forge against Us something beside the Revelation, then they would have surely made thee friend.[109]

۷۳۔ وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ وَاِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ○

74. And had it not been that We confirmed thee, thou wouldst incline towards them a very little;[110]

۷۴۔ وَلَوْلَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ○

108. "Whosoever remained blind to the way of guidance in the world, he will also remain blind to the way of Paradise in the Hereafter." (Mozihul Quran)

This is the condition of the Leftists in comparison with the Rightists. By فاضلّ سبیلا some have meant that in the world compensation for the loss was possible, but in the Hereafter there shall be no chance of atonement i.e. he is thrown far away from atonement.

109. Some blind are so insolent that they neither themselves desire to come on the way, nor they tolerate others to keep on guidance. They want to seduce even the men of intelligence and insight. The Meccan Unbelievers want to mislead the Holy Prophet and try to seduce him from a part of the Divine Revelation for their sake, or change it according to their lowly desires. Sometimes they want to entice him by offering him power and authority, sometimes they offer gold and silver and sometimes they offer beautiful women. Sometimes they say that they would obey him if only he changed the portion of the Quran condemning polytheism and idolatory. If God forbid, you would have done it, then they would have made you intimate friend.

But the answer of the Holy Prophet was that if they put the sun in his one hand and the moon in the other hand even then Mohammed was not going, by God, to leave that for which God had raised him till at last he completed his work or passed away by that way.

دست از طلب ندارم تا کام من برآید
یا تن رسد بجاناں یا جاں ز تن برآید

"I will not put off my efforts till my mission is completed. Either the body reaches the Beloved or the soul goes out of the body."

110. ترکن is from رکون which means a little bending and a slight inclination of the heart. With it شیئا قلیلا is added, so the slightest possible inclination will be meant. And by saying لقد کدت it is much more minimized. Had it not been that you are Innocent Messenger, whose innocence God holds with His special grace, you would have come near to slightly inclining unto these cunning miscreants at their clever devices. But the innocence of the Prophets is guarded by the Providence, and therefore even the slightest inclination was not found. It shows the supreme piety and unshakeable restraint of the Holy Prophet.

75. Then We would have surely let thee taste double in life and double in dying, then thou wouldst not have found any helper against Us.[111]

٧٥۔ اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ۝

76. And they indeed desired to scare thee from this land (they were about to scare thee from this land) to expel thee from it, and at that time they would have also not tarried after thee but a little.[112]

٧٦۔ وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ۝

77. The wont of those We sent before thee of Our Messengers; and thou will not find in Our wont any variation.[113]

٧٧۔ سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ۝

111. This verse also demonstrates the grace and honour of the Holy Prophet in a very delicate manner. As the rewards of those nearest to God are very great, their smallest mistakes are also calculated to deserve great anger, as said in the case of the holy wives of the Prophet :

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ (الاحزاب۔ رکوع ۴)

So it is told that the rank of the Prophet is not ordinary. If suppose a very small mistake is committed, then he would have to taste doubly in this life, in the life of the grave and in the life of the Hereafter.

A momin should sit on his kneels in fear while reciting these verses and should meditate on the Divine state of glory, eminence, dignity and power. He should say what the Holy Prophet has said : اَللّٰهُمَّ لَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

i.e. O God ! "Do not hand me over to my Nafs even for a moment," i.e. always keep me in Thy guardianship and protection.

112. These people desire to tease you and scare you and expel you from Mecca. But they should remember if they do so they will not themselves live there for long. And it is actually what happened. Their cruelty and oppression became the cause of the Prophet's migration from Mecca. After about one and a half year the prominent chiefs of Mecca went out of their houses for complete annihilation in the Battle of Badr, and after five or six years the whole of Arabia came under the influence of Islam. The government and grandeur of the Unbelievers was totally destroyed and at last after a few years not a single opponent or foe of the prophet remained in the Arab Peninsula.

113. This has been Our wont that when the Messenger of God was not allowed to live in the city, the people of that city did not also remain there for long.

SECTION 9

78. Establish the prayer[114] from the sinking of the sun to the darkening of the night,[115] and the recitation of the Quran in Fajr.[116] No doubt, during the recitation of the Quran in Fajr the angels are present (the Fajr-recital is face to face.)[117]

۷۸- اَقِمِ الصَّلٰوةَ لِدُلُوۡكِ الشَّمۡسِ اِلٰى غَسَقِ الَّيۡلِ وَقُرۡاٰنَ الۡفَجۡرِ‌ؕ اِنَّ قُرۡاٰنَ الۡفَجۡرِ كَانَ مَشۡهُوۡدًا ○

114. Do not worry about the malicious plans of the Unbelievers and turn towards your Master and Owner, and establish the prayers rightly. The connection and relation with God is that thing which makes man overcome all difficulties and hardships.

وَاستعینوا بالصبر و الصلٰوۃ (بقرہ- رکوع ۵)

115. It comprises all the four prayers viz. Zuhr, Asr, Maghrib and Esha. This verse is not related with the combination of two prayers. If a combination is deduced then the combination of four prayers, and not of two prayers, shall be elucidated. However, on the basis of sane diligence it may be elucidated that haste in Zuhr prayer and delay in Esha prayer is Mustahab (desirable).

116. قرآن الفجر perhaps indicates that lengthy recital should be performed in the Fajr Prayer.

117. It is given in the Tradition that at the time of Fajr and Asr the angels of day and night are changed. In these two times the angels of day and night congregate, so our recital and prayer is done before them which adds to further blessing and peace. And the ascending angels of this time give witness before God that when they had gone they saw His servants worshipping (praying) and when they have come they also saw them in prayer. Moreover, in the morning time the heart of man is at peace and present.

٧٩۔ وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى
اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ○

79. And keep vigil in some portion of the night with the Quran, this is largess (supererogation) for thee.[118] It may be that thy Lord will raise thee up to a laudable station.[119]

118. Hazrat Shah Sahib says, "Recite the Quran after waking from sleep. This order is in largesse upon thee because thou shalt be given the greatest position." (Mozihul Quarn)

119. مقام محمود is the place of the Great Intercession. When no Prophet will speak, then the Holy Prophet will request God for the release of the creation from pain. At this time all shall be praising the Holy Prophet. And God will also praise the Holy Prophet. In other words the real state of Mohammad (the praised) shall be demonstrated at that time. صلی اللہ علیہ وسلم

Note : This interpretation of مقام محمود is narrared in the True Traditions. The detailed account of the Great Intercession (شفاعت کبریٰ) is given in Bukhari, Muslim and other Books of Tradition. Ten kinds of intercession have been proved from the Holy Prophet by the commentators. (See Fathul Bari.)

80. And say : "My Lord, admit me with righteous admission and emit me with righteous emission,[120] and confer upon me from Thee help of government.[121]"

٨٠ - وَقُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ○

120. I should reach wherever you want me to reach (e.g. Medina) with honour, goodness and virtue so that the Truth may be prevailing over. Similarly my out-going (e.g. from Mecca) should be characterized by dignity, glory, honour and goodness that the enemies may be disgraced and vanquished and the friends may be happy and rejoicing. However, the Truth should triumph and falsehood should head down.

121. Confer upon me power and authority bearing Thy succour and help that Truth may prevail over and the foes may become vanquished and lowered. For the execution of Law (Divine or Worldly) the help of Government is imperative. Those who are refractory and perverse despite the manifestation of Truth, the corruption and detriment of such people can be averted and warded off by the coercive power of the government. For this reason it is said in Sura Hadid :

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ط اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا
جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ

"We verily have sent Our Messengers with clear signs and sent down with them the Book and the Balance so that people may keep straight on justice, and We have sent iron wherein is hard fighting and advantages for mankind......" (Hadid, V. 25)

Note : The Holy Prophet is not ordered to pray for the help of any government in the world as Maudoodi has said in his notorious Tafhimul Quran. Maudoodi has said under this verse : "Either give me sovereign power or make any government my helper." To seek help of any worldly empire of Unbelievers is highly derogatory to the high dignity of the Prophet. Moreover, it is a hidden association which can never be expected of a Prophet. Maudoodi has also said that eminent commentators like Hazrat Hasan, Hazrat Qadada, Hazrat Ibne Kathir and Hazrat Ibne Jarir have also given the same interpretation. It is a miphty lie and a heinous forgery against these pious persons.

81. And say : "The Truth has come and the falsehood has vanished away ; surely falsehood is ever vanishing."122

٨١- وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

82. And We send down from the Quran, whereby diseases are cured, and a mercy for the Believers, and the sinners do not increase thereby but in loss.123

٨٢- وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَاۗءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ۝

---

122. This great prophecy was made in Mecca where there were no external means to the triumph of Islam. The Holy Prophet is ordered to declare that the Holy Quran has come proclaiming good tidings to the Believers and crushing the falsehood. The Religion of Truth was going to prevail in no time and the falsehood would run away, not only from Mecca but from the length and breadth of the whole Arabian Peninsula. It is said in the Tradition that when the Holy Prophet triumphantly entered into Mecca there were three hundred and sixty idols around Ka'aba. The Holy Prophet stroke them with a stick saying :

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ
بِالْقِسْطِ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ الخ (حدید۔ رکوع ۳)

Every idol fell down on the earth with its face downward. Thus one prediction of the Holy Quran was accomplished and the second prediction was proclaimed that the Kufr which had vanished away from Mecca will never return again.

Praise to God on this — والحمد لله على ذالك

123. As the falsehood vanishes away at the coming of Truth, the spiritual diseases are cured by the verses of the Quran, ever descending by and by, the preposterous beliefs, bad morals, baseless doubts, rancours of the hearts, malices of the souls are removed and spiritual health is attained. Besides, the Quranic verses also remove the physical diseases as described in Ruhul Ma'ani and Zadul Ma'ad. However, all those men who will believe in the Holy Quran i.e. will use this spiritual prescription, they will be cured of the diseases of heart and soul and will be endowed with the special mercy of God and will be furnished with internal and external bounties. Of course, the patient who is an enemy of his own life and is averse to the doctor and treatment, the more he will avoid the medicine and treatment the more he will lose, because the malady will become fatal by the lapse of time and the diseased will finally become deceased. So that calamity is not from the side of the Quran, but it came from the side of the wrong-doer himself, as said elsewhere :

وَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَمَاتُوْا وَهُمْ كٰفِرُوْنَ (توبہ۔ رکوع ۱۶)

83. And when We send down comfort upon man he turns away and saves his side, and when evil touches him he is despaired.[124]

84. Thou say : "Every one works according to one's own manner. So your Lord knows very well who found the way very wєll."[125]

۸۳۔ وَاِذَآ اَنۡعَمۡنَا عَلَى الۡاِنۡسَانِ اَعۡرَضَ وَنَاٰ بِجَانِبِهٖ‌ۚ وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوۡسًا ○

۸۴۔ قُلۡ كُلٌّ يَّعۡمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمۡ اَعۡلَمُ بِمَنۡ هُوَ اَهۡدٰى سَبِيۡلًا ○ ع

124. The condition of man is indeed very strange. When God bestows bounties by His grace, man does not show gratitude. The more he gets comforts and luxuries, the more he increases in his heedlessness and evasion from God, the Real Benefactor. He wants to creep away turning away from his obligations despite being a servant of God. But when a bad time comes he breaks the hope and sits down inactive. In other words, in both states he kept indifferent towards God, sometimes due to heedlessness and sometimes due to despair. (God forbid)

It is perhaps said because most people do not recognize the value of the Quran, which is the greatest bounty, and try to turn away and keep aside from it. Then when the evil result of this evasion shall come before them they will be utterly despaired and no ray of hope shall be visible on any side.

125. Every Unbeliever and Believer, Rejector and Acceptor follows after his own manner, intention, nature and religion and is rejoicing in it. But it should be remembered that no action of any soul can be beyond the circumventing knowledge of God. He is ever looking the manner of action, movement and motion of every suol in the woald. He knows very well who follows the right way and to what extent. He knows very well who is in error and to what extent. He is aware of those who diverge from the right course and to what extent. He will deal with every soul accordingly.

SECTION 10

85. **And they ask thee about the Spirit.[126] Say : "The Spirit is of the command of my Lord, and you are not given of knowledge save a little".[127]**

٨٥ ۔ وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ
رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ۝

126. What is the Human Spirit ? What is its essence and reality ? This question, according to Muslim and Bukhari, was put by the Jews of Medina to test the Holy Prophet. And the Traditions also show that in Mecca the Quraish had put this question to the Holy Prophet at a conference of the Jews. And this is why there is a difference about its place of revelation — whether it was revealed at Mecca or Medina. It is very possible, it might have been repeated. (God knows better) The inserting of this question about the spirit at this place probably throws light on the general behaviour of the Unbelievers about the message of Islam. They were heedless

to those things which were essentially beneficial for them, if they understood them and acted upon. But they hankered after unnecessary issues' out of enmity and expostulation. The main thing which they should have striven for was to gain spiritual life from the spirit of the Quran, and avail themselves of this curing prescription in order to restore to spiritual health.

(۱) وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوحًا مِّنْ اَمْرِنَا (شوریٰ رکوع ۵)
(۲) يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ (نحل۔ رکوع ۱)

But they are over-absorbed in distant and inimical remonstrances and disputes and are not ready to confirm themselves to important things beneficial in this world and the world to come.

What is the Spirit ? Whether it is substance or non-substance, matter or non-matter, simple or compound — on such mysterious and delicate issues neither salvation depends, nor they are the main issues before the Prophets. When the Scientists and Philosophers have not reached the essence of matter, how can they understand the reality of the Spirit which is more delicate in nature than the Matter ? Those who are aware of the ignorance of the Pagan Arabs and the absorption of the Jews in mythes, clearly know that a nation unable to understand the open facts of the Divine Revelation can not be expected to get access to the profundity of the Spirit of man.

تو کار زمیں را نکو ساختی
کہ با آسمان نیز پرداختی

Hast thou managed the earthly affairs fairly that thou hast also absorbed thyself in the heavens ?

127. In the Mozihul Quran it is given that the Jews had asked the Holy Prophet (about the Spirit) to test him. So God did not tell it openly because they did not possess the aspiration and capacity for its comprehension. Formerly the Prophets had not also talked about such delicate things. It is enough to know that by the command of God a thing came down into the body and it came to life, when it went out he died.

Note : The Word of God possesses prodigious miracles in itself. About the Spirit what is said here, its superficial subject is enough for the masses or for those people who are not intellectually perfect or for the perverted debaters. But under its very surface, in those short words, there are hidden such discerning facts which can work as a torch for the aspiration and research of a highly intellectual scholar, a great philosopher and a perfect saint. The researches about the Spirit from the ancient times have not ended upto this time, and perhaps they will not ever end. No one can claim that he can reach the

essence of the Spirit, because there are so many material things whose reality man has not been still able to find out. However, the Quranic verses throw light upon the following facts regarding the Spirit :

(i) Beside this material body there is also something else in man which is called the Spirit. That is a thing from the Metaphysical World known as the World of Command (عالم امر). It is inspired into the body by the command of God as the Holy Quran has put it :

قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّي

خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ (آل عمران۔ رکوع ٦)

ثُمَّ اَنْشَاْنٰهُ خَلْقًا آخَرَ (المومنون۔ رکوع ١)

اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَا اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ (نحل۔ رکوع ٥)

(ii) The different qualities of the Spirit e.g. knowledge, comprehension, consciousness, etc. gradually attain to perfection. Regarding the attainment to perfection there are immense differences among the Spirits, till that by the training and educating of God a Spirit can attain to such sublime heights where other spirits can not reach. The Spirit of the Holy Prophet has, of course, reached such prominent heights as the Quran has given indication thereto :

يُشِيْرُ اِلَيْهِ اضافت الامر الى الرب والرب الى ياء المتكلم، المراد بِهٖ ههُنا محمد صلعم

i.e. قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّي is said and not مِنْ اَمْرِ رَبِّكُمْ or مِنْ اَمْرِ رَبِّهِمْ etc. It shows the Spirit of the Holy Prophet has ascended far into the Lordship of God beyond the reach of others.

In the next verse it is said:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ

i.e. Say : If men and jinn gather together to bring such a Quran, they will never be able to do it.

It means the Spirits of others can not reach such heights as to receive the Divine Revelation of the Quran. It is the Spirit of the Holy Prophet alone who could reach sublime heights as to receive the Divine Revelation of the Quran.

(iii) But the perfections of the Spirit are not self-created and unlimited. They are the endowments of God and are limited. Before God the knowledge, power, wisdom of every one is infinitesimal.

وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ (کہف۔ رکوع ۱۲)

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ (لقمان۔ رکوع ۳)

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا

Consequently the Human Spirit may reach unimaginable heights in knowledge, power, insight, wisdom, etc. and may surpass all other Spirits, but it will ever remain limited in perfections (and can never equal God).

The belief of the Arya Samaj Sect of India that the Spirit is something else beyond God and has a separate self-existence and is eternal like God is absolutely wrong on the basis of the aforementioned arguments. No one is eternal like God, no one is unlimited except God. There is no god beyond God.

(iv) Whatever ascendency the Spirit may gain and whatever perfections the Spirit may achieve but it can not get out of the Divine control. God is ever powerful over withdrawing all its attained perfections and glories, though He may not do it by His grace and mercy.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا اِلَّا رَحْمَةً مِّنْ رَّبِّكَ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا (بنی اسرائیل۔ ۸۷)

These four principles can be understood after profound study of the present verse. Of course, the word (Command) requires elucidation to reach the essence of the Spirit.

The Word اَمْرٌ is used in the Quran at different places and there are scholastic discussions about the meaning of this word. But for the understanding of the present verse attention is drawn to the verse of Sura Aaraf — اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ where امر (Command) is used against خلق (Creation). It shows there are two distinct spheres of God's action — One is Creation and the other is Command.

What is the difference between creation and command ? This we can understand from the same verse of Sura Aaraf.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ
اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ (اعراف ۵۴)

The first part of the verse i.e. اِنَّ رَبَّكُمُ الَّذِى ......اَيَّامٍ
denotes the process of creation.
The second part of the verse i e. ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
shows the Royal Dignity.
The Third part of the verse i.e. يُغْشِى الَّيْلَ النَّهَارَ.... بِاَمْرِهٖ
shows the general administration of the Universe on an exact and perfect system controlled and executed by امر (Command)

اَللّٰهُ الَّذِىْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ (طلاق۔ رکوع ۲)

In other words the similitude of the world is as a big workshop set with different kinds of machine performing different types of work. The structures of the machines shall remain motionless unless the electric current is passed through them. No sooner the current is infused than the machines at once begin to move and start the work according to their structures. The bulbs are lighted, the fans begin to move round, the other machines are moved in accordance with their structures :

اَللّٰهُ الَّذِىْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ
مِثْلَهُنَّ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ (طلاق۔ رکوع)

It means the creating and setting up of the structures is one thing and moving them by the electric current is another. Similarly the creation of the different structures in the Universe is one thing and to set them in motion is another. The creation of the structures is related with خلق, and setting them in motion is connected with امر. First God created and then infused His command (امر) into the structures, and they began to move and perform their appointed functions. خلق is the work of خالق (Creator) and امر is the work of باری (Raiser). This is the Divine Command which is mentioned in the verse of Sura Yasin :

اِنَّمَا اَمْرُهٗ اِذَا اَرَادَ شَيْئًا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ

At another occasion the command 'Be' is put after the creation of the body :

خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ (آل عمران)

God created Adam of clay, then said to him : 'Be', and it was. After a thorough study of the Quran it is known that wherever the subject of کن فیکون (Be and it was) is described, it is described after the description of creation and origination, which shows that the word کُن is addressed after creation for administration and working etc. (God knows better).

However, the word امر means command, and that command is the same which is expressed by the word کُن (Be). And کُن is of the order of Divine Word which is the eternal attribute of God. As we believe in all the Divine Attributes as stateless, similar should we believe about the Divine Word and the Divine Speech (کلام اللہ و کلمۃ اللہ). Briefly speaking for the Spirit, the word of امر (Command) is very often used in the Holy Quran, e.g.

قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّی
وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا
يُلْقِى الرُّوحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ
يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ اَمْرِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ

and it is said before that امر (Command) is a translation of the word کن (Be) i.e. that commanding word by which the planning and administration of the creations should be executed in a manner which may serve the purpose of invention and the science of the Universe. So it is proved that the source of the Spirit is the Divine Attribute of Speech, which is under the Divine Attribute of Knowledge. It is why perhaps in the words : نَفَخْتُ فِيْهِ مِنْ رُّوحِيْ the Spirit is appertained to the Divine Self. The connection between the Speech and the Speaker and between Command and the Commander is as the connection between emanation and source and not as the relation between creation and the creator. This is why in the words— اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ — امر (Command) is put against خلق (Creation).

Of course, it is very possible that this امر (Command) emanating from God may manifest itself in the form of Absolute Substance, or the Great Angel, or the Great Spirit, mentioned in some sayings of the Sahaba, and which we can call the Treasure of The Spiritual Electricity, wherefrom the waves of the spirit of life are distributed among the living objects of the world and the numberless wires of اَلْاَرْوَاحُ جُنُوْدٌ مُّجَنَّدَةٌ الخ are connected here. Now the current which is transmitted to the big or small machines harness them for the work designed in their structures, and moves them according to their structures. The bulbs in which the current is infused emit the light of their own colour, and the current assumes the shape of the object electrified.

Now as for this thing that how the command of کُن (Be) which belongs to the order of Divine Word, can assume the shape of absolute substance or a very thin lighted body, can be understood from the example of dream. All the wise men are unanimous on this thing that the different figures which we see in dream are sometimes our own ideas which are seen in the forms of rivers, mountains, lions, wolves, etc. Now we should think over how the ideas, which are non-matter, and which are existent with the mind, took the form of elements and bodies, and how they assumed the characters and functions of the bodies, so much so that sometimes the dreamer feels the effects of the dream events even after waking. In fact, God has given a great guidance to every man through dream that when He has put such a great power in the imagination and conception of man that he moulds the non-physical ideas into bodies and creates in them all those characteristics and qualities, by the leave of God, which were attached with the bodies in the condition of waking, without detaching those ideas from the mind even for a second, (their mental existence being continuous as before) so it is not difficult for us to understand that God, the Real Maker of the figures, may make His command (کُن) manifest itself in one or many figures, despite its quality of being permanently existent with the eternal Being of God. Those figures we may call by the names of Spirits, Angels, etc. Those Spirits and Angels may be all non-eternal (حادثات) and the Divine command may remain eternal. The circumstances of transience and possibility may occur on the Spirits etc. only and the Divine Command may be over and above them, as we feel the effects of heating, burning and ignition in the fire of the dream, which is a reflection of the mental idea, though we never feel the burning and heating effect of the fire for a moment, despite its co-existence with the mind, throughout our normal years of life. So there is no doubt in this fact that the Spirit of man, be it an absolute substance or a thin lighting body, is the manifestation of the Divine Command, but it is not necessary that all the orders of the manifesting agency may be found in the manifested object, and it is self-evident. All what is written and the examples given only provide an easy ground for understanding the mysterious facts, otherwise there is possibly no exact example which may be correctly applicable to these secrets of the Unseen.

اے بروں از وہم وقال وقیل من خاک بر فرق من و تمثیل من

i.e. God is beyond our imagination and words, so damn the differentiation and the examples given by a mortal brain.

Now one thing requires clarification—whether the Spirit is an Absolute Substance as the ancient Philosophers and the Sofis hold or it is a thin lighting body as held by the Traditionalists. In this connection the elucidation given by the great scholar of Deoband, Anwar Shah Sahib Kashmiri, is excellent and decisive. He says that according to Arif Jami there are three things here :

(1) Those substances which possess both matter and quantity as our material bodies.

(2) Those elements which only possess quantity but have no matter and which are called by the Sofis, the image-bodies (اجسام مثالی).

(3) Those elements which are pure of matter and quantity both and which are called Spirits (ارواح) by the Sofis, and Absolute Substance by the Philosophers.

What the Traditionalists call the Spirit, the Sofis call it the image-body which gets into the body and assumes the whole body. It is a kind of incarnation. This image-body has got eyes, nose, ears, hands and feet like the material body. This Spirit sometimes goes out of the body, and during this state of separation it maintains a very passive type of connection with the body, which saves it from the invasion of death.

In other words, according to the words of Hazrat Ali, which are quoted by Baghwi in the interpretation of the verse : اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا الخ at that time the Spirit itself keeps away from the body but its rays reaching the body keep up the life of the body as the Sun heats the Earth from millions of miles, or as the electronic waves control the material bodies sent into the space. The European people have been researching about the Spirit for long but their researches are entirely imperfect so far. The real recognition of the Spirit, of course, is possible on the principles and exercises of the renowned Sofis of Islam.

Sheikh Fariduddin Attar has rightly said in his Mantiqat Tair (منطق الطیر) :

ہم زجملہ بیش و ہم پیش از ہمہ جملہ از خود دیدہ و خویش از ہمہ
جاں نہاں در جسم و تو در جاں نہاں اے نہاں اندر نہاں اے جانِ جاں

i.e. Thou art after all and also before all,

All hast Thou seen through Thyself and Thyself through all,
The Spirit is hidden in the body & Thou art hidden in the Spirit,
O Hidden in the hidden ! O Spirit of the Spirit !

It is inferred, however, from the above account that evereything addressed by the Divine Word كُنْ (Be) has got the Spirit of life. Every species has been endowed with weak or strong life according to its capacity i.e. according to the purpose designed in its creation. After the preparation of the structure, the command is infused into it by the word كُنْ (Be), and this very command is the Spirit of its life. It will be considered alive or dead to the extent it performs or neglects its functions designed in its creation.

86. And if We will, We can take away the thing which We revealed unto thee, then thou wouldst not find for thee to bring it against Us any guarantor,

87. But by the mercy of thy Lord. His endowment on thee is great.[128]

88. Say : "If men & jinn gather together on that they would bring like this Quran, never will they bring like this Quran, and let them help each other.[129]

89. And We have brought home to mankind every manner of example in this Quran, but most men donot remain without doing ingratitude.[130]

90. And they said, "We will not believe thee till thou makest a fountain gush forth from the earth for us,"[131]

٨٦ - وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۝

٨٧ - إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَبِيرًا ۝

٨٨ - قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن
يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ
لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝

٨٩ - وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن
كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝

٩٠ - وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ
الْأَرْضِ يَنبُوعًا ۝

---

128. God can snatch away the knowledge of the Quran, which is given to you, in a moment. Then no one could bring it back. But His mercy on you is very great; so this great bounty is conferred upon you, and there is no reason to withdraw it. It is only to express the mighty power of God over everything, and that however perfect and sublime the Spirit of anyone may be but all his sublime achievements and glories are the endowments of God, and not personal (ذاتی).

129. The Quran is a great miracle of God. As the whole mankind and jinnkind can not create sun and moon like the sun and moon of God, similarly they can not produce a Quran like the Holy Quran even by their collective efforts.

130. For their welfare, beneficial and prodigious subjects are described in different manners, but most of the idiots have no value of the Quran in their eyes. In place of thanks they are prone to ingratitude.

131. They wanted strange signs to be shown to them e.g. the lands of Mecca might be flooded with canals for green production and prosperity. It means they did not want spiritual verdure but hankered after temporary benefits of the world. In brief, they did not want to gain, but simply gave vent to their rancour.

91. "Or till thou possess a garden of dates and vines and thou makest the canals flow abundantly all amongst it,"

92. Or till thou makest the heaven fall upon us in pieces as thou assertest,[132] or till thou bringest God and the angels before us (as a surety),[133]

93. Or till thou hast a house of gold,[134] or till thou climbest up in the heaven, and we will not believe thy ascension till thou bringest down upon us a book (an inscription) that we may read.[135] Thou say : "Glory to my Lord ! What am I ? but a mortal-Messenger."[136]

٩١۔ اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ
فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۝
٩٢ اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ
تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۝
٩٣۔ اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي
السَّمَآءِ ۭ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ
عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ۭ قُلْ سُبْحَانَ رَبِّيْ هَلْ
كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝

---

132. This is the sorrowful state of man that he may not request for mercy and guidance but demand chastisement from God in excessive enmity and non-submission.

اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ (سورۃ سبا۔ رکوع ۱)

No doubt, God is powerful over everything.

133. They were dauntless people and said that God and His angels should appear before them and testify the messengership of the Holy Prophet. (God forbid !)

134. Golden house or house of gold — it shows what always ruled over their minds !

135. They said if the Prophet had actually made the night journey to heaven, he should again make a new heavenly journey before their eyes and bring them a clear inscription or book which they could read and understand themselves (without the guidance of the Prophet).

136. The Holy Prophet gave them a very simple and factual answer to their extra-ordinary rather absurd demands. He said, "Prophets had also come before him and they were men and did not possess divine powers. Moreover, it is not worthwhile on the part of a Prophet to make such untoward requests to God. His business is to deliver what he receives from his Lord, and resign himself absolutely to God. So the Messenger is observing his duty as a Messenger without fail, and it is up to the Divine Wisdom whether He shows the demanded signs or not."

SECTION 11

94. **And nothing prevented men from believing when the guidance came to them but that they said : "Has God sent forth a mortal as Messenger?"**[137]

95. **Say : "Had there been in the earth angels walking/living, then We would have sent down upon them from the heaven an angel as Messenger."**[138]

96. **Say : "God is enough to prove the Truth between me and you. He is Aware of His servants, the Seer."**[139]

۹۴ - وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا
رَسُولًا ○
۹۵ - قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكًا رَسُولًا ○
۹۶ - قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ○

---

137. Even after the advent of the light of guidance the eyes of the Unbelievers did not open. They went on saying that how a mortal could become a Messenger. If God willed to send down some Messenger, He should have sent down an angel from the heaven ! It means they thought that the Messenger should be something above mortal.

138. If this earth would have been inhabited by the angels in place of men then it was suitable to send an angel as Messenger. If the angel is sent unto mankind in his original shape, the eyes and hearts of men cannot tolerate, not to speak of availing themselves of his company. And if the angel may come in the shape of man then there is the possibility of illusion. (See also Sura An'am, section 1.)

139. The Unbelievers said that God and His angels should come before them to testify Mohammed (Peace be upon him). So the Holy Prophet is ordered by God to say in answer : "God is already testifying me by His action. After all He is seeing me that I am claiming to Prophethood and He is fully aware of my external and internal conditions, and He is showing extraordinary signs of knowledge and deed in addition to. The ever-increasing knowledge and the general performances of my circle are more extra-ordinary and higher than the general laws of Nature or the wonderful material signs. He is making me successful and widening my influence over the land. He is warning the opponents that with these insolent manners they cannot prosper. Is it not a clear evidence of my truthfulness ? Does God help those who forge against God ?"

97. And whomsoever God shows (makes understand) the way, he alone finds the way, and whomsoever He leads astray, then thou wilt not find for them any comrade beside God.[140] And We shall raise them on the Day of Resurrection walking upon their faces blind, dumb and deaf,[141] their abode is Hell, and whenever it abates We shall increase over them the blaze.[142]

۹۷۔ وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ
فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ ؕ وَنَحْشُرُ
هُمْ يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّ
بُكْمًا وَّصُمًّا ؕ مَاْوٰىهُمْ جَهَنَّمُ ؕ كُلَّمَا خَبَتْ
زِدْنٰهُمْ سَعِيْرًا ○

98. This is their punishment for that they denied Our verses and said, "What, when we are bones and broken pieces, shall we be raised up in a new creation ?"[143]

۹۸۔ ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا
ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ
خَلْقًا جَدِيْدًا ○

---

140. Only by the favour and grace of God man leads the way of truth and reaches the destination. And who is that to guide the one whom God may not help on account of his insolence and perverseness ?

141. This will happen in some places of the Resurrection that the Unbelievers shall be driven on their faces, blind, dumb and deaf.

And in a Tradition the followers asked the Holy Prophet, "O Messenger of God ! How will they walk on the faces ?" The Holy Messenger answered, "He who made man to walk on feet is powerful over causing him to walk upon face." So far as the angels' drawing the people of the Hell on the faces is concerned, it will be done after enterance into the Hell.

يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ (القمر۔ رکوع ۳)

142. The appointed chastisement shall not be allowed to abate below calculated dimension. If the body will feel lesser pain due to the burning of the body, new skins shall be covered to increase the blazing effect.

كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا (نساء۔ رکوع ۸)

143. They had not believed in the world by argument, now see over and over again with the eyes how you are being prepared anew after burning repeatedly in the fire !

99. Have they not seen that God, who created the Heavens and the Earth, can create like them ?[144] And He has appointed for them a term without doubt,[145] yet the unjust ones remain not without comitting ingratitude.[146]

۹۹ - اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ
جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ
اِلَّا كُفُوْرًا ○

144. It is not a bit difficult for Him who created such big bodies to create such small things like you.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ (مومن - رکوع ۶)

No doubt, He can create and recreate you and all other men like you without difficulty.

145. Perhaps you may say that so many men have died upto this time why they have not been raised up. So it is told that rising from the grave and coming to life is appointed on a definite term. That will surely come. To deny it, seeing the delay is absurd.

وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ (ہود - رکوع ۹)

146. Hearing such clear narrations and arguments the unjust ones do not but increase in error and unbelief and never yield.

۱۰۰۔ قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآىِٕنَ رَحْمَةِ رَبِّیْٓ
اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَكَانَ
الْاِنْسَانُ قَتُوْرًا ۝

100. Say : "If you would have got in your hands the treasures of my Lord's mercy, then certainly you had closed lest they might be consumed ; and man is narrow of heart.[147]

147. In the previous section it was said :

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا - قُلْ لَّىِٕنِ اجْتَمَعَتِ الْاِنْسُ
وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ الخ

God has done a great grace to you by His mercy that He has given you a matchless wealth like the Quran. Meanwhile the enmity and grave opposition of the opponents, their remote demands, deviation and denial and their results were described. Now again the same subject is renewed—to give such a mighty mercy and a matchless wealth to one of His servants can be the state of that Real Magnanimous and Absolute Giver who possesses the unlimited treasures of mercy, and who has no fear to give excessively to the entitled lest He might become penniless, or think that the receiver might become His peer in wealth of mercy and in future he might run Him down. God is not narrow-hearted like a narrow-hearted man (God forbid !). Man is generally such narrow-hearted that he does not give up his narrow-heartedness even though he is made the owner of treasures of mercy, and may feel constrained in expending for fear of poverty or lest they may all be consumed in expending and he may become empty-handed, or lest he may stand against him one day upon whom he is expending. However, if you had possessed the treasures of the mercy of God you would have never expended them magnanimously and could not bear to neglect the big magnates of Mecca and Taef and could not give over the invaluable wealth of Prophethood to a pearl-orphan of the Bani Hashim. This is the grace of God who poured the treasures of reward and perfections on whom He saw deserving in his external and internal capacities and talents. Your prejudice and animosity can not stop the grace of God. The treasures of God's mercy reserved for the followers of the Prophet shall be certainly given to them by the auspices of the Prophet. The Prophet and his Followers shall expend the treasures of Divine Wealth on mankind generously and shall not be narrow-hearted like you.

SECTION 12

101. And We gave Moses nine signs clear, then ask the Bani Israeel when he came to them[148] and Pharaoh said to him, "Moses, I think thou are bewitched !"[149]

102. He said, "Thou hast known that these things none has sent down save the Lord of the Heavens and the Earth to make understand, and I think Pharaoh, thou wanteth to be ruined.[150]

۱۰۱ - وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ فَسْئَلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ○

۱۰۲ - قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَآئِرَ ۚ وَاِنِّيْ لَاَظُنُّكَ يٰفِرْعَوْنُ مَثْبُوْرًا ○

148. As We have given you the mighty Quran by grace and mercy and showered upon you numerous other benefactions, We had also given before nine signs (miracles) to Moses suitable to his circumstances, when he had come to the Bani Israeel to deliver them from the tyrannies of Pharaoh. If you want you can ask the just and knowing scholars of the Bani Israeel to what extent this event is true ?

Note 1 : Those nine signs were as follows :

(i) Years of dearth (ii) Scarcity of fruits (iii) Flood (iv) Locusts (v) Lice
(vi) Frogs (vii) Blood
(viii) The Stick of Hazrat Moosa (عصاء)
(ix) The White Hand (يدبيضاء)
(See section 16 of Aaraf.)

Note 2 : See also Ibne Kathir.

149. Pharaoh said to Moses, "Some one has bewitched you whereby your mind is disturbed and you are talking nonsense"—(God forbid). At another place, he is quoted to have said : ان رسولكم الذى أرسل إليكم لمجنون . It means Pharaoh used two words مسحور and مجنون for Moses to denote that Moses was not a sensible and sane man so that the public should not pay heed to his sermons.

150. Hazrat Moosa said to Pharaoh, "Though thou art rejecting by the tongue, yet the heart knows very well that Omnipotent God who is the Real Owner of the Heavens and the Earth. Now who so denies the Truth out of wrong and pride—what can be thought of him except that the hour of destruction has come upon his head."

It is therefore understood from this assertion that Eman (Belief, Faith) is not the name of knowing but is the name of accepting and believing.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا (النمل - ركوع ١)

i.e. And Pharaoh and his people denied those signs, though they had acknowledged them in their souls, out of injustice and arrogance. (Naml, 14)

103. Then he desired to discomfort them in that land, then We drowned him and those with him, all together.[151]

104. And We said to the Bani Israeel after him : "Dwell in the land, then when the promise of the Last Day comes We will bring you wrapped up."[152]

105. And with the truth We have sent down this Quran and with the truth it has come down.[153] And We have sent thee not but to bear good tidings and to warn.[154]

۱۰۳۔ فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ
وَمَنْ مَّعَهٗ جَمِيْعًا ۙ
۱۰۴۔ وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْٓ اِسْرَآءِيْلَ اسْكُنُوا
الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا
بِكُمْ لَفِيْفًا ۙ
۱۰۵۔ وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَآ اَرْسَلْنٰكَ
اِلَّا مُبَشِّرًا وَّنَذِيْرًا ۙ

151. When Pharaoh saw that the influence of Moses was increasing, he began to persecute the Bani Israeel more and more lest they should gain power in Egypt. Through persecution he wanted to keep the Bani Israeel down-trodden ever ready to work as slaves in his kingdom. At last, God did not allow him to live and drowned all the wrong doers in the Red Sea.

152. God cut the root of the Tyrant and delivered you from slavery. Now dwell in Egypt or Sham wherever you like. When the Last Day comes you and your destroyed enemies will again be mustered, and the Fortunate and the Unfortunate, the Destroyed and the Delivered, shall be decided again for ever.

153. After describing the miracles etc. of Moses, attention is again drawn to the Quran i.e. the Mosaic miracles were really true in themselves, but the greatest miracle of all the manifest miracles of the Holy Prophet is this Quran, which is the Miracle of Knowledge, and which God has sent down with absolute wisdom, mighty knowledge and supreme truth, and with the same truth it has descended upon the Holy Prophet without the least alteration in the way.

فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ (ھود، رکوع ۲)

154. Warn the Unbelievers and bid good tidings to the Believers.

۱۰۶۔ وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى
مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا ○

106. And We have made the Quran a recital for recitation dividing it that thou read it to mankind with intervals and We have sent it down successively.[155]

۱۰۷۔ قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا
الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ
لِلْاَذْقَانِ سُجَّدًا ○

107. Say : Believe in it or believe not, those who are given knowledge before it, when it is recited unto them, fall down upon their chins in Sajda.

۱۰۸۔ وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُوْلًا ○

108. And they say : 'Holy is our Lord, no doubt the promise of our Lord shall be surely fulfilled (exceuted).[156]

---

155. The main purpose of sending the Quran is to understand it correctly and act upon it, but its letters and words are also not empty of light and blessing.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْۤا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ (صٓ رکوع ۳)

This is why suras and verses are put separated and divided so that recitation in the manner of recital may also be easy, and for the listeners its understanding and memorization may also be facilitated. And the wisdom in its successive revelation is that guidance may be provided according to the existing circumstances and conditions, so that the party which was going to become the teachers of the whole world might well retain in mind the application and meaning of every verse and commandment according to occasion and circumstances, and may not leave any chance of wrong interpretation and application for the future generations.

156. Believe or believe not ! The truth of the Holy Quran and the Holy Prophet is being testified by those just and honest scholars who have got the knowledge of the good tidings of the past Books. Hearing this Word they fall dall down upon their chins in Sajda and say, "Subhan Allah (Glory be to God) ! what wonderful word it is ! No doubt, the promise of God which was made in the Taurat through Moses, was to be fulfilled." The promise was : "Bani Israeel ! I will raise a Prophet from among your brothers — Bani Ismaeel — in whose mouth I will cast My Word." No doubt, this is the very Word cast into the holy mouth of the Holy Prophet. When the scholars have declared their belief in the Quran, to disbelieve it is the work of the ignorant.

109. And they fall down upon their chins weeping and it increases them in humility.[157]

١٠٩- وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ السجدة

سجدة

157. Hearing the Quran the hearts are over-impressed and thinness of compassion prevails over the interior, they fall down in Sajda with their chins touching the earth. In Sajda more humility is created and they touch the earth with their chins which is a mark of extreme humility.

Note : They perform Sajda with their chins touching the earth. This mode either shows extreme diligence and humility or simply represents an indication to Sajda upon the face (سجدہ علی الوجہ). In Sajda it is not obligatory to touch the earth by the chin. At this verse the reader should perform the Sajda of Talawat (سجدۂ تلاوت).

110. Say : "Call upon by Allah or by Rahman, whichsoever you call upon, so to Him belong the Names most proper."[158] And do not say thy prayer loudly, nor say it with a suppressed voice, and seek thou for the middle way."[159]

١١٠ - قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ۖ اَيًّا مَّا تَدْعُوْا
فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَ
لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ○

---

158. In connection with Sajda and humility here the mention of Dua (calling upon) is made, and in the next verse the mention of prayer is made as Dua is connected with prayer (صلوٰة).

The fact is that among the pagan Arabs the Name اللّٰه (Allah) was generally used, and they were not much acquainted with the Name رحمٰن (Rahman). But among the Jews the Name رحمٰن was generally used. In Hebrew Languge this Name was the same as in Arabic. On the other side Musailma Kazzab (مسیلمہ کذاب) called himself رحمان الیمامہ (Rahmanul Yamama). In brief the Pagan Arabs detested the use of the Name رحمٰن on God. When they heard Rahman from the Holy Prophet they said, "Mohammad forbids us to call upon two Gods and himself calls upon another God (Rahman)." The Jews complained why Rahman was not mentioned so often by Mohammed as it was mentioned among the Jewish people. To both of them the answer is given in this verse that اللّٰه and رحمٰن are the two Names of one and the same Being, the source of all perfections. The numerous Names do not presuppose numerous Gods that it may be against the faith of Divine Unity. Of all the numerous graceful Names of God whichsoever you call upon, the purpose is the same. The numerous names of a certain thing donot change the thing itself. Of course, different occasions require different titles and names.

عِبَارَاتُنَا شَتّٰى وَحُسْنُكَ وَاحِدٌ وَكُلٌّ اِلٰى ذَاكَ الْجَمَالِ يُشِيْرُ

Our texts are different, but Thy Beauty is the Cne and the Same. And they all indicate that Absolute Beauty.

159. "In the Jahree prayers (Fajr, Maghrib & Esha) as well as in Dua etc. neither too much crying, nor a suppressed tune, but the middle way is desirable." (Mozihul Quran)

It is given in the Traditions that in Mecca when the recitation of the Quran was done loudly the polytheists abused the Quran, the Sender of the Quran and the Messenger of the Quran. So the Holy Prophet began to recite the Quran with a low voice. At this the present verse was sent down. It means neither too loudly, nor too low, the Quran should be recited in a middle voice. It causes a good effect on the heart and disturbance in the mind does not arise.

111. And say : "All praises (glories) are to God who has no children, nor is there anyone His associate in the Kingdom, nor is there any helper for Him in the hour of disgrace ;" and magnify Him knowing Him great.[160]

١١١ - وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ
يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِىٌّ ١٢
ع ١١ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝ ١٢

160. After a description of Dua and Salat, with pure Unity of God, the Surat is ended i.e. All praises and glories belong to Allah who is matchless in all His attributes and perfections and is pure from all kinds of defect, weakness and deficiency. There is no deficiency in the Divine Self so that others may be needed to make up the deficiency. To seek help from others may have three possibilities :

(a) To seek help from the smaller as father takes the help of his son.

(b) To seek help from the equal as a partner gets help of the other partner.

(c) To seek help from the bigger as the weak men seek help of the great men in the time of disgrace and calamity.

In the present verse all the three possibilities are refuted i.e. لَمْ يَتَّخِذْ وَلَدًا rejects the first, لم يكن له شريك فى الملك rejects the second and لم يكن له ولى من الذل rejects the third one. After that attention is drawn to the glory and greatness of God i.e. Man should recognize the greatness of God and believe in it by heart and by Tougue and should think Him above all kinds of defects and deficiencies.

It is excellent to note that لَمْ يَتَّخِذْ وَلَدًا refutes the Christians, لم يكن له شريك فى الملك refutes the Polytheists and لم يكن له ولى من الذل refutes those Jews who say that God in wrestling could not vie with Jacob. (God forbid)

Hazrat Shah Sahib says : "No one is His helper in the hour of disgrace i.e disgrace never visits Him that He may seek a helper. The lords gain power against the Kings because in bad times they had supported them. So this is not also a case with God."

The Sura is conpleted by His favour and help, and all praises belong to God, and thanks to Him, and be peace upon the Sahib of Night Journey and Heavenly Ascension, and his children & companions !

SURA KAHF — MECCAN; VERSES — 110; SECTION— 12

In The Name of God, Most Compassionate, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

SECTION 1

1. **The Praise unto God who sent down upon His servant the Book and put not in it any crookedness ;[1]**

١- اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ۝ ۜ سكته

2. **Sent it down right to warn of a great calamity from God,[2] and to give good tidings unto the Believers, who do good deeds, that for them is an excellent recompense,**

٢- قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ۝ ۙ

3. **Abiding therein for ever,[3]**

٣- مَّاكِثِيْنَ فِيْهِ اَبَدًا ۝ ۙ

---

1. The highest of the highest praise and gratitude can be ascribed to God alone who sent down upon His chiefest and nearest servant—Mohammad, the Messenger of Allah, be peace upon him—the highest and the most perfect Book, and thus endowed the people of the Earth with the greatest bounty and blessing. No doubt, there is no crookedness in this Book—the text is very plain and simple, the style is very impressive and eloquent, the teachings are very moderate and balanced, suited to all times of human life and human history and absolutely compatible with reason, and there is no space for the extremes in the least.

2. This Book warns the people of the great calamity in this world and in the next world from God, the Omnipotent.

Note : Some writers have taken the word قَيِّمًا in the sense of straight modifying the fact of no crookedness. It means if man studies the Quran from the beginning to the end honestly he will find no crooked matter at all.

According to some writers the word قَيِّمًا denotes قَيِّمًا عَلٰى سَائِرِ الْكُتُبِ السَّمَاوِيَّه i.e. this Book puts a seal on the truthfulness of all Heavenly Books and preserves the principal teachings of those Books in the world.

According to Abu Muslim قَيِّمًا بِمَصَالِحِ الْعِبَاد i.e. this Book ameliorates the worldly and the other-worldly conditions of the people.

3. Outwardly this recompense is the Paradise where the Believers shall get eternal bliss.

٤ - وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝

4. And to warn those who say : 'God has son (children).'[4]

٥ - مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ ؕ كَبُرَتْ
كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ
اِلَّا كَذِبًا ۝

5. No knowledge they have of it, nor their fathers. What a monstrous thing comes out of their mouths ? All is lie what they say.[5]

٦ - فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ
يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝

6. So wilt thou suffocate thyself after them, if they donot believe in this discourse, grieving.[6]

---

4. Those who are foremost in suggesting son to God are t e Christians. According to some Traditions the Bearers of the Quran shall mostly encounter with the Christians till the Last Day. However, under this verse come all those Jews who say that Hazrat Uzair is the son of God and all those polytheists who say that angels are the daughters of God. Here the Christians are especially and other Unbelievers are generally warned of the results of taking son or children for God.

5. They say these words from their mouths that God has son. But they possess no scientfic principle or arguments in support of their wrong faith. Their forefathers had also no knowledge, whom they are following blindly and in whose footsteps they are uttering such a monstrous word. It means they are quite ignorant of the purity and holiness of God that they are talking insolence. They have no reason to support their belief, and in place of reason they only say these words (God has son) over and over again. But when they are asked to give reason they reply : "It is a matter of Faith. It is a mystery of Religion where no reason or wisdom can reach." But their Faith of sonship is wrong and it is self-evident. They can not ignore Reason and Wisdom. If they ignore they are double liars.

6. If these Unbelievers do not believe in the words of the Quran you should not suffocate yourself in their grief. You are performing and have performed the duty of Tabligh and invitation. If some souls do not believe then there is no need to be overgrieved. You should not also feel sorry that why you have not made such efforts that you would have succeeded. You are, however, successful, because the Tabligh and invitation and other works of human sympathy and welfare which you do are the means to your glorious success and high ranks. The wretched ones will lose if they do not believe.

7. We have made what is in the Earth its adornment to test the people that who of them does excellent deeds.[7]

8. And We have to make all that is on it plain harvested.[8]

٧. اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ○

٨. وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ○

7. To see whether he runs towards its adornment or leaves it and hankers after the Hereafter. Abdullah bin Umar asked the Holy Prophet, "O Messenger of God! who are اَحْسَنُ عَمَلًا ? The Messenger of Allah said : اَحْسَنُكُمْ عَقْلًا وَّاَوْرَعُكُمْ عَنْ محارم الله وَاَسْرَعُكُمْ فِيْ طاعته سُبْحَانَهٗ (Whose wisdom is good, who are much abstinent from things prohibited by God and who are ardently quick in obedience to God, the Glorified.)

8. One day all kinds of vegetation, grass, trees, etc. shall be cut off and the whole Earth shall be turned into a desolate plain. Those men who are enticed by the adornment of the Earth should understand well that this terrestrial splendour will not survive for ever. Whatever worldly resources you may exploit and howsoever turn the Earth into a verdant garden by your material progress but you can not embracc real peace and everlasting salvation and prosperity unless you are equipped with the heavenly guidance and spiritual wealth. The final and permanent success is only for those who sacrifice the transient pleasures of the world for the good pleasure of God and do not become perplexed at any hardship suffered in following the way of God, neither they falter at the frightening and intimidation of the powerful tyrants. In this connection the story of the Men of the Cave is narrated in the following verses and the Holy Prophet is also consoled that he should not much grieve at the rejection of the unfortunate souls. The world, the life and adornment whereof they are so much proud that they do not accept the Truth but are adament in its denunciation, shall be made barren one day and at last all of them shall be returned unto God. At that time all the disputes shall be decided.

9. Dost thou think that the Men of the Cavern were amongst Our Signs a wonder? [9]

٩۔ اَمۡ حَسِبۡتَ اَنَّ اَصۡحٰبَ الۡكَهۡفِ وَالرَّقِيۡمِ ۙ كَانُوۡا مِنۡ اٰيٰتِنَا عَجَبًا ○

9. With regard to the Divine Powers the story of the Men of the Cave which follows is not a wonder, that it may be considered as something excessively wonderful. The creation of the heavens, earth, sun, moon, etc. and the maintenance of their strong system,the supremacy of mankind over all other creatures, the sending of Prophets amongst mankind and making them victorious over the most arrogant powers despite small number and resources, the bringing out of the Last Prophet and his companion of the Cave—Hazrat Abu Bakr Siddiq from the crowd of the enemies and making them tarry three days in the famous Cave of Thor (غار ثور) and the failure of the infidels in overtaking them and catching them though they had reached the mouth of the Cave and finally making the small party of the migrants without equipment dominate all over the Arabian Peninsula, rather the East and West, within a short time—are these and all such numberless things less wonderful than the story of the Cave-Men ?

The main fact is that the Jews had persuaded the Quraish to put three questions to the Prophet (1) What is the Spirit ? (2) What is the story of Cave-Men ? (3) What was the story of Zul-Qarnain ? They had laid special emphasis on the story of the Cave-Mem as an extra-ordinary event. This is why in this verse it is told that the story of the Cave-Men is not over-wonderful as they think. More wonderful than that are other signs of God's power in the Universe. Further on the story is first related briefly and then elaborately.

It is said that these youths lived in the reign of some Roman King who was a tyrant. According to some scholars he was known by the name of Daqyanoos (the Conservative). The King was a great polytheist and preached polytheism through force and compulsion. The common men began to adopt idolatory for fear of oppression and tyranny, and for the sake of transient worldly gain. In those days some youths who were related to the big officials held this thought that it was not fair to displease

the Creator for the sake of a creature. Their hearts were replete with the fear of God and the light of piety. God had endowed them with the wealth of patience, constancy, trust and self-mortification. Before the King they raised the passionate slogan of

لَنْ نَدْعُوَا مِنْ دُوْنِهٖٓ اِلٰهًا لَقَدْ قُلْنَآ اِذًا شَطَطًا

(We will never call any other a god beside Him. If we say so we told a thing far away from reason). They demonstrated the firmness and courage of Eman before the observers and made them wonderstruck. The King first felt merciful on their youthful age, and other engagements also restrained him to kill them at that time. He gave them respite for several days so that they might rethink and reponder over their decision. They decided upon, after consultation migration from the city and hiding in some cave of a mountain not far away (and waiting for some opportune moment for return). They prayed to God to mend their affair with special mercy and make a good management for their perseverance in guidance. At last they took refuge in a mountain nearby and appointed one amongst themselves to go to the city in disguise for purchase and investigation. He informed one day that they were being searched for by the soldiers of the King and their relatives were being compelled to give information about them. They were talking all these matters that God, all of a sudden, set sleep over them. It is said that the royal sepoys searched for them very anxiously but they could not find them. They were tired in their search, so the officials wrote their conditions on a tablet and put it in the government treasury so that the coming generations might remember that a party of men had disappeard amazingly and it was very probable that in some future time they might come into light and some strange events would be known.

On what religion these youths were ? There is a controversary about their belief. Some have said that they were Nasrani i.e. they were the followers of the original religion of the Chirst. But Ibne Kathir is of the opinion that according to some manners this story seems to belong to the period before the Holy Christ.

Note : "Raqeem" is the Cavern of a mountain. It also means the written thing. According to Ibne Abbas, Ashab-e-Kahf and Ashab-e-Raqeem are one and the same people i.e. they are two names of the same party. Because of living in the Cave they are known as Ashab-e-Kahf and because a written tablet for them was preserved so they are known as Ashab-e-Reqeem.

According to some other scholars the story of the People of Raqeem is not described in the Holy Quran. It is simply referred to because of its wonderfulness under the story of Ashabe-e-Kahf. And in fact the People of Raqeem (People of the Cavern) were those three men who had taken shelter in a small cave running from rainfull. From the above a big rock fell down and closed the mouth of the cavern. That time everyone of them implored the mercy of God giving reference to the most acceptable actions of his life and gradually the mouth of the cavern opened. Imam Bukhari has described the story of the Ashab-e-Raqeem under the head of Hadith-al-Gar (the Tradition of the Cave) perhaps making a distinction between Ashab-e-Raqeem and Ashab-e-Kahf. Tibrani and Bazar have also quoted the narration of Raqeem from the Holy Prophet as related to those three men.

10. When the youths sat in the cave, then said, 'O our Lord, give us from Thee mercy and complete the rectitude of our affairs.'

١٠ - اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا مِنْ
لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ○

11. Then We smote their ears in that cave several years numbered.[10]

١١ - فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ○

12. Then We raised them up again that We might know which of the two had remembered the time they lived there.[11]

١٢ - ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْحِزْبَيْنِ اَحْصٰى
لِمَا لَبِثُوْٓا اَمَدًا ○

SECTION 2

13. We relate to thee their tidings truly. They were some youths who believed in their Lord and We increased them in understanding—[12]

١٣ - نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ
اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ○

14. And We set a knot over their hearts[13] when they stood up and said, 'Our Lord is the Lord of the heavens and earth, we will not call upon any god beside Him, otherwise we spoke a thing away from reason.[14]

١٤ - وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ
السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَّدْعُوَا مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ
قُلْنَآ اِذًا شَطَطًا ○

10. Their hearing was sealed up and they went on sleeping for years and no news whatsoever reached their ears.

11. After years God raised them up so that it might become clear which of the contending parties had made a correct estimate of their sleeping period. Obviously after such a long sleeping period when they woke up differences were certain among the sleepers and observers. Some would have estimated a long period, others a short time and still others would either believe or deny it being strange. So in raising them up there was a test as to which party reached the truth and resolved the problem of Resurrection after Death بعث بعد الموت wherein the people of that time were disputed.

12. We gave them the degree of God's Friends (اولياء الله) greater than the degree of Eman.

13 We kept them strong and steadfast that they spoke their heart openly.

14. When He is the Lord then to take others as God beside Him is sheer nonsense. Lo...ship and Divinity are His exclusive attributes.

15. These our people have taken to them other gods apart from Him. Why do they not bring some clear authority on them? Then who is more sinful than that who forged lie against God ?[15]

١٥۔ هٰؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْ
لَا یَاْتُوْنَ عَلَیْهِمْ بِسُلْطٰنٍۭ بَیِّنٍ ؕ فَمَنْ اَظْلَمُ
مِمَّنِ افْتَرٰی عَلَی اللّٰهِ كَذِبًا ؕ

16. And when you have withdrawn from them and what they worship beside God, so now retire in the Cave, may your Lord spread upon you some of His mercy and make ease for you in your affairs.[16]

١٦۔ وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا یَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا
اِلَی الْكَهْفِ یَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ
یُهَیِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ۝

17. And thou mayst see the sunshine when it rises evades their Cave to the right and when it sets, advances them to the left and they are in the plain of it. This is one of God's portents,[17] whomsoever God guides he comes to guidance and whomsover He leads astray thou shalt not find for him a guiding comrade.[18]

١٧۔ وَتَرَی الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ
ذَاتَ الْیَمِیْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ
الشِّمَالِ وَهُمْ فِیْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰیٰتِ
اللّٰهِ ؕ مَنْ یَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ یُّضْلِلْ
ع ٢ ٥ فَلَنْ تَجِدَ لَهٗ وَلِیًّا مُّرْشِدًا ؕ
١٤

15. As the Unitarians bring clear arguments in favour of Divine Oneness, the Polytheists should also bring some clear argument if they are true in their claim. They can't do it because falsehood has no foot. What a greater lie would be than that to appoint associates with God.

16. When we are away from the religion of the Associators we should also be physically distant from them. When we have denounced their false gods, then we should be fully resigned to God alone and be hopeful for His mercy. After consultation among themselves they retired in the cave of a mountain.

17. God by His perfect mercy guided them to an abode where they could secure comfort with peace, neither narrowness of room to their discomfort, nor sunshine to their uneasiness. The Cave was wide enough and airy and according to Ibne Kathir was situated in such a style towards the north that sunshine entered into it as required and passed by it without giving any pain.

18. External and internal guidance is in the possession of God alone. When the people were astray how God kept the People of the Cave on guidance steadfast, and from the viewpoint of physical arrangement guided them to a wonderful cave.

SECTION 3

18. **And thou wouldst think them awake and they are asleep and We turn them sometime to the right and sometime to the left and their dog stretching its paws on the threshold. If thou wouldst see them peeping thou would have taken to thy heels and thouwould have been filled with terror of them.**[19]

١٨- وَتَحْسَبُهُمْ أَيْقَاظًا وَّهُمْ رُقُودٌ ۖ وَّنُقَلِّبُهُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ
بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ۝

19. It is said that their eyes were open while asleep and their bodies were not affected inspite of such a long sleep. By this state the observer may be thinking that they are awake. And God has made them awful and placed terror in that room, so that the people may not disturb them. A dog had also followed them, he was also impressed or affected by the company and lived with them for centuries. Though it is bad to have a dog but among millions there may be a good soul.

پسر نوح بابداں بنشست خاندان نبوتش گم شد
سگِ اصحابِ کہف روزے چند پئے نیکاں گرفت و مردم شد

"The son of Noah sat with the bad people, his lineage to Prophethood was cut off. The dog of the Men of Cave several days followed the good souls and became man.

19. And thus We raised them up that (so that) they might question one another. One of them said, 'How long have you tarried.' They said, 'We have tarried a day or less than a day.' They said, 'Your Lord very well knows how long you have tarried. Now send one of you forth with this silver coin of yours to the city and see which of the food is pure so bring you food from it, and he should be courteous and apprise no man about you.'

١٩۔ وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ۭ قَالَ
قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۭ قَالُوْا لَبِثْنَا يَوْمًا اَوْ
بَعْضَ يَوْمٍ ۭ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ۭ
فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ
فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ۝

20. 'If they get knowledge of you they will stone you to death or restore you to their religion and then you will not prosper ever.'[20]

٢٠۔ اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ
فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ۝

---

20. As by His power God made them sleep for so long, similarly they were raised up in time. When they woke they began to question one another how long they had slept. Some said they had perhaps slept one day or so i.e. very little. Others said, "What is the use of this disputation ? It is only in God's knowledge that how long we slept. Now you do your work. Send one man with this money to the city that he may purchase some pure and lawful food from some shop. It is, however, very urgent to go wisely and deal courteously with the people so that no man of the city may be informed about us, otherwise it would be a great disaster. If the Tyrant knows it we shall be stoned to death or we shall be forced to change our religion, and then we shall never get the Prosperity and the great success which we desire, because turning from the Truthful Religion, though out of compulsion and force, cannot be the work of a Momin of lofty determination."

Note : يَوْمًا اَوْ بَعْضَ يَوْمٍ simply denotes a short while. After waking they felt such a long period of sleep as very little. It is truly said that a sleeping man and a dead man are the same. The use of اَوْ in يَوْمًا اَوْ بَعْضَ يَوْمٍ is like that which is used in a verse of Sura Mominoon :

كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ

21. And in this way We divulged their tidings so that the people may know that the promise of God is true and there is no deception in the coming of Qeyamat, when they were contending among themselves over their stand[21] then said, "Build over them a building." Their Lord knows well their condition. Said those whose affair was dominant, "We will raise over them a house of worship."[22]

٢١ - وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ
حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ
بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ۭ
رَبُّهُمْ اَعْلَمُ بِهِمْ ۭ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى
اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ۝

21. One of them went to the city with the silver coin. There he saw everything strange. During this time many generations had passed. The people of that city were amazed when they saw that silver coin. They were curious to know its age and the name of the king who had issued the coin. They thought that the man had got some hidden treasure. By and by this news reached the King. He ordered to bring the tablet which was preserved in the treasure and on which the names and addresses of some men were written and who had fled away in such and such year secretly. After

research it was discovered that it was the same party which had disappeared secretly. In the city there was a hot contention about Resurrection after Death (بَعْثَ بَعْدَ الموت). Some said there was no revival after death. Some said it would be only a spiritual resurrection and not a physical resurrection after death. Some believed in both physical and spiritual resurrections. The king of that time was righteous and just. He desired for some example so that the people might understand the reality without any rational difficulty. God sent this example. At last those who denied the Last Day also believed in the Resurrection after observing that wonderful event. That observation specially exercised a great effect on their thinking. They thought that God had sent them an admonition and a warning because that event was no less than rising after death.

Note : Some scholars are of this opinion that أَمْرَهُمْ indicates a controversy about the Cave-Men. They were talking differently that God divulged the secret.

22. It is not known whether the Cave-Men lived or died after this event. If they died, when ? If they lived, how long they lived or how long they will live ? However, the people of the city were greatly impressed by this wonderful event and they desired to build a memorial over them in utter devotion so that the pilgrims might be comforted. There might have been differences about the nature and mode of the building. Its details only God knows. It is also with God whether the proposal of construction was given after death or before it when they had again gone asleep, or if the people could also visit them in the Cave. However, those who were influential and powerful in the city, decided to build a place of worship near the Cave.

No further details of the Cave -Men are given in the Holy Quran or Tradition. They were staunch Unitarians and were pious souls. It is not known which Prophet's Shariah they followed. Those who had built a memorial over them were, however, Nasrani (Christians). (See Abu Hayyan in Bahr-e-Muheet for further details.)

22. Now they will say : 'They are three, their dog was the fourth of them.' And they will also say : 'They are five, their dog is the sixth of them,' stoning without looking the aim ;[23] and they will also say : 'They are seven and the eighth is their dog.' Thou say : 'My Lord knows very well their number, only few men have their knowledge, so do not dispute in their remark but in cursory disputation and enquire not of any of them their event.'[24]

٢٢- سَيَقُولُونَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَ
يَقُولُونَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَّبِّيٓ
اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۵ قف فَلَا
تُمَارِ فِيهِمْ اِلَّا مِرَآءً ظَاهِرًا ۖ وَّلَا تَسْتَفْتِ
٣ ع ٥ ١٥ فِيهِمْ مِّنْهُمْ اَحَدًا ۝

23. The hearers hearing the story of the Cave-Men will throw arrows without aim as it is generally the habit of the people. Some will say that they were three and the fourth one was their dog. Some will say that they were five and the sixth one was their dog. But all these sayings are like shooting without an aim. It is also possible that besides ignorance they would have tried to test the Holy Prophet. Probably the Jews told them their correct number as sevan as there is hint in the following verse of the Quran.

24. It is useless to quarrell about such unimportant things. No significant purpose is served by the knowledge of number. To pursue after more than that which God has told, or to refute more than that which God has refuted is of no use.

Ibne Abbas had said, 'I am one of those few men who have known (by the hint of the Quran) that the Cave-Men were seven in number, because God has dubbed the first two sayings as رَجْمًا بِالْغَيْبِ (stoning at random) and the third word is left at large." Moreover, the style is also changed. Between the first two sayings there is no conjunction, but the conjunction (و) used in the third saying وثامنهم كلبهم shows emphatically that the upholder of this (third) word knows the details of this story with certainty and insight. Some have said in its support that :

(a) قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ denotes one man,

(b) قَالُوا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ denotes at least three men leaving the first one.

(c) قَالُوا رَبُّكُمْ اَعْلَمُ الخ denotes three more besides the above three and one.

The total therefore becomes seven. The dog was the eighth one.

SECTION 4

23. And say not of any work that 'I will do it tomorrow'—

24. But that God will, and remember thy Lord when thou forgetest and say : 'I hope that my Lord will show me (make me understand) a nearer way of goodness than that.'[25]

25. And the period passed on them in their Cave three hundred years and nine in excess.[26]

26. Thou say : 'God knows very well the period which passed on them. With Him are the hidden secrets of the heavens and earth. How wonderfully He sees and how amazingly He hears.[27] No one but He is protector (master) over the servants and He associates not anyone in His command.'[28]

٢٣ - وَلَا تَقُولَنَّ لِشَايْءٍ إِنِّي فَاعِلٌ ذٰلِكَ غَدًا ۝

٢٤ - إِلَّا أَنْ يَشَاءَ اللّٰهُ ۖ وَاذْكُرْ رَّبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسٰى أَنْ يَّهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ
هٰذَا رَشَدًا ۝

٢٥ - وَلَبِثُوا فِي كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِينَ وَ
ازْدَادُوا تِسْعًا ۝

٢٦ - قُلِ اللّٰهُ أَعْلَمُ بِمَا لَبِثُوا ۚ لَهُ غَيْبُ السَّمٰوٰتِ
وَالْأَرْضِ ۖ أَبْصِرْ بِهٖ وَأَسْمِعْ ۖ مَا لَهُمْ مِّنْ
دُونِهٖ مِنْ وَّلِيٍّ ۖ وَلَا يُشْرِكُ فِي حُكْمِهٖ أَحَدًا ۝

25. The story of Ashab-e-Kahf was a wonder in History. The historical literature would have seldom included it in general descriptions, and the Pagan Arabs were not aware of it. The Jews persuaded them to ask the Holy Prophet about the story of the Cave-Men. The main purpose was to examine the Prophet. The Holy Prophet promised to tell them the next day thinking that Hazrat Gibraeel would come and he would enquire of him. But Hazrat Gibraeel did not come for fifteen days. The Holy Prophet was extremely grieved. They began to laugh. At last Hazrat Gibraeel came down with this story. The Holy Prophet was advised not to make promise for a future thing without Insha'Allah (God will). If sometime it is forgotten it should be spoken when recollected. And the Holy Prophet was consoled that he should keep hope that God would give him still greater degree i.e. he would never forget. (Mozihul Quran)

26. According to the solar calculation they had been sleeping in the Cave for 300 years, and according to the lunar arithmetics nine years more.

27. The historians differently tell about the sleeping period of the Cave-Men. The most exact is that which God has told. All the hidden secrets of the heavens and earth are in His knowledge alone. Nothing is hidden from His sight.

28. As His Knowledge is All-encircling, His power too is All-pervading. As there is no associate of Him in His knowledge, similarly there is no compeer and associate of Him in the Divine powers.

27. And recite what has been revealed unto thee of the Book of thy Lord, no one can change His words, and thou wilt not find beside Him any place of shelter (hiding).[29]

٢٧۔ وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ
لِكَلِمٰتِهٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ○

29. Formerly it was said that it was no use to dispute in useless things and struggle for insignificant objects.

فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۖ وَّلَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا

You go on with your duty of delivering the most comprehensive message by reciting the most comprehensive Book which God has given you by His boundless mercy and which suffices all matters of this world and the next world and which provides satisfactory solution to all problems of human life. What God has described in this Book and the promises which God has made in this Book, there is no power who can change or postpone them or nullify them. If any one will try to change the Quran or fail in discharging its obligations, he should understand very well that there is no shelter for the criminal of God. Of course, to give shelter to the faithful servants, His mercy is all-wide. Behold ! what a good place was given to the Men of the Cave who stuck to God's words.

28. And restrain thyself with those who call upon their Lord morning and evening, desiring His face (good pleasure),[30] and let not thine eyes run leaving them in search of the adornment of the life of this world,[31] and obey not him whose heart We have made neglectful of Our remembrance and he is hankering after his own pleasure (wish) and his job is not to live (keep) within limits (is to cross the limits).[32]

٢٨۔ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ○

30. In the earnest desire of His sight and in the restless search of His good pleasure they are always absorbed in the worship of God with sincere devotion e.g. they do Zikr (Allah, Allah), recite the Holy Quran, observe the prayers punctually, differentiate between Halal and Haram, recognize the obligations of God and the rights of His creation, though from the worldly point of view they do not possess wealth or status, as amongst the Sahaba there were Ammar, Suhaib, Bilal, Ibe Masood, etc. (God is pleased with them). O Prophet, inspire such sincere Believers with your company and association and never remove them from your company at the insinuation of anyone.

31. You should not look towards those arrogant and proud men, leaving these poor, sincere and broken devotees, with this view that Islam will become strong if they become Muslims. The real respect and splendour of Islam is not based on material prosperity and the coins of gold and silver. Its glory lies in strong belief (Eman), piety and excellent morals. The adornment of the present world is transient and shall wither away like shadows. Real wealth is that of piety (تقویٰ) and association with God, which is not apt to defeat or downfall. Of course, this reality is much discerned in the final ends of the Rememberers of God and the Seekers of the World in the story of the Men of the Cave.

32. Those whose hearts are infatuated with the world and are forgetful of God's remembrance and are always engrossed in the pleasure of Nafs and in the following of wish, haughty in God's obedience and forward in wish-worship—you should not pay heed to such wretched and neglectful souls though outwardly they may be much opulent and commanding respect in their circle. It is said in Tradition that some of the chiefs of the Quraish said to the Prophet to set aside those mean fellows from his company so that the chiefs might move with him. Mean fellows, according to them, meant the poor Musalmans and the chiefs were the wealthy unbelievers. Probably it might have struck the Prophet that there was no harm in temporarily removing the poor Muslims because they were staunch believers and they would not also feel it under expediency, and those wealthy men that way would embrace Islam to its strength and glory. At this the present verse was sent down that the Holy Prophet should not obey them because this absurd request itself showed that they had no real capacity to receive Eman. So merely for an imaginary benefit it was not worthwhile to overlook the regard of the sincere devotees. Moreover, dealing with the wealthy men in such a way it was very probable that the common men might fall into ill-thought about the Prophet resulting in a greater damage than that which could be thought at their conversion to Islam.

29. And say : 'The Truth is from your Lord, so let him believe who will and let him disbelieve who will,[33] We have prepared for the sinners Fire the tents whereof are surrounding them,[34] and if they cry for help they will be given water like molten copper that shall scald their faces. How calamitous is the drink ! And how evil is the rest !"[35]

30. No doubt who believed and did virtues—We do not spoil the recompense of that who did good work.[36]

٢٩۔ وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ۚ بِئْسَ الشَّرَابُ ۚ وَسَآءَتْ مُرْتَفَقًا ○

٣٠۔ إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ إِنَّا لَا نُضِيْعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ○

33. Righteous and truthful facts have been proclaimed from God. He does not care about the believing or rejecting of any one. The profit and loss which will come out will be yours. The Believers and the Unbelievers both should think about their end which is given as follows.

The adornment of the world is merely transient. Its taste is real when it becomes the means to the prosperity in the next world. The opulence of the present world will not do there. On the contrary those who are broken here shall be in excellent condition there.

34. Those tents will also be of fire.

35. When they feel thirsty due to heat they will call, Thirst, Thirst (العطش العطش). Then they will be given water like the molten copper or the muddy oil which will burn the mouths due to intense heat.

36. Even the smallest possible virtue shall not be spoiled. Full recompense shall be given.

37. So that it may be shown that who the real and permanent rich souls are. The bracelet of gold or the garments of silk and similar other things of the Paradise cannot be perceived and understood in our present world, because in our perceptions there is no example of that everlasting abode.

31. **For such souls are Gardens of Eden that rivers flow beneath them, and they will be dressed there with bracelets of gold[37] and they will put on clothes of brocade and silk[38] reclining therein upon couches. How excellent is the recompense ! And how excellent is the comfort ![39]**

SECTION 5

32. **And tell them the example (story) of two men,[40] We did (made) for one of them two gardens of vines and surrounded them with palm-trees and set between them a sown field.[41]**

33. **Each of the two gardens yielded its fruit and lost not from it anything,[42] and made a canal flow between them—[43]**

٣١ - اُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهِمُ
الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ
وَّيَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّ
اِسْتَبْرَقٍ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ط
نِعْمَ الثَّوَابُ ط وَحَسُنَتْ مُرْتَفَقًا ○

٣٢ - وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا
جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّحَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا
بَيْنَهُمَا زَرْعًا ○

٣٣ - كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ
شَيْـًٔا لا وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ○

38. Hazrat Shah Sahib says : 'Silk and gold are reserved for men in the Paradise. Whoso wears them in this world shall not wear them there.' (Mozihul Quran)

39. They shall sit in the couches reclining very comfortably (in the Paradise).

40. This example is that of a rich Unbeliever and a poor Believer. The main idea underlined in this example is the transience of the world and the evil end of unbelief and arrogance. This example shows the acceptability of Eman and Taqwa (Belief and Piety) though the upholder may be placed in poor circumstances. This example proves clearly that worldly wealth without Eman and Taqwa is destructive.

41. The gardens were surrounded by the line of datepalms and a field between them was left for tillage so that food and fruit both might be earned.

42. Both gardens fructified equally without loss.

43. Between the gardens the canal-water was flowing regularly giving a beautiful sight and making loss in the dry season.

34. And he got the fruit[44] then he said to his fellow (the other) when he was conversing with him, 'I have more wealth than thou and men of respect.'[45]

٣٤۔ وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗۤ
اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ۝

---

44. He got the fruit of his labour and wealth abundantly. All provisions of comfort and luxury were assembled. If he married he got the fruit of the marriage too—children, etc.

45. He said to the poor Believer, "I have more wealth and a stronger party of men than you. Had I been wrong in adopting polytheism how could I get such comforts and luxuries ?" The proof of his polytheism is supplied by the following words which he had said remorsefully when calamity seized him :

يٰلَيْتَنِىْ لَمْ اُشْرِكْ بِرَبِّىْۤ اَحَدًا

(I wish I would have not committed association with my Lord).

The conversation between the two might have been about the religious convictions. His poor friend might have been advising him to forsake polytheism and become a staunch Unitarian as he himself was. The rich fellow instead of accepting the good advice taunted him at his poverty and boasted of his richness. His argument was that the polytheistic creed which he held was not bad or wrong. If it had been wrong he could not get so much wealth and affluence. On his part i.e. on the part of the Unitarian, the case was quite different. In this way he was supporting his polytheistic creed because it was a source of worldly prosperity, and was condemning the Unitarian creed as it was the cause of poverty and wretchedness.

Note : The Infidels of today also give the same argument in favour of their systems. For example, the Russians or the Chinese say that their material progress owes to the ideology of Marxism — Leninism. In this story God describes this fact that wealth of this world is a temporary thing. It is not a virtue in itself. The real virtue is Eman and Taqwa. Without this virtue material wealth is a chastisement in the garb of comforts and luxuries and the reality is soon known either in this world or it shall be known in the next world. (Tr.)

35. And he went to his garden and he was doing wrong to himself,[46] he said, 'I do not think that this garden will ever perish,

٣٥۔ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا ۝

36. And I do not think that the Qeyamat will ever occur, and if ever I am returned to my Lord I will get better than that reaching there.'[47]

٣٦۔ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ۝

37. Said the other to him when he conversed with him, 'Didst thou deny Him who created thee of dust, then of a sperm-drop, then finished thee a man.'

٣٧۔ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ۝

---

46. He was drowned in polytheism and his mind was filled with pride and arrogance. He showed contempt for others and did not see God's power and dignity, nor was he anxious about his future end. This very garden was his Paradise and he thought it everlasting.

47. He said with pride that his life was peaceful in the world and he had made all possible managements for the maintenance of the garden permanently. As for the life after death, firstly he did not believe that the broken bones would be given life again and they would be presented before God, or else if it took place definitely he was entitled to a better resort and provision. If his movements were wrong, God would have never given him so much affluence. He thought the affluence of this world was a sign of this fact that he would also get a luxurious life in the Hereafter.

Note : These thoughts which the rich Unbeliever expressed are not confined to any particular age. They have been the same in history. The capitalists of the modern world also cherish such ideals. They think that God is pleased with them, so He has given them so much abundance. The American capitalists and other western magnates are suffering from the same self-delusion that God is pleased with them and they are on the right path. This is self-deceit. A Momin should not be deceived by this thought that richness is the result of God's good pleasure, or whoso is affluent in this world, shall also be affluent in the other world. (Tr.)

38. **'Then this I say that He is Allah, my Lord, and I donot believe anyone as an associate of my Lord.'[48]**

٣٨ - لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ○

39. **'And when thou wentest into thy garden why didst thou not say ?: 'As God will, there is no power but what God gives'[49] 'If thou seest me that I am less than thou in wealth and children,'**

٣٩ - وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا
قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّوَلَدًا ○

40. **'So there is a hope that my Lord may give me better than thy garden[50] and send on it a hot wind from heaven, then in the morning it may turn into a barren field,'**

٤٠ - فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ
عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ۙ○

41. **'Or in the morning its water may be dried up then thou may not be able to bring it searching.'[51]**

٤١ - اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ○

---

48. The poor Believer said to the rich Disbeliever, "Do you deny the power of God who created your origin (Adam) of dust and then created you of the sperm-drop, which is also the substance of the four elements, gave you life and made you a full man possessing physical and spiritual powers ? Do you think that God can not give you life again after death ? Do you think God can not withdraw all those bounties which He has given to you ? Remember it is not my conviction! I believe that God alone is our Lord. There is no partner in His Divinity. Then who can dare disobey His command and challenge His authority ?"

49. 'Wealth is the bounty of God but pride and boasting invite calamity. While entering the garden he should have said مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ in stead of مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا i.e. God gives whatever He will. Whatever power and resources we have it is by His mercy and help. He may withdraw in no time if He will.'

It is given in Tradition that when a man sees affluence in his house he should say the same words i.e. مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

50. In the present world or in the Hereafter.

51. 'A hot whirl-wind or any heavenly disaster may visit thy garden and destroy it totally due to thy pride and arrogance and make it quite a desolate plain, or the canal-water may be dried up and may not continue despite efforts.'

42. And his fruit was all encompassed then in the morning he was wringing his hands for that wealth which he had invested in it and it was fallen down upon its trellises[52] and he was saying, 'Would that I had not made anyone as an associate with my Lord.'[53]

٤٢۔ وَاُحِيطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ
اَنْفَقَ فِيْهَا وَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَقُوْلُ
يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْٓ اَحَدًا ○

43. And there was no party that it might help him apart from God and neither he could himself take the revenge.[54]

٤٣۔ وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ
اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ○ؕ

44. Here (there) all power lies with God, the True. His reward alone is better and His recompense alone is excellent.[55]

٤٤۔ هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا
وَّخَيْرٌ عُقْبًا ○ ع ١٣
١٤

52. Hazrat Shah Sahib writes, "At last the word of that pious man came true concerning his garden. In the night the heavenly calamity came down in the form of fire. The whole garden was burnt to ashes. He had spent the wealth to increase it. Lo ! he lost the original capital too." (Mozihul Quran)

53. It was useless to cry over spilt milk. And this grief and remorse was not due to the fear of God but it was on account of the worldly damage he had suffered.

54. Neither his band availed him an aught, nor the children, nor the imaginary gods which he had taken as associates with God, nor he had himself such a power as to revert the divine chastisement or take the revenge.

55. Here and there only His power and authority is in execution. No one can challenge His absolute authority or interrupt in His decision. Whatever recompense of any deed He gives is correct.

SECTION 6

45. And tell them the example of the worldly life as water We sent down from heaven then came forth mingled on its account the vegetation of the earth, then tomorrow it becomes straw flying into the air.[56] And God has power over everything.[57]

46. Wealth and sons are adornment in the present life of the world and the recompense of the abiding virtues is better with thy Lord and better is the expectation.[58]

۴۵ - وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ
مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ
هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ
شَیْءٍ مُّقْتَدِرًا ○
۴۶ - اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَ
الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ
خَيْرٌ اَمَلًا ○

56. The example of the temporary adornment of the present world and its transient verdure is as water which falls down from heaven on a dry land giving it a new life and producing mingled vegetation from the earth. The green vegetation and tillage look pleasant to the eyes but after some days its beauty and verdure withers away and finally it is cut down. It becomes straw flying into the air. This is the same with the illusory adornment of the world. For sometimes it is dazzling but finally it becomes pale and flies into the air. The whole world shall be made a barren plain one day, and all beauties of life shall disappear as given in verse 47 in the following.

57. "'God has power over everything' i.e. He may revive whenever He will." (Mozihul Quran)

Or growing and withering is in the powerful hand of God.

58. After death wealth and children will not do, only those virtues will avail whose effect or Thawab is abiding in future.

The following words are called Abiding Virtues by the Holy Prophet :

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

It is only just for an example, otherwise all virtuous deeds are abiding virtues.

In Mozihul Quran, Hazrat Shah Sahib has said that abiding virtues are these that someone may teach knowledge which may continue, or may introduce some good work, or may assign mosque, well, rest-house for travellers, garden, field to God as trust, or leave children after training them in piety. These kinds of works are those which can receive best reward from God, and on such excellent deeds a man can cherish fine expectations. It is not wise to cherish long hopes on the temporary and transient prosperity of the world.

47. And the day We shall set the mountains in motion and thou seest the earth open[59] and We muster them then We leave not anyone of them (behind),[60].

٤٧ - وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً ۙ
وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۚ ○

48. And they shall be presented before their Lord in ranks—'You have come to Us as We had created you upon the first time, nay, you did say that We would not appoint for you any promise.'[61]

٤٨ - وَعُرِضُوا عَلٰى رَبِّكَ صَفًّا ۭ لَقَدْ جِئْتُمُوْنَا كَمَا
خَلَقْنٰكُمْ أَوَّلَ مَرَّةٍ ۢ بَلْ زَعَمْتُمْ أَلَّنْ
نَّجْعَلَ لَكُمْ مَّوْعِدًا ○

59. When the Qeyamat will come even such creation as the mountains shall be set in motion, nay, its heavy rocks shall be flying in the space like the carded wool. In brief all the uneven structures shall be levelled and the surface of the earth shall become like an open wide plain.

60. It means no man shall remain absent from the Divine Court.

61. It shall be said to the Rejectors of Resurrection as a reproach and reprehension that they simply thought of the Qeyamat etc. as mere delusion. How did they come upon naked leaving all bag and baggage and all of their powerful bands ? 'As they were created upon the first time' also indicates that there shall be no scar or wound on their bodies. The Holy Prophet has said that there shall be 120 lines (ranks) of the people wherein eighty (80) ranks will be those of this Ummat.

49. And the paper of the account shall be placed then thou seest the sinners that they are afraid of what is written in it,[62] and say, 'Woe to us! How is it with this paper that it has not left anything small or great, but it has covered it,' and they shall find what they have done present[63] and thy Lord shall not wrong anyone.[64]

٤٩ - وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ
مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ
لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰىهَا ۚ
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۗ وَلَا يَظْلِمُ
ع ٦ رَبُّكَ اَحَدًا ۝
١٨

62. It means the Book of Deeds shall be given in the hand of every soul. When the criminal read their books they will be afraid of the punishment awaiting them for their misdeeds. They will shiver at the very idea of the impending punishment.

63. Even the slightest deeds and the minutest actions will be present before their eyes and they shall find every big or small virtue or vice written in the Book.

64. All the creatures are the ownership of God, so injustice in this sense, that He may commit wrong to other than His own creation, is not conceivable. But a thing which may outwardly appear injustice or wrong or appear as untoward—He does not do that even, neither He takes to task without guilt, nor voids the slightest virtue of anyone. On the other hand He causes to grow the same fruit on the tree of virtue or vice, which is the demand of its species' nature, by His boundless wisdom.

گندم از گندم بروید جو از جو   از مکافات عمل غافل مشو

"Wheat grows from wheat and barley from barley. Be not heedless of the fruits (results) of the deeds."

The Absolute Creator has placed separate effects in Kufr and Eman, Obedience and Sin, as He has put them in poison and its antidote. All these effects of virtue and vice shall openly appear on the Last Day. The fruits of virtue shall be different from the fruits of vice.

SECTION 7

50. And when We said to the angels, 'Perform Sajda to Adam,' so they fell down in Sajda save Iblees. He was one of the Jinn, so he fled away from the order of God. So now do you take him and his seed to be your comrades apart from Me, and they are an enemy to you? How evil is the exchange of the unjust ![65]

٥٠ - وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
إِلَّآ إِبْلِيْسَ ۭ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ
رَبِّهٖ ۭ أَفَتَتَّخِذُوْنَهٗ وَذُرِّيَّتَهٗٓ أَوْلِيَآءَ مِنْ
دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ۭ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ○

65. Iblees belonged to the species of Jinn. On account of hard labour in the worship of God he rose to the rank of angels. So the order of Sajda which was given to the angels was also meant for the Satan. At that time his real nature broke out. In a posture of arrogance and pride he ran away from the order of God. He thought it extremely degrading and beneath his position to bow down before Adam. It is therefore a matter of great wonder that today the Children of Adam may take their avowed enemy and his seed as their friends and benefactors. It is in fact the greatest wrong and injustice to make friendship with the Rebellion of God.

This story is also mentioned before at many places. The main idea behind the repitition here is to warn mankind that heedlessness to the Hereafter and absorption in the transient worldly luxuries is the result of the satanic insinuation. The main object of the Satan is to venge the old enmity in the guise of friendship. It is incumbent on the part of man to be vigilant over such clear enemy. The Satan wants that man should not return to his original home—the Paradise. So whenever some idea leading to the Hell may strike, a man should at once understand that it is Satanic insinuation. Those men who are proud of the worldly wealth and are contemptuous to the weak men and think them contemptible, and themselves they are making very high and above common men—they are in reality leading the way of the Satan, the cursed.

Note : Ibne Kathir has refuted those legends of the Bani Israeel which include the Satan among the species of the angels. Ibne Kathir has given a praise-worthy criticism of the Israeeli Legends. Those legends of the Bani Israeel are quite wrong which do not conform to the Quran and Tradition.

51. I had not shown them the creation of the heavens and the earth, neither their own creation, and I am not that I make the misleaders My supporters (right hand).[66]

52. And the day He shall say, 'Call on My associates[67] whom you asserted', then they shall call on them, so they will not answer them, and We shall set between them a gulf (of death).[68]

53. And the sinners will see the Fire, then will understand that they will have to fall into it and they will find no escape from it.[69]

۵۱۔ مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَ
لَا خَلْقَ اَنْفُسِهِمْ ۖ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ
عَضُدًا ۝

۵۲۔ وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا
بَيْنَهُمْ مَّوْبِقًا ۝

۵۳۔ وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا
وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ۝ ع ۲۰ ۱۹

66. At the time of creating the heavens and the earth We had not called these satans to see whether they were created correctly or some flaws were left. In brief, they were not consulted in the Creation of the Universe, neither they were consulted about their own creation, nor they were asked to help God. In fact they were not existing at the time of creation. They were not asked about the nature and mode of their own creation or the creation of others of their own species, nor they were asked to help God in those works. If suppose God would have made some supporters, but definitely He would have never called those wretched souls who lead the people astray from the way of God. So it is strange how the people have given them the rank of Divinity and leaving their Lord why they have taken them as their comrades and helpers !

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُ الظّٰلِمُوْنَ عُلُوًّا كَبِيْرًا

67. Call on those you had made My associates that they may help you in this calamity.

68. At that time the reality of friendship and intimacy shall be divulged. They shall not come to one another. Not to speak of any availing there shall be a wide gulf of fire between them.

69. Perhaps in the beginning there would be some hope of forgiveness, but when they will see the Hell they will be sure that they shall have to fall into it, and there shall be no escape.

SECTION 8

54. And no doubt We have turned about in this Quran for men every manner of similitude. And man is most quarrelsome of all things.[70]

٥٤ - وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ
كُلِّ مَثَلٍ ۚ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ○

55. And naught prevented the people from believing when the guidance came unto them, and from seeking the forgiveness of (their) sins from their Lord, but the waiting for the wont of the ancients to reach them, or that the chastisement should come upon them face to face.[71]

٥٥ - وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى
وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ
الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ○

56. And We send not the Messengers but to give good tidings and warning,[72] and the Unbelievers dispute with falsehood that they may thereby rebut the truth,[73] and they took My Word and the things they are warned of as mockery.[74]

٥٦ - وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ
وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا
بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا هُزُوًا ○

---

70. How excellently the Holy Quran is describing the Truth with different arguments, examples and subjects, so that they may understand it and follow the right way, but man is so much quarrelsome that he does not live without making cross disputations and contensions. When he is helpless to answer the arguments he resorts to making extra-ordinary demands that he must be shown this thing and that thing then he would believe.

71. Seeing their perverseness and obstinacy it can be said that after the grand and glorious guidance brought by the Holy Quran they have no sensible excuse for their disbelieving and non-repenting. What is the delay now in accepting the Truth and what are they waiting for? Nothing but that God may completely destroy them like the past nations or if not destroyed at least the Divine Chastisement may stand in different forms !

Hazrat Shah Sahib says, "No other waiting is left but that they are destroyed like the past ones or see the chastisement of Qeyamat by their own eyes." (Mozihul Quran)

72. The Prophets are not given such power as to bring forth the chastisement whenever you demand, or whenever they desire.

73. By raising false disputes and contending wrongly they want to subdue the voice of Truth, and by the force of falsehood, shake the foot of Truth. That shall never be.

74. They make fun of the Word of God and take, the chastisement they are warned of, as mockery.

57. And who is more wrong than he who is made to understand by the Word of his Lord and he turns away from it, and forgets what his hands have forwarded ?[75] We have laid veils on their hearts that they may not understand it and in their ears is heaviness. If thou callest them to guidance they will never come to the way, never at that moment.[76]

٥٧ - وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى
قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ
وَقْرًا ؕ وَاِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ
يَّهْتَدُوْٓا اِذًا اَبَدًا ۝

58. And thy Lord is All-Forgiving, full of mercy. If He should seize them for their deeds, He would soon throw on them chastisement.[77] But for them is a promise from which they will not find an escape.[78]

٥٨ - وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ
بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ
مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ۝

59. And these are all habitations which We destroyed when they became transgressors and We had appointed for their destruction a tryst?[79]

٥٩ - وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا
ع لِمَهْلِكِهِمْ مَّوْعِدًا ۝
٢٠

75. They did not ever think about the chastisement of the heinous crimes of mockery and denial of Truth which they have forwarded by their hands.

76. On account of their disputation with falsehood and mockery at Truth We have set curtains on their hearts and struck cork in their ears. Now they neither listen to the Truth, nor do they understand it. The heart and ears have become quite distorted (perverted). Then how can they turn towards Truth and how can they understand and think about the end. Such wretched souls have no chance to return i.e. they have carried themselves to the point of no return by their own wrong behaviour.

77. Their misdeeds are so heinous that no delay should be made in sending chastisement on them, but the mercy of God is a hindrance to prompt annihilation. By His unlimited mercy He overlooks to a certain extent and gives chance to a most chronic criminal to repent and ask forgiveness for his sins and after believing become deserving to a great mercy.

78. This delay in chastisement is upto an appointed term. It is not possible that a criminal may fly here or there before the promise of chastisement comes. When the Hour comes all shall be mustered along. No one would be able to hide.

79. The habitations of A'd and Thamood whose events are famous were destroyed at the appointed time. Similarly you should fear that when time comes you shall find no escape from the Divine Chastisement.

SECTION 9

60. And when Moses said to his youth, 'I will not turn until I reach where two rivers meet or I go on for years.[80]

٦٠۔ وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِيَ حُقُبًا ○

80. It was aforementioned that the proud Unbelievers said to the Holy Prophet (be peace upon him) not to allow the poor Muslims to sit in his company so that they might move with him. At this insolent request the story of the poor Muslim and the rich Unbelievers was described. Afterwards the example of the worldly life and the ruin of Satan, on account of his pride and arrogance, was described. Now the story of Hazrat Moosa and Hazret Khizr (be peace upon them) is related that godly souls do not call themselves superior though they may be superior and whenever they say so out of forgetfulness they are warned by God. According to Tradition it is said that once Hazrat Moosa was giving excellent sermons to his people in a very impressive style. One of the audience asked him if he found any other man on the earth having greater knowledge than he. Hazrat Moosa said, "No". This answer was correct as a matter of fact because Hazrat Moosa is one of the mighty Messengers of God. Obviously there could be none in his age to possess the secrets of Divine Constitution more than he. But God was not pleased with his words though the subject was true. Nevertheless, the answer implied under a generalized tempo that Hazrat Moosa thought him supreme in knowledge, on all accounts, on the earth. God desired that Hazrat Moosa should have construed the answer to the all-comprehensive knowledge of God e.g. he should have said that there were very many excellent servants and God knew them all. Then the revelation came that there was a servant of God near the meeting place of two rivers who had more knowledge than he. (Opinions differ about those two rivers. Some have said that it is the place where Tigris and Euphrates meet together). However, Hazrat Moosa requested God to give him sufficient information about that pious man so that he might meet him easily and get benefit from his company in knowledge. God ordered Hazrat Moosa to take with him while starting, a fried fish. When the fish was known to have disappeared at a certain place he should understand that the said servant could be available nearby. Thus a sign was appointed in the wide area of Majma'al Bahrain. According to the given direction Hazrat Moosa took the fried fish and his sincere devotee Hazrat Yusha' to accompany him and directed him to be careful about the fish. He said he would continue his journey even for years if necessary till he reached the destination.

Note : The youth here is Hazrat Yusha' who was the sincere devotee of Hazrat Moosa in the beginning and then in his lifetime was made Prophet and after his death became his Khalifa (viceroy).

61. **Then when they reached their meeting they forgot their fish and it took its way burrowing into the river.**[81]

62. **Then when they went further, said Moses to his youth, 'Bring us our food, we found in this our journey fatigue.'**[82]

63. **He said, 'Didst thou see when we took place near the stone, so I forgot the fish and it was not but Satan who made me forget to mention it,**[83] **and it took its way into the river in a marvellous way.'**

64. **Said he, 'This is what we were seeking,' so they retreated upon their tracks retracing their footsteps.**[84]

٦١ - فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ○
٦٢ - فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا لَقَدْ
لَقِينَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ○
٦٣ - قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّيْ
نَسِيْتُ الْحُوْتَ وَمَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ
اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ ۖ عَجَبًا ○
٦٤ - قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى
اٰثَارِهِمَا قَصَصًا ○

81. Reaching there Hazrat Moosa slept near a rock beneath which a spring was flowing, popularly known as the Spring of Life. Hazrat Yusha' saw that the fried fish, coming to life by the leave of God, got out of the bag and took its way into the river burrowing strangely. There a kind of hole was left by God's power and Hazrat Yusha' was wonder-struck when he saw it and thought to inform Hazrat Moosa about it when he woke. When Hazrat Moosa got up they again started on their journey and Hazrat Yusha' forgot to tell about it, perhaps lost in the freak of Nature he had seen. It is given in the Tradition that when Hazrat Moosa had told Hazrat Yusha' to take care of the fish, he had said in response that it was not a big task. So it is warned that a man should not rely on his self (Nafs) even in the smallest affairs.

82. Hazrat Moosa was not tired before, but when the goal slipped he felt weary (in the extra journey).

83. To forget a necessary thing and be forgetful at the time of recollection is the result of the satanic influence.

84. Perhaps there was no road hence they retreated on the marks of their footsteps.

٦٥۔ فَوَجَدَا عَبۡدًا مِّنۡ عِبَادِنَآ اٰتَيۡنٰهُ رَحۡمَةً مِّنۡ عِنۡدِنَا وَعَلَّمۡنٰهُ مِنۡ لَّدُنَّا عِلۡمًا ○

65. Then they found one servant of Our servants whom We had given mercy from Us and We had taught him from Us a knowledge.[85]

٦٦۔ قَالَ لَهٗ مُوۡسٰى هَلۡ اَتَّبِعُكَ عَلٰٓى اَنۡ تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدًا ○

66. Moses said to him, 'Shall I follow thee so that thou teachest me of what thou hast been taught, the good way.'[86]

٦٧۔ قَالَ اِنَّكَ لَنۡ تَسۡتَطِيۡعَ مَعِىَ صَبۡرًا ○

67. Said he, 'Thou wilt not be able to endure with me.'

٦٨۔ وَكَيۡفَ تَصۡبِرُ عَلٰى مَا لَمۡ تُحِطۡ بِهٖ خُبۡرًا ○

68. 'And how shouldst thou endure seeing such thing that thou hast no power over its comprehension?'[87]

---

85. That servant was Hazrat Khizr (be peace on him) who was endowed with special mercy and the mystries of the universe. Opinions differ about his status i.e. whether he is Rasool or Nabi or Wali (Messenger, Prophet, Friend of God). In my opinion he is a Prophet and as some Scholars opine that the Prophets who do not bring separate Shariah are however authorized to bring about minor alterations in the prevalent Shariah, similar might be the case with Hazrat Khizr also.

However, Hazrat Moosa met Hazrat Khizr. After due courtesy Hazrat Khizr asked him about the purpose of visit. Hazrat Moosa told him wh. and how he had come to see him. Hazret Khizr said to Hazrat Moosa that no doubt God had trained him (Moosa) and made him a Prophet. But the fact was that a knowledge (Mystries of the Universe) was given to him by God which was not given to him (Moosa) in such quantity, and a knowledge (Mystries of the Divine Constitution) was given to him (Moosa) which was not given to him (Khizr) in so much plentitude.

Afterwards Hazrat Khizr pointed to a bird, which had skipped over the ocean with a small drop of water, and said, 'My knowledge and your knowledge and the knowledge of the whole creations is to the Divine Knowledge as that drop of water in the beak of the bird is to the great ocean. (It was simply said for the sake of an example, otherwise there is no proportion between the Limited and the Unlimited.)

86. If you permit I may learn something of that special knowledge living in your company for some days.

87. Hazrat Khizr perhaps perceived by the nature of Hazrat Moosa that he could not accord with him because he was himself assigned with a different job i.e. to act according to the knowledge gained about the individual events of the universe, while Hazrat Moosa was given the knowledge of constitutional laws and principles. So naturally Hazrat Moosa would object to those actions not concomitant with the constitutional laws in their external form, and would not be able to keep silent for long. The final result as such would be parting.

69. Said he, 'Thou shalt find me, if God will, enduring and I shall not evade any order of thine.'[88]

70. Said he, 'Then if thou wanteth to keep with me then question me not about anything until I myself begin before thee its mention.'[89]

SECTION 10

71. Then both started until when they embarked upon the boat he tore it. Moses said, 'Hast thou torn it so as to drown its people ? Thou indeed has done a heavy (strange) thing.'[90]

72. Said he, 'Did I not say that thou couldst not endure with me ?'

73. Said he, 'Do not take me to task on my forgetfulness and do not cast on me my work too difficult.'[91]

٦٩- قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَّلَآ أَعۡصِي لَكَ أَمۡرًا ○

٧٠- قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرًا ○

٧١- فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرًا ○

٧٢- قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرًا ○

٧٣- قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرًا ○

---

88. While making this promise Hazrat Moosa could not conceive that a situation would arise when he would see from such a pious man such actions which were not only against the Heavenly Laws of his own Shariah but also against common morality and laws. It was, however, good that he had said the words of (If God will), otherwise clear breach of a promise would have not been worthwhile on the part of a great Prophet like Moses.

89. Hazrat Khizr said to him that if he saw something obviously wrong from him (Khizr) he should not at once question him about it, unless he himself resorted to its interpretation.

90. When they embarked on the boat its owners allowed him to travel free of charge. When Hazrat Moosa saw that damage against the kind behaviour of the boatmen he was very much amazed. But he tore the boat near the shore, so the passengers were safe. The tearing was only that a plank was broken i.e. the boat was made defective.

91. Hazrat Moosa said if he took him to task at mistakes and forgetfulness it would be difficult for him to stay longer with him. This first asking was due to forgetfulness, the second one for acknowledgment and the third one for parting.

74. Then they both went on, until when they met a boy, he slew him,[92] he said, 'Hast thou slain a soul pure,[93] without retaliation for a soul ?' No doubt, thou has done a thing unreasoned.[94]

٧٤۔ فَانْطَلَقَا وقفة حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ
قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ
جِئْتَ شَيْـًٔا نُّكْرًا ○

92. Near a village some boys were playing. Hazrat Khizr killed one of them who was more beautiful and sane, and went on. In some Traditions his name is Jaisoor. Whether the boy was adolescent or not, opinions differ about it. Some say he was adolescent and the word Ghulam does not prove his childhood (non-adolescence). But majority of the Commentators say he was not adolescent. God knows better.

93. Pure soul means innocent. Until a boy becomes adolescent there is no sin upon him. This word زکیہ shows that he was not adolescent, though there is an occasion of another argument for others.

94. It means the non-adolescent is not slain in Qisas even, but here there was no question of Qisas. Then what a more unreasoned thing would be than that i.e. the slaying a boy below adolescence.

75. Said he, 'Did I not say that thou couldst not endure with me?'[95]

76. He said, 'If I question thee about anything after this then keep me not in thy company anymore, thou hast already cast my excuse![96]

77. Then both of them went on until when they reached the people of a village they desired food from them but they refused to receive them as guests. There they found a wall about to fall down, he set it up.[97] Said Moses, 'If thou would have taken wage for that.'[98]

٧٥- قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ
صَبْرًا ○
٧٦- قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍۭ بَعْدَهَا فَلَا
تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ○
٧٧- فَانْطَلَقَا ۔ حَتّٰى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ۨ
اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا
فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۭ قَالَ
لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ○

95. Hazrat Khizr said that he had told him in the very beginning that he could not be able to have patience because events of extraordinary nature would take place to his surpirse. And so it happened.

96. Hazrat Moosa understood well that the silent spectation on the amazing events of Hazrat Khizr was a difficult thing. So he said the last thing that if he once more put any question then he should not keep him (Moses) in his company. If he did so he would be quite helpless and no charge could be set against him (Khizr) from his side, because he fulfilled the argument by giving him three chances.

97. They reached a township and met its people and desired that they should feed them as their guests but they were not fortunate to deal with them hospitably. They rejected to become the host of such honourable and pious personalities like Moses and Khizr (be. peace upon them). Seeing the narrowmindedness and parsimony of the people it was not improper if they would have become enraged, but in stead of any angry attitude Hazrat khizr did good to them. There was a great wall inclining to fall down on earth and the people were afraid lest they should be squeezed, Hazrat Khizr set it right by his hand and saved it from ruin.

Note : The word اَهْلَ in the clause حَتّٰى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ is used to denote that Hazrat Moosa and Hazrat Khizr had not gone to the town just by the way to pass through it, nor they had stayed in any rest-house away from the people, but they intentionally met the people. And second time of its use in اِسْتَطْعَمَآ اَهْلَهَا shows additional contempt for its inhabitants, because those people who were asked to feed them were the real inhabitants of that town and were not passengers that they could place any excuse of inhospitality.

98. The people of the township did not recognize the right of the guests to hospitality.. So Hazrat Moosa thought there was no need to set their wall aright without wage. If Hazrat Khizr would have taken some wage for it they could get food and those misers would have received a kind of warning and admonition. Haply they would be sorry for their immorality.

78. Said he, 'Now there is parting between me and thee ; now I tell thee the interpretation of those things on which thou couldst not bear patience.'[99]

79. 'As for the boat it belonged to some poor men toiling in the sea,[100] so I desired to damage it, and beyond them was a king who seized every boat by force.'[101]

٧٨۔ قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ○

٧٩۔ اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ○

99 Hazrat Khizr said to Moses, "Now there should be parting between you and me according to the promise. I see that we can not go together. But before parting I want to disclose the secrets of these hidden events, being perplexed whereon you could not keep the patience."

Hazrat Shah Sahib says, "This time Hazrat Moosa questioned intentionally to depart. He understood that the knowledge of Khizr did not suit him. The knowledge of Hazrat Moosa was that if the creatures follow it, they may receive benefit from it. The knowledge of Hazrat Khizr was that whose following was not possible for others." (Mozihul Quran)

100. The boat belonged to some poor men who toiled upon the sea for their livelihood.

101. There was a king towards the head of the boat. He was a cruel king and snatched every good boat or caught it in forced labour. He intended to damage it so that it might be safe from his forcible possession and they might leave it thinking it as a damaged property. Some of the Followers have said that when the danger-point passed away Hazrat Khizr again set it right.

80. 'And as for the boy, his parents were Believers then we feared that he would subdue them by force and disbelief.'[102]

٨٠ - وَاَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ۚ

102. Though by nature every child is born Muslim but due to external effects some of the children absorb bad characteristics in the childhood stage, the entire knowledge whereof is with God, but men of insight also perceive them. About that boy God had informed Hazrat Khizr that the foundation of the child was bad and in his youth he would become troublesome and deviated and would have also drowned his parents. Those parents would have become unbelievers in his love. In this way the killing of the boy proved merciful to the parents. God desired that his parents should keep believers and stick to Eman. The Hikmat of God demanded that the hindrance should be removed from their way. Khizr was ordered to kill the boy. He obeyed the Divine Order receiving the revelation.

Now to raise question as to the very creation of the child himself, or if he was created he should not have been allowed to become wicked, or the parents would have been let to become unbelievers in the ranks of millions of Unbelievers, or children with bad foundation should have been killed by the Prophets by supplying a list of such boys ? The answer to all these questions is لايسئل عمّا يفعل وهم يسئلون (سورة انبياء) i.e. He is not questioned on what He does but they shall be questioned. (Sura Anbia)

The fact is that every man (who believes in God as All-Knowing, All-Creating and All-Wise) can be questioned in thousand ways about the events of the Universe, the answer whereof is nothing but the recognition of ignorance and helplessness. Here through Khizr it was to show a sample that none can comprehend and encompass the wise actions of God and the mystries of the Universe. God's knowledge and wisdom are boundless. Sometimes an event appears ugly in form or absurd in outlook or untoward in reality but one who is aware of the deep realities of the event he knows and understands that there are very many profound mysteries hidden in the event. Hazrat Khizr, for example, tore a plank of the boat. Outwardly it was a cruel action but inwardly it was a mercy to the owners of the boat ; or he killed a lovely boy playing on the ground, the action was outwardly very heinous but inwardly it was a mercy to him and the parents. He was killed before adolescence so there was no question of his going to the Hell. This way his killing was a mercy to him, otherwise in his youth he would have become Kafir and was liable to Hell. It was a mercy to the parents because they were also saved from the Hell when they were prevented from unbelief likely to be adopted in the child's love. He set the wall aright and thus did good to the people of the town though they had shown great inhumanity deserving a harsh behaviour. If Hazrat Khizr would not have given the interpretation of these events by himself the whole world would have been lain in ignorance and wonder upto the present day, or Hazrat Khizr would have been taunted and rebuked for ever. Just imagine the Divine Wisdom and Divine Actions by these examples !

81. 'Then we desired that their Lord should give them a better compensation in purity and nearer in tenderness.'[103]

82. And for the wall, it belonged to two orphans in that city and under it was a treasure belonging to them and their father was a pious man, then their Lord desired that they should reach their young age and bring forth their treasure,[104] a mercy from thy Lord, and I did it not by my own order.[105] This is the interpretation of those things on which you could not show patience.'

٨١ - فَأَرَدْنَآ أَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً
وَّأَقْرَبَ رُحْمًا ۝

٨٢ - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِى
الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ
أَبُوْهُمَا صَالِحًا ۚ فَأَرَادَ رَبُّكَ أَنْ يَّبْلُغَآ أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ
وَمَا فَعَلْتُهٗ عَنْ أَمْرِىْ ۗ ذٰلِكَ تَأْوِيْلُ مَا لَمْ ١٠
تَسْطِعْ عَّلَيْهِ صَبْرًا ۝ ع ١٢

103. The Eman of his parents was saved though he was no more in the world. But they were not bereaved because God desired to give them a better compensation in the form of better children, better in morality than the murdered boy—parents merciful and kind and she in turn tender in love and behaviour. It is said that God gave them a good girl afterwards. This girl was married to a Prophet and she gave birth to a Prophet leading a good number of men.

104. If the wall had tumbled down, the hidden treasure of the orphans would have been laid open and men of wicked intention would have looked it. The father of the boys was a pious man and in regard of his piety God intended to safeguard the wealth of the orphans. Hazrat Khizr continued that he set the wall aright by the order of God so that those boys might get their father's treasure. It is said that there was a tablet of gold with other wealth whereon محمد رسول الله (صلے اللہ علیہ وسلم) — Muhammad, the Messenger of God (be peace upon him) was written.

105. Hazrat Khizr remarked, 'It is not worthwhile on the part of those nearest to God to take wage for the work which is enjoined on them by God.'

Note : Please study once more what we have written about the Prophethood and Friendship (نبوة و ولايه) of Hazrat Khizr. Now the story of Zil Qarnain comes. It was one of the three questions which were put to the Prophet by the Quraish at the bidding of the Jews. The answer about the Spirit has been given in Bani Israeel, the answer about the Cave-Men is mentioned before and now the third one is related.

SECTION 11

83. And they ask thee of Zil Qarnain. Say, 'Now I recite unto you some of his tidings.'

84. We had established him in the land and given him way of everything.[106]

85. Then he hankered after a way—[107]

٨٣- وَيَسْـَٔلُوْنَكَ عَنْ ذِى الْقَرْنَيْنِ ؕ قُلْ سَاَتْلُوْا
عَلَيْكُمْ مِّنْهُ ذِكْرًا ؕ
٨٤- اِنَّا مَكَّنَّا لَهٗ فِى الْاَرْضِ وَاٰتَيْنٰهُ مِنْ كُلِّ
شَىْءٍ سَبَبًا ۙ
٨٥- فَاَتْبَعَ سَبَبًا

---

106. That King is known as Zul Qarnain because he had made a wide journey from East to West — the two corners of the world. Some say it is the title of Alexander of Rome, and according to some he was a pious and ecclesiastical King before Alexander. Hafiz Ibne Hajr has preferred the last statement on the basis of historical and other versions. (See Fathul Bari)

· If we summarize the different scholars it is inferred that Zul Qarnain was the contemporary of Hazrat Ibraheem and by his prayer God had given him prodigious resources whereby he could journey from East to West and achieve great conquests. Hazrat Khizr was his vizier. Perhaps this is why the Holy Quran has related the story of Zul Qarnain with that of Hazrat Khizr. The ancient poets of Arabia have mentioned Zul Qarnain with great respect and reverence and are proud of his being an Arab. It shows that Zul Qurnain is an Arab King before the written history commanding a great influence over a wider part of the world. Probably Alexander of Macedonia would have been called by some historians as Zul Qarnain due to some similarity with him. Some archaelogical evidences prove that there were great kingdoms sometime in Arabia and there is no mention of these kingdoms in the known history of the world, neither the names of the prominent and distinguished kings are described in the books of history e.g. the King Hamurabbi, who had reigned in the era of Hazrat Ibrahim and who is said to have been the first law-giving King in human history and his laws are found engraven on the minarets of Babul. These old inscriptions show his great splendour and ability. However, Zul Qarnain might have been one of those Kings not known in the writen history of the world.

107. Zul Qarnain set out for a journey to accomplish it.

86. Until when he reached the setting of the sun, he found that it set in a muddy spring[108] and he found nearby a people. We said, 'O Zul Qarnain, either thou trouble them or place in them excellence.'[109]

٨٦۔ حَتّٰىٓ اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ
فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا
يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَاِمَّآ اَنْ تَتَّخِذَ
فِيْهِمْ حُسْنًا ○

87. Said he, 'As for him who is unjust we shall punish him then he shall be returned towards his Lord and He shall chastise him with a bad chastisement.'

٨٧۔ قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ
اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ○

88. 'And as for him who believed and did good deed — so his recompense is goodness and we shall order him (place for him) in our work easiness.'[110]

٨٨۔ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨ
الْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ؕ○

89. Then he went after a way —[111]

٨٩۔ ثُمَّ اَتْبَعَ سَبَبًا ○

108. The sun looked rising as it is seen by the sea passengers at the time of sunrise or sun-set.

Hazrat Shah Sahib says, 'Zul Qarnain was eager to know the remotest corner of the world populated. He reached a place in the west where he saw a muddy sea which he could not cross and so he could not find the limits of God's land.'

109. Zul Qarnain was given both powers, as all rulers are given, whether he might become notorius by his cruel behaviour or he might become popular by ruling with justice and fair-play. Or it means those people were Unbelievers so God gave him power either he should kill them or first he should invite them to Islam. Zul Qarnain adopted the second one.

110. Zul Qarnain said, "Whoso will believe and do good deeds, for him is the Hereafter, and we shall not also deal with him severely." In fact all just Kings follow the same way i.e. punish the evil-doers and are lenient to the good souls. Zul Qarnain adopted the same way.

111. After the journey towards the West he made preparations for the journey towards the East. There is no mention in the Quran that all the journeys of Zul Qarnain were meant for conquests and victories, very possibly they might have been only for recreation and touring. Meantime he might have passed on those nations which had come under his control and some of them might have sought his succour against some other cruel nations; Zul Qarnain might have subdued those arrogant people by his power as follows in the narration of Yajooj and Majooj

90. Until when he reached the rising of the sun, he found it rising upon a people for whom We had not made below the sun any veil.[112]

91. So it is ; and the tidings about him has come in Our control.[113]

92. Then followed after a way—[114]

93. Until when he reached the midst (cleavage) of two mountains he found this side of them such people who did not seem to understand a word.[115]

٩٠۔ حَتّٰى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ
عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ○
٩١۔ كَذٰلِكَ ۗ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ○
٩٢۔ ثُمَّ اَتْبَعَ سَبَبًا ○
٩٣۔ حَتّٰى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا
قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ○

112. In the farthest area of the East he saw a nation receiving the sunshine without any obstruction. Perhaps these people were highly uncivilized and did not build houses and roofs as some nomedic people even live today without proper shelter.

113. The story of the Eastern and Western journeys of Zul Qarnain is described correctly and exactly. The knowledge of God is encompassing what occurred to him and the people in his way. The historians might have written otherwise, but the fact is what is given in the Quran. Some Commentators have said that كَذٰلِكَ denotes the equal treatment of Zul Qaranin with the Western and Eastern people.

114. This third journey was apart from the East and West in some third direction. The Commentators generally call it the Northern Journey. This is not, however, given in the Quran and Sunnah.

115. Zul Qarnain and his companions were strangers to them and they did not understand their language. Their conversation which follows would have been made through some translator who would have belonged to a third nation understanding somewhat the languages of both.

Note : Two mountains formed a barrier between that people and Yajooj Majooj, which could not be climbed over by them. There was, however, a gorge between the two mountains and Yajooj Majooj came through that gorge and plundered those people and ran away.

94. They said, 'O Zul Qarnain ! These Yajooj and Majooj (Gog and Magog) raise corruption in the land, so if thou sayst we may assign to thee a tribute on the condition that thou set a barrier between us and them.'[116]

٩٤- قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ
مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا
عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ○

116. Seeing the extraordinary ways and means of Zul Qarnain and observing his great pomp and power they thought that he could save them from that great disaster which they often bore at the hands of Yajooj and Majooj. So they said to Zul Qarnain that Yajooj and Majooj had been creating a great corruption in their country for long. They plundered them and committed bloodshed. If he was prepared to set a barrier between them and Yajooj Majooj for their protection they were ready to pay for its expenses in the form of tax or tribute.

Note : Who are Yajooj Majooj ? In which country they live ? Where is the iron-wall of Zul Qarnain ? These questions are those which have received different answers from the quarter of the Commentators. I think the Yajooj Majooj is a middle creation between Men and Jinn, and as Ka'ab Ahbar has said and Noodi has quoted from a majority of scholars, their lineage upward ends to Adam from the paternal side but does not reach Hawwa from the maternal side, as if they are step-brethern of mankind. It is not strange if Dajjal-e-Akbar (the Great Dajjal) whom Tamim Dari had seen in some island fettered, might have come of this nation — Yajooj and Majooj. When Hazrat Messiah, who was born of a woman through the breath of the Holy Spirit, will come down from the heaven and slay the Dajjal, then this nation Yojooj Majooj will come upon the world and at last will die an extraordinary death by the prayer of Hazrat Messiah.

Where is this nation today and where is the Iron-Wall of Zul Qarnain stituated ? So, the man who has a complete view of those characteristics mentioned in the Quran and the Tradition about them will reach this conclusion that all those walls, nations and countires the people have told about do not conform to the said Wall or Nation i.e. they do not possess all those characteristics which are mentioned by the Quran or the Prophet about Yajooj Majoo and the Wall of Zul-Qarnain. Consequently the various elucidations brought forward about them do not appear true. And the denial of the clear verses of the Quran or the perverted interpretation of the Tradition is against Islam and an open heresy. As for the claim of the opponents that they have searched the whole world but they have not found its trace (and perhaps our scholars have tried to specify their traces in response to such claims of the opponents) its correct answer is that which is given by Allama Aaloosi Baghdadi that we do not know its situation and it is very probable that great seas and mountains may stand between us and the wall, or between Yajooj Majooj and the rest of the world. And to say that the whole earth is surveyed and researched is not true. There are very many mysteries of God which are still hidden from mankind. The discoveries and scientific researches are slowly proceeding to remove the curtain from the mysterious realities. There are so many geographical and geological regions which require further exploration and investigation. No one can claim a comprehensive knowledge of all the geology, geography and oceanography of the World. However, the Holy Prophet, who is the most truthful apostle of God and whose truthfulness is proven by innumerable arguments and reasons, has given us information about these things, so it is incumbent on every believer to believe in them and wait for the occurrence of those events which will take place against the very calculation of the opponents.

سَتُبْدِي لَكَ الْأَيَّامُ مَا كُنْتَ جَاهِلًا وَيَأْتِيكَ بِالْأَخْبَارِ مَالَمْ تُزَوِّدِ

٩٥۔ قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝

95. He said, 'What God has given me of power is better, so help me with labour and I will make between you and them a fortified wall.'[117]

٩٦۔ اٰتُوْنِيْ زُبَرَ الْحَدِيْدِ ؕ حَتّٰۤى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ حَتّٰۤى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِيْۤ اُفْرِغْ عَلَيْهِ قِطْرًا ۝

96. 'Bring me pieces of iron,' until when he levelled upto the space between the two cliffs, he said, 'Blow', until when he made it fire he said, 'Bring me that I may pour molten copper upon it.'[118]

٩٧۔ فَمَا اسْطَاعُوْۤا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا ۝

97. 'So they will not be able to surmount it, neither can they Pierce it.'[119]

٩٨۔ قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ۝

98. Said he, 'This is a kindness from my Lord, then when the promise of my Lord comes to pass He will fell it smashing and my Lord's promise is ever true.'[120]

117. Zul Qurnain said, "I have sufficient wealth but you aid me with labour."

118. First big ignots of iron were set one upon the other and when they rose high upto the peaks of the two mountains he ordered the people to blow them. When the iron became hot like fire he ordered them to pour molten copper upon the ignots which entered into the crevices of the ignots making it very hard like mountain. This work in those days was done obviously in a wondrous manner because there was no such technology in those primitive ages. It was no doubt a prodigy at the hand of Zul Qarnain. It is also possible that those days were far advanced in such technology and we have not known about it in the records of history.

119. It means the Yajooj Majooj were not given power at that time by God that they could cross it or pierce it.

120. Zil Qarnain said that the bulwark was formed by the mercy of God and it would survive till an appointed term.

It is known from the true Traditions that after the descension of Hazrat Messiah and the murder of Dajjal near Qayamat there is a promise of the emergence of Yajooj Majooj. At that time this rampart shall be removed. Breaking the wall they will gush forth in such a great number that no one except God knows it. The world shall fail to encounter with them. Hazrat Messiah shall be given order to take His special servants to the Mount Tor. At last Hazrat Messiah shall stretch out his hands of prayer before God. Afterwards an epidemic shall break out and they will all die. Further details may be seen in Books of Tradition in the chapter of Amarat-al-Sa'at (اَمَارَاتُ السَّاعَة).

99. And We shall leave the creatures on that day surging on one another and the Trumpet shall be blown then We shall gather them all together,

100. And We shall show the Hell to the Unbelievers on that day in front—121

101. Upon whose eyes was curtain from My remembrance, and neither could they hear.122

SECTION 12

102. Do the rejectors now calculate that they may take my servants as supporters apart from Me ?123 We have prepared the Hell a hospitality of the Unbelievers.124

٩٩۔ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا
١٠٠۔ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا
١٠١۔ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
١٠٢۔ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي
مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ
لِلْكَافِرِينَ نُزُلًا

121. The Yajooj Majooj like the waves of the ocean shall emerge turbulently in great numbers. Or it means the commotion shall be so violent that all the creatures shall be surging on one another. The men and jinn shall enter upon one another, then the Trumpet of Qeyamah shall be blown. Afterwards, all of them shall be presented before God, or mustered before God, in the Plain of Resurrection, and the Hell shall be present before the eyes of the Unbelievers. Perhaps this particularization is due to this fact that the Hell is prepared for the Unbelievers, and in the world, curtain was laid on their eyes and in Qayamah the curtain shall be removed from their eyes and the Hell shall be clearly visible to them.

122. It means they did not have the eyes of wisdom that they would have themselves believed and remembered God. And out of refractoriness they did not listen to others so that they could come to the way by their teaching and instructing.

123. Do the rejectors think that they will bring My special servants viz. Hazrat Messiah, Hazrat Uzair, the Holy Spirit, angels, in their support before God by worshipping and adoring them ?

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

(Nay ! they will deny their worship and stand against them as claimants in Qeyamah)

124. The Ubelievers should not fall in self-deceit that they will not be called for any explanation or answer in Qeyamat. Nay ! We shall tender hospitality of various chastisements and the fire of the Hell for the Unbelievers.

103. Say thou, 'Shall we tell you who will be the greatest losers in their works?'

104. Those whose efforts wandered in the life of the present world and they had been thinking that they did excellently—[125]

105. They are those who denied the signs of their Lord and His meeting,[126] so completely spoiled shall be their efforts and We shall not set up for them on the day of Qeyamat a balance.[127]

106. This is their recompense—Hell, for that they denied and took My verses and My Messengers in mockery.[128]

107. Those who have believed and done good deeds — for them is the hospitality of gardens of cool shadows—

108. Dwelling therein, desiring no translation therefrom.[129]

١٠٣- قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ○
١٠٤- اَلَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ○
١٠٥- أُولٰٓئِكَ الَّذِينَ كَفَرُوا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ○
١٠٦- ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوٓا
اٰيٰتِي وَرُسُلِي هُزُوًا ○
١٠٧- إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ
لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ○
١٠٨- خٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ○

125. On the Day of Resurrection the greatest losers shall be those whose efforts were entirely confined to the achievement of the world and they had been heedless of the Last Day. They had been thinking throughout the worldly life that the pinnacle of glory lay in the material progress and secular advancement.

Or it means that all those actions which the Unbelievers did in the worldly life thinking them virtues shall be spoiled and the whole labour destroyed in Qeyamat due to the misfortune of unbelief (Kufr).

126. It means the Unbelievers neither believed in His words and signs, nor they ever thought that they would be ever presented before God.

127. The virtuous deeds of a Kafir are dead. They are of no avail in that eternal life. Now only the misdeeds and disbeliefs are left. Then what is the need of setting up the balance which is required to balance between two different objects ?

128. It means mockery with the Divine Verses and Divine Messengers or their sayings is the cause of chastisement.

129. They shall not be tired of their long living in paradise. They shall get every now and then fresh bounties and blessings. They will never desire that they should be transferred from their abode in the Paradise.

١٠٩۔ قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ
الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا

109. Say thou, 'If the sea were ink to write the words of my Lord the sea would be spent before the words of my Lord are completed and though we bring the other like it for its help.'[130]

١١٠۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ
اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ ١٢
ع ٩ ٣ رَبِّهٖٓ اَحَدًا ۝ ع

110. Say thou, 'I am also a man as you, order comes to me that your God is One God, so whoso has hope of meeting his Lord—he should do some work good and should not associate in the worship of his Lord anyone.'[131]

130. The Quraish had questioned about the Spirit, the Men of the Cave and Zul Qarnain. In the beginning of the present Sura the story of the Cave-Men and in the last the story of Zul Qarnain was described as commensurate with the subject of the Quran. And about the Spirit it was said in the Sura of Bani Israeel that they were not given knowledge but a little — وما اوتيتم من العلم الا قليلا . Now in the end of the Sura it is told that the words of Divine Knowledge and Divine Wisdom are innumerable. Those things which are described according to your capacity and necessity are not even as a drop of water before the ocean. Suppose if the whole water of the ocean become ink wherewith the words of God are begun to be written and then it is replenished with the second and the third, the like of the previous one, they will be all spent but the words of God shall not be finished. One should understand from this very fact that any enormous amount of knowledge given through the Quran or other Heavenly Books to any one of His servants is a little before the unlimited knowledge of God, though in its own quantum it may be tremendous.

131. I am also a mortal like you and I am not God that I may possess all knowledges and perfections by my own self. Of course, God reveals to me righteous knowledges and divine recognitions in which the principal principle is the Knowledge of Divine Unity. Towards it I invite all. Whoso has eagerness for the meeting of God or has fear of being presented before Him — he should do some good works according to Shariah before his death and assocaite not anyone with God in any degree in His worship outwordly and inwardly i.e. he should abstain from the clear association (شرک جلی) as well as hidden association (شرک خفی) like show-off and ostentation etc., because a worship adulterated with the element of association shall be thrown at the face of the worshipper. اللهم اعذنا من شرور انفسنا — O God, give us shelter from the evils of our souls !

In this verse there is an indication that the knowledge of a Prophet is limited and bestowed. It is not self-attained or infinite like the knowledge of God.

(Sura Kahf is completed by the grace and kindness of God and to God belongs the praise, first and last.)

ایاتہا ۹۸ سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ رکوعاتہا ۶

SURA MARYAM—MECCAN—VERSES 98 —SECTIONS 6

In the name of God who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Kaf Ha Ya Ain Sad.

١- كٓهٰيٰعٓصٓ ○

2. This is the mention of the mercy (kindness) of Thy Lord upon (unto) His servant Zakariyya.[1]

٢- ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ○

3. When he called his Lord with a secret voice,[2]

٣- اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ○

4. He said, 'O my Lord, my bones have become old and the flame has blazed up from my head of old age[3] and in begging of Thee, my Lord, I have never been unfortunate.'[4]

٤- قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَاشْتَعَلَ الرَّاْسُ شَيْبًا وَّلَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ○

---

1. Hazrat Zakariyya (be peace upon him) is one of the glorious Prophets of Bani Israeel. According to Bukhari he earned his livelihood by the profession of a carpenter. (See comments in Aale Imran).

2. It is said that he prayed to God at night in privacy with a low voice, as it is the real method of prayer— ادعوا ربکم تضرعا وخفیه (اعراف۔ رکوع ۷) —call on your Lord importunately and privately. (Sura Aaraf). Such a prayer is far away from showoff and is imbibed with sincerity. Perhaps he would have thought that he was asking for a son in old age, if the son was not given the hearers would laugh at him. In old age the voice also becomes low, of course.

3. Obviously the time of death is near, the hair of the head have become white and the bones have begun to dry.

4. 'Thou hast always accepted my prayer by Thy grace and mercy and made me accustomed to special mercies. How can I now think, especially in this old and weak age, that my prayers may be rejected and I may be deprived of kindness ? Some of the commentators have given different meaning of the verse :

'O Lord, I am never proved unfortunate whenever you called me i.e. I have always, submitted to your order whenever it came to me.'

5. 'And I fear my kinsmen after I am gone[5] and my wife is barren, so confer on me from Thee a helper in my work—

6. Who may take my seat and the seat of the Children of Jacob[6] and make him, my Lord, well-pleasing.[7]

٥. وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَاءِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝

٦. يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝

5. His relatives and kith and kins might have been unworthy. He feared lest they should, after him, by their wrong deeds, corrupt the good way and spoil the great religious and spiritual wealth, which was bequeathed to him passing through the family of Hazrat Yaqoob (be peace upon him), by their haughtiness and insolence.

6. I am old, the wife is barren and there is no external cause present for the birth of children but, my Lord, bestow, by Thy unlimited power and mercy, a son who may undertake the service of Religion and bear the burden of Thy holy trust. What can I do in this weak old age ? I desire that there would be a son worthy of inheriting the holy seat of his fathers, and become the heir of the treasure of their knowledge and wisdom and the glorious perfections of Prophethood !

Note : It is a proven fact by the true Traditions of the Holy Prophet that inheritance does not exist in the wealth of Prophets, their inheritance goes in the wealth of knowledge. Ruhul Ma'ani has quoted some Traditions from the famous book of the Shias — 'Kafi Kalaini'—which testify the above principle. So it is ascertained that in the verse يرثني ويرث من آل يعقوب the inheritance of material wealth is not meant, and the words 'Children of Yaqoob' confirm it, because it is evident that the son of Hazrat Zakariyya could not exclusively become the inheritor of the wealth and possessions of the whole children of Yaqoob, alone. Nevertheless, the mention of the word of inheritance here itself shows that here material inheritance is not meant, because it is a recognized fact of the whole world that the son is the inheritor of the father's wealth, then it was useless to mention it in the prayer. It is a very low and mean idea to think that Hazrat Zakariyya was anxious about his wealth lest it should go to Bani Aa'mam (بنی اعمام) or to other relatives of his family. This is not the state of the Prophets that they should become anxious about the lowly wealth of the world before leaving this transient world. Moreover, Hazrat Zakariyya was not a rich man. He worked as a carpenter to earn his livelihood. How could he sorrow for the little penny being transferred to his relatives after his death ? God forbid !

7. Hazrat Zakariyya prayed to God that such a son should be given which might be well-pleasing to God, to him and to the good people in respect of morals and deeds.

7. O Zakariyya, We tell thee the good tidings of a child whose name is Yahya, We have not made anyone of his name before.[8]

٧- يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اِۨسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ○

8. He said, 'O Lord, how shall I have a son and my wife is barren and I have become old to the stage of dryness.'[9]

٨- قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّكَانَتِ امْرَاَتِيْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ○

9. Said He, 'So it shall be,'[10] Thy Lord has said, 'It is easy for Me and I created thee aforetime and thou wast nothing.'[11]

٩- قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْـًٔا ○

10. He said, 'My Lord, appoint for me some sign.' Said He, 'Thy sign is that thou shall not speak to the people three nights, right-healthy.'[12]

١٠- قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ۭ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ○

---

8. The prayer was accepted and good tidings of a son reached, whose name was already appointed by God i.e. Yahya, a strange name never possessed by any soul before him. Some of the early scholars have taken the meaning of سمی as shape i.e. no person possessing such grace and glory was ever born before. Or it may mean that such a child was not born before that time to such old parents. Or there was no example of his like before in some special attributes as tenderness of heart, weeping in the remembrance of God so excessively, etc.

9. It is the habit of man that when he hears an unexpected and extra-ordinary good tidings he repeatedly asks and penetrates for further satisfaction and enjoyment. This research and investigation gives a fresh taste and the matter is additionally confirmed. This was the real aim behind Zakariyya's asking. Hazrat Shah Sahib says, 'He was not wonder-struck when he asked for a rare object, but when heard he would be given then he wondered.'

10. It is a matter of no wonder ; and he will be given a child in the same circumstance, and the will of God shall be accomplished.

11. This the angel said, 'A thing may be difficult for you in external factors but it is not difficult for God. Everything is easy before His mighty power. Man may see his own existence. There was a time when it was nothing and no one knew his name and trace. God brought him forth in existence from the curtain of non-existence. When the All-Mighty God can make thing out of nothing, can He not create a child from old parents ? He should be rather more powerful over it.

12. When you are unable to speak for three days and nights to the people despite being healthy then understand that she has become pregnant. (Ref. Sura Aal-e-Imran)

11. Then he came out of his sanctuary to the people and said to them with sign, 'Remember (Say glory), morning and evening.'[13]

12. 'O Yahya bear the Book forcefully'[14] and We gave him command in the very childhood.'[15]

13. And We gave him eagerness from Us and purity, and was abstinent—[16]

14. And doing good to his parents and he was not arrogant, rebellious.[17]

١١ - فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰٓى اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا ○

١٢ - يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَاٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ○

١٣ - وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ؕ وَكَانَ تَقِيًّا ○

١٤ - وَّبَرًّۢا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ○

---

13. When that time came the tongue became speechless. Coming out of the hut he said to the people with sign that they should remember God morning and evening, pray God and be absorbed in glorifying and divinizing. This saying either was customary by way of instruction and sermon as usual, or after receiving the bounty of God he desired that others should also join with him in thanking and remembering God, because Hazrat Zakariyya had this order from God, as mentioned in Aal-e-Imran too, that he should remember God during those three days more than usual. The specialization of the word تسبيح (Tasbih) is perhaps due to this fact that a man involuntarily says سبحان الله (Glory to God !) very often when he sees some strange and wonderful scene or thing.

14. Hazrat Yahya was ordered to bear forcefully all those heavenly Books and Pamphlets which were either sent down upon other Prophets or upon him. He should follow their teachings himself and bid others to do so. Hazrat Shah Sahib says, "Hazrat Yahya began to teach the Book to the people forcefully i.e. the father had become old and he was young."

15. Hazrat Yahya was in the very childhood given wisdom and insight, knowledge and comprehension, intution, orders of the Book and deep manners of service and worship. Once some boys called him to play with them. He said, "We are not born for this". According to many scholars Hazrat Yahya was endowed with Prophethood in the childhood against general habit.

16. God had given him eagerness and ardour, mercy and tenderness, kindness and soft-heartedness, fondness and amiability, and made him pure and fair in spirit and complexion, lucky and fortunate, pious and godly. The Holy Prophet has said that Yahya did not commit a sin ever, nor he made an intention to do a sin. Due to weeping excessively in the fear of God rows were formed on his cheeks by the flow of tears. (Peace be upon him and our Holy Prophet).

17. He was not proud, haughty and arrogant. Hazrat Shah Sahib says : "Sons of desire are generally born like that but he was not so."

۱۵۔ وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝

15. And peace be upon him the day he was born and the day he dies and the day he stands up after revival.[18]

SECTION 2

۱۶۔ وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ۝

16. And make mention in the Book, of Maryam. When she withdrew from her people to an eastern house.[19]

۱۷۔ فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَا اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

17. Then she took a veil apart from them, then We sent unto her Our Angel, then he came before her becoming a full man.[20]

۱۸۔ قَالَتْ اِنِّيْ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ۝

18. She said, 'I take refuge in Rahman from thee if thou hast fear (of God).'[21]

---

18. The peace which God sends upon His servant is meant to increase his honour and grace, which means there is no task upon him. Here يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا.. (the day he was born, the day he dies, the day he stands up after revival) show the generalization of time, space and circumstances i.e. from birth to death, from death to Qeyamah he shall not be taken to task. He is always secure and immune from God's seizure.

19. She went away from the people to the eastern house in order to take the bath of menses. It was the first to begin in the thirteenth or the fifteenth year of her age. She went far distant from the people out of propriety and shame in the eastern house i.e. which was situated to the east of Baitul Maqdis. Therefore the Nasara made it their Qibla.

20. Hazrat Jibraeel appeared in the person of a beautiful young man as it is the habit of the angels that they assume beautiful forms. It is also possible that by a handsome look Hazrat Maryam was tested in her piety and purity to show that even such strong and stirring excitement could not move her pious and holy sentiments in the least.

21. Maryam in the first instance thought that he was a man. In loneliness the sudden appearance of a stranger naturally frightened her andshe in turn sought for her security. But perhaps observing the lights of piety and purity shining on the face of the angel she thought it sufficient to utter these words : 'I take the refuge in the Most Compassionate from thee. If thou wouldst have fear in thy heart (as was apparent from the shining face) thou wilt leave me and not disturb me.'

19. He said, 'I am but a messenger sent by thy Lord that I may give thee a boy pure.'[22]

20. She said, 'How shall I have a son and no man has touched me and I was never unchaste.'[23]

21. He said, 'So it is,' thy Lord hast said, 'Easy is that for Me[42] and We desire to make him a sign for the people and a mercy from Us, and it is an affair decreed.'[25]

22. Then she conceived him[26] and withdrew with him to a distant house.[27]

١٩- قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ○

٢٠- قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ○

٢١- قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ○

٢٢- فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ○

22. Do not worry, and do banish any idea which has struck thee about me. I am not a mortal. I am an angel sent by that Being in whom thou art seeking refuge I have come to bestow thee a pure and clean, a blessed and a fortunate son from God. In stating "غلامًا زكيًّا" there is an indication that he would be absolutely pure in respect of lineage and morality.

23. God cast this belief into the heart of Maryam that in reality he was an angel. But she was astonished to hear the tidings of a son when no mortal had touched her and she was not also unchaste, as Hazrat Zakariyya was also wonderstruck at the good-tidings of a lesser order.

24. This is the same answer which was given to Hazrat Zakariyya in the previous section.

25. This affair shall be surely accomplished. It is decided beforehand. There is no possibility of any reversion. Our Hikmat demands it that the son should be born without the touch of man, only from the person of a woman, and it may become a sign of Our mighty power for all seers and hearers.

There may be four forms of the birth of a child : (i) Birth by the meeting of man and woman (ii) Birth without man and woman as Hazrat Adam was born. (iii) Birth without mother as Hazrat Hawwa was born from the person of a man. (iv) Birth without father, only from the person of a woman as Hazrat Eisa was born from the person of Maryam. Thus all four forms of birth have occured. As such the person of the Holy Christ (be peace upon him) is a sign of God's power and is a great mercy from God to mankind.

26. It is said that the Angel breathed into her and she was pregnant. And in Bahr (وفى البحر) i.e. Hazrat Jibraeel breathed into the pocket of her bodice or into it or into her sleeve. Moreover, it is the action of God through Jibraeel.

27. When the time of delivery approached she went away in some distant house out of shame. Perhaps this is the place which is known as Baitul Lahm. This place is eight miles off Baitul Muqaddas. (Ibne Kathir)

23. Then the birth-pang brought her to the trunk of a palm-tree. She said, "Would that I had died ere this and become a thing forgotten!"[28]

۲۳۔ فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ
قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا
مَّنْسِيًّا ○

24. So the one called her from beneath it, 'Do not sorrow, thy Lord has set below thee a spring.'

۲۴۔ فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ
تَحْتَكِ سَرِيًّا ○

25. 'And shake towards thee palm-trunk and there shall fall upon thee ripe dates.'[29]

۲۵۔ وَهُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ
رُطَبًا جَنِيًّا ○

26. 'Now eat and drink and cool thy eyes.[30] Then if thou seest any man, say, 'I have vowed to Rahman a fast, so I will not speak to any man.'[31]

۲۶۔ فَكُلِىْ وَاشْرَبِىْ وَقَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ
الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْٓ اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ
صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ○

---

28. Due to the birth-pang she went to the trunk of a tree to get support. At that time the birth-pang, the loneliness and helplessness, the non-provision of necessities and comforts and above all the impending danger of notoriety and defamation of her religious position had made her greatly nervous and perplexed. She was so much overpowered by these adverse circumstances that she could not restrain herself and uttered these words : يليتنى مت قبل هذا وكنت نسيا منسيا. (Wouldst I had died before the coming of this time and I had been completely buried into oblivion). Due to extreme pain she remembered not those tidings which she had received from the angel.

29. The place where Hazrat Maryam was staying was somewhat high. Beneath that place the voice of that angel was again heard that she should not be grieved and sorrowful. She should get by the grace of God every kind of internal and external satisfaction and look downward how God had brought forth a spring for her for drink. For food she should shake the trunk of the palm-tree and the dates would fall down.

Note : Some early scholars have meant سَرِيًّا as chief of a great pomp i.e. God would create from her a mighty chief. Those who say it is spring or river, obviously it would have come forth miraculously. The dates were ripe though it was against fructescence. These marvels were, however, a source of satisfaction, peace and recreation, and those things were useful for her at that time as the commentators have written. She also needed them.

30. The angelic voice said, "Eat the fresh dates and quench thy thirst by the pure water of the spring and keep thy eyes cool by seeing the pure son and be not worried about the future, God shall remove all sorts of difficulties."

31. The angelic voice said that if someone wanted to speak to her she should tell him by sign that she had kept the fast of silence and was not to speak further. It was lawful in their Shariah that they could observe a fast of silence. In our Shariah such an intention is not correct. The condition of 'not speaking to man' was perhaps set because to talk with the angel was not forbidden.

27. Then she brought the child to her people in her bosom. They said to her, 'Maryam, thou hast done a calamitous thing'![32]

28. 'O sister of Haroon, thy father was not a wicked man, nor thy mother was unchaste.'[33]

٢٧۔ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ○

٢٨۔ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ○

32. When she went to her people carrying the baby in her arms they were dumbfounded. They said that she had done a most monstrous thing. Wherefrom had she brought that artifice ? What a more lie and forgery would be than that a virgin claimed to have a child !

33. In ill-thought they said that the members of her family had been good in all times and her parents too. Wherefrom had she got that bad character ? It was strange that good men would have had bad children !

Note : Maryam was called the 'Sister of Haroon' by her people because she belonged to the lineage of Hazrat Haroon who was the elder brother of Hazrat Moosa. It means the sister of Haroon was the sister of Haroon's people as in the verse وَاذْكُرْ أَخَا عَادٍ Hazrat Hud is called the brother of Aa'd although Aa'd was the name of their ancestor. Or it is possible that 'Sister of Haroon' is used in its literal sense, as it is apparent from some true Traditions that the name of Maryam's brother was Haroon. As it is also customary today, in those times too the people put their names with the names of Prophets and pious men (saints). It is said that the brother of Maryam was a pious man. The substance is that when her father was pious, her mother was chaste, her brother was so good, and the upward lineage reached Hazrat Haroon, then how that heinous thing was committed by her ?

29. Then Maryam pointed to the child,[34] they said, 'How shall we speak to one who is in the bosom a little child?'[35]

30. He spoke, 'I am the servant of God. He has given me the Book and made me prophet.'[36]

۲۹۔ فَاَشَارَتْ اِلَیْهِ ؕ قَالُوْا کَیْفَ نُکَلِّمُ مَنْ کَانَ فِی الْمَهْدِ صَبِیًّا ○

۳۰۔ قَالَ اِنِّیْ عَبْدُ اللّٰهِ ؕ اٰتٰنِیَ الْکِتٰبَ وَجَعَلَنِیْ نَبِیًّا ۙ○

34. Maryam pointed to the child by her hand that they should ask him what the real fact was.

35. They were more wonderstruck at the hinted remark of Maryam—she had done such a wicked and shameless work and besides she was saying to the people to enquire of the child. What, how could they question to a child in the bosom ?

Note : In مَنْ کَانَ فِی الْمَهْدِ صَبِیًّا the word کَانَ does not denote that at the time of speaking the child had not remained a child. In the Quran at very many places کَانَ has been used for such a subject whose connection was not discontinued after the past time had passed away e.g. in the following verses .

کَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا لَا تَقْرَبُوا الزِّنٰٓی اِنَّهٗ کَانَ فَاحِشَةً ، اِنَّ فِیْ ذٰلِکَ لَذِکْرٰی لِمَنْ کَانَ لَهٗ قَلْبٌ اَوْ اَلْقَی السَّمْعَ وَهُوَ شَهِیْدٌ

the word کَانَ is used for a ceaseless tense. Here in مَنْ کَانَ فِی الْمَهْدِ صَبِیًّا the use of کَانَ denotes that the speakers had presented a general principle that not only Eisa but all children in the bosom can not be spoken to habitually.

36. From the side of the people the discourse was continued that God made Messiah (be peace upon him) himself speak before them. What he said in the cradle at that time provided a negation of all wrong and evil ideas which were to be manufactured and established about him in the future. Hazrat Messiah initially declared that he was the servant of God i.e. he was neither God, nor His son, as is the belief of the Nasara today. This is why the details of the birth conditions etc. of Hazrat Messiah are first described so that the ideas of Godship or Sonship about Messiah may be primarily repudiated. Hazrat Messiah continued that he was made Prophet i.e. he was not a liar, neither a forger as the Jews think.

Note : About the subject of Messiah's speech in the cradle see the comments of Aal-e-Imran and Ma'eda. According to Sahih Bukhari the Holy Prophet has mentioned about three children who had spoken in childhood and one of them is Hazrat Messiah. Those who deny today the speech of Messiah in the cradle have followed the way against the Holy Quran and Hadith. In fact they have no arguments except the wrong researches of the Christians. In this respect they follow the Nasara and not the Quran and Sunna.

31. 'And He has made me blessed wherever I am and has instructed me to perform prayer and pay zakat till I remain alive—'[37]	٣١ - وَّجَعَلَنِىْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۖ وَاَوْصٰنِىْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ۝

37. Hazrat Messiah continued that he was instructed to pray Salat and pay Zakat so long as he lived and observe the prayer and give the Zakat (orderedaccording to time and space) with full consideration of their conditions and rules. It means Hazrat Messiah was not ordered to carry the order of obligations continuously without stop, as is said about the prayer of the devoted Muslims— الـذين هـم عـلى صـلوتهـم دائـمـون — دائـمون does not indicate ceaseless praying without break. It simply means they are punctual and steadfast in their prayer. It does not mean they perform the Salat continuously without interval. It simply means they perform their prayers as they are directed by God punctually and regularly, and their blessings and lights are always surrounding the performers. If someone says that men are bound to pray, give zakat, keep fast and perform Hajj, does it mean that a Momin should pray ceaselessly, pay zakat continuously (whether he owns the Nisab or not), keep fast daily throughout the life, perform Hajj every time ? Similar interpretation to the words of Messiah — مَا دُمت حَيّاً —must be given.

Remember one thing more. The word Salat is not exclusively connected with the usual (technical) prayer which the Muslims daily perform five times as an obligation. Salat is also used for other creatures excluding men and angels :

اَلَـم تَـرَ اَنَّ اللّٰهَ يُسَبِّحُ لَـهٗ مَـنْ فِى السمٰوٰتِ وَالاَرْضِ وَالطَّـيرُ صافّٰتٍ ط كُلٌّ قَـدْ عَـلِمَ صَلَاتَـهٗ وَتَسْبِيْحَـهٗ (نور - ركوع ٦)

This verse shows that salat is enjoined on all creatures, but we do not know its nature and method, only God knows it. Similarly Zakat originally means purity, growth, blessing and admiration, and the use of each meaning is found in the Holy Quran and Traditions at their appropriate places. In the present section the phrase غلامًا زكيا is used for Hazrat Yahya. "زكيـا" is derived from the word zakat (زكوٰة) which means purity. And Hazrat Yahya is called by the words وحنانًا من لدنا و زكوٰة in verse 13 above. In sura Kahf the clause : خيرمنه زكوٰة وّاقرب رُحماً includes the word zakat which denotes purity. Similarly in the present verse the general meaning of zakat can be taken. And it is also possible that the words اوصانى بالصلوٰة والزكوٰة may mean : اوصانى بان آمُر بالصلوٰة والزكوٰة i.e. I am instructed to bid to Salat and Zakat as said about Hazrat Ismaeel : وكان يَامُرُ اَهلَهٗ بالصلوٰة والزكوٰة i.e. He did bid his family to Salat and Zakat.

Moreover, the word اَوْصٰنى does not command to pray instantly in its most general sense. It is also very possible that مَا دُمْتُ حيـا denotes only the life of this earth, as a Tradition of Tirmizi says that God revived the father of Jabir after his martyrdom and said to him to beg something of Him. He said to God in reply that he should be again revived that he would be slain in His way. In the request of the Martyr the life necessarily denotes the life of the earth, otherwise the living ot martyrs is a proven fact in the Quran and in this very Tradition too. Similar meaning of life would be taken in the Tradition of لَوكانَ موسىٰ وعيسىٰ حيّين الخ if utmost it is a Tradition, because its authorities are not available in the Books of Traditions.

32. 'And virtuous to my mother[38] and hast not made me arrogant, unfortunate.'[39]

۳۲۔ وَّبَرًّا بِوَالِدَتِیْ وَلَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا ○

33. 'And peace is upon me the day when I was born and the day I die and the day I am raised up alive.'[40]

۳۳۔ وَالسَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَیَوْمَ اَمُوْتُ وَ
یَوْمَ اُبْعَثُ حَیًّا ○

34. This is Jesus, son of Mary, the word of truth, the people quarrelled about.[41]

۳۴۔ ذٰلِكَ عِیْسَى ابْنُ مَرْیَمَ ۚ قَوْلَ الْحَقِّ الَّذِیْ
فِیْهِ یَمْتَرُوْنَ ○

38. Because he had no father hence Hazrat Messiah said he would be virtuous to his mother.

39. All these sentences which are spoken in past tense shall be taken to mean past tense in the real sense, but in a way that the Future which is sure to happen, is supposed to be past, as اتیٰ امر الله فلا تستعجلوا denotes a sure futurity in the garb of past tense. Even so Hazrat Messiah (be peace upon him) using the past tense has warned that the occurrence of all these things in future is so certain that it should be calculated as to have happened in the past. By this extraordinary speech and by those attributes and characterizations of virtue which were described, that unholy scandal has been repudiated in a very delicate manner, which was charged against his chaste mother. Primarily the speaking of a child and such a comprehensive and impressive speech ought to have necessarily silenced the enemies ; then how can a soul possessing such excellent attributes be a bastard ? God forbid ! Their own expostulation in their assertion ماكان ابوك امرأ سوءٍ وما كانت امّك بغيّا shows that they wanted the offshoot in conformity with the origin.

40. Similar words were also used by God about Hazrat Yahya with this difference that previously they were said by God Himself and here they are uttered by Hazrat Messiah. Moreover, the difference of سلامٌ and السّلامُ is also worthy of consideration.

41. It means the real state and attribute of Hazrat Messiah is that which is described. In a truthful and clear fact the people have uselessly created dissensions and have raised diversions of various nature. Some made him God and some the son of God. Some said him liar and forger, some taunted at his lineage. The truth is that which is disclosed i.e. Hazrat Messiah is not God but the near servant of God. He is not a liar, neither a forger but a righteous Prophet. His ancestry and lineage is pure and clear. God said him كلمة الحق (Word of God), and probably here also قول الحق is the same.

35. It is not upto God to have a son unto Him, that Being is glorious (pure). When He decrees a thing He but says to it, 'Be' and it is.[42]

36. And said he, "No doubt, Allah is my Lord and your Lord, so worship Him. This is the straight way.'

37. Then the sects adopted various ways among them, so woe to those who denied when they shall see a mighty day![43]

٣٥- مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ سُبْحٰنَهٗ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝

٣٦- وَاِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝

٣٧- فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ۝

42. That Being can not require a son by whose simple word كن (Be) everything can come into existence. The children generally prove a support in old age. So does God require any support in any stage ? The children generally help the father in adverse circumstances. So does God require the help of anyone and is He ever surrounded by adverse conditions ? The children bear the name of their father. Does God require the continuity of His name ? God forbid !

If a doubt strikes about the fact that Hazrat Messiah has no father and a question arises that who is then the father of Messiah ? Its answer is given in this very sentence كن فيكون (Be and it is) i.e. what is difficult for such an Omnipotent Being to create a child without father ? And if the Christians say the father of Jesus is God and the mother of Jesus is Mary. So would they suggest the relations of a husband and wife between God and Mary ? God forbid ! Even after accepting Him as father the method of creation defnitely would not be that which is found with parents. Then what is the hesitation in accepting His creation without father ?

43. Who said this ? According to some writers it is the saying of Hazrat Messiah. In other words this is the supplement of his speech which was begun from this declaration : قال انی عبد الله الخ . Meanwhile to warn the people the Word of God was started from: ذالك عيسى ابن مريم . In my opinion it should be connected with: واذكر فى الكتاب مريم الخ i.e. "O Prophet Mohammad, (be peace upon him) after relating the tidings of Hazrat Maryam and Hazrat Messiah, which is mentioned, say, 'My Lord and your Lord is Allah. Worship Him alone. Do not make for God sons and grandsons. The straight way is the way of pure Divine Unity which has no complications. All the Prophets were sent to guide to Divine Oneness, but the people have made various sects and created diverse ways. So those people who are denying Divine Oneness of God should be conscious of the destruction of the dreadful day (Last Day) which is sure to come about."

38. How well they will hear and see on the day they come to Us ! But the unjust today are in manifest error.[44]

٣٨- اَسْمِعْ بِهِمْ وَاَبْصِرْ ۙ يَوْمَ يَاْتُوْنَنَا لٰكِنِ
الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

39. And warn them of the day of anguish when the affair shall be accomplished after decision.[45] And they are in forgetfulness and they do not believe.[46]

٣٩- وَاَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَ
هُمْ فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ○

40. And We shall inherit the earth and all that are upon it and they shall return unto Us.[47]

٤٠- اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَمَنْ عَلَيْهَا وَاِلَيْنَا
يُرْجَعُوْنَ ○ ع

---

44. Today when it is of some avail to hear and see they are deaf and blind, and on the Day of Resurrection when there shall be no advantage of hearing and seeing the eyes and ears shall be widely open. That time they shall hear such things which may tear the livers and shall see such scenes which may blacken the faces. God forbid !

45. The Unbelievers shall face several occasions of anguish, remorse and contrition in the Hereafter. The last one will be that when the Death in the form of a ram shall be slaughtered between Paradise and Hell in a general show for all, and a voice shall resound that the People of Paradise into the Paradise and the People of Hell into the Hell are admitted for ever. Afterwards death will not come to anyone either in Hell or Paradise. At that time the Unbelievers in utter disappointment shall cut their hands in intense remorse. But it is useless to weep over spilt milk.

46. Today they do not believe that such a day will ever come. They are infatuated with heedlessness and are fallen into great forgetfulness. Would that they had opened their eyes and understood their profit and loss ! The remorse on that day will not accrue but anguish and sorrow. الآن قد ندمت وما ينفع الندم
Now thou feeleth remorseful, but remorse shall not profit thee.

47. It means the ownership and kingdom of anyone else shall not remain and everything shall return unto the Real Owner. He shall be the Direct and Absolute Ruler and Owner of every thing. He shall with His wisdom excecute possession in all things as He wills. The goods of the world which have made you heedless shall be inherited to Him alone. The great claimants of ownership and kingdom shall be doomed to perdition.

SECTION 3

41. And make mention of Ibrahim in the Book.[48] Surely he was a true Messenger.[49]

42. When he said to his father, 'O my father, why dost thou worship that which neither hears nor sees nor avails thee an aught.'[50]

43. 'O my father, there has come to me knowledge of a thing such as came not to thee, so follow me and I shall show thee the straight path.'[51]

٤١- وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۥ اِنَّهٗ كَانَ
صِدِّيْقًا نَّبِيًّا ○
٤٢- اِذْ قَالَ لِاَبِيْهِ يٰاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ
وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْئًا ○
٤٣- يٰاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ
فَاتَّبِعْنِيْٓ اَهْدِكَ صِرَاطًا سَوِيًّا ○

48. In the previous section the story of Hazrat Messiah and Hazrat Maryam was described and this story repudiated the wrong convictions of the Christians who are divinizing a mortal. In this section the story of Hazrat Ibrahim is related to make the Idolaters of Mecca feel ashamed of their actions, that how the son checked his father from polytheism and idolatory and at last migrated in the way of God leaving his native land and relations. The Associators of Mecca claimed that they were the children of Ibrahim and held his creed. They are told what was the role of Ibrahim, their father, against idolatory. If they wanted to follow their fathers they should rather follow such father as Ibrahim, and be abhorrent to the associating forefathers as Hazrat Ibrahim had become.

49. Siddiq (صدّيق) means a great teller of truth who testifies his word by action, or it means that righteous good-natured soul who bears a very high capacity of absorbing the truth; what he receives from God goes into the bottom of his heart without prevarication leaving no room for doubt and suspicion. Ibrahim (be peace upon him) was Siddiq by all manners. And because Prophethood is not essential for righteousness (صديقيت) so "نبيا" is added to "صدّيقا" in order to confirm his Prophethood. One who is Siddiq can not speak falsehood and can not fall in doubt. Hence in the story of Three Lies about Hazràt Ibraheem and in traditions like نحن احق بالشك من ابراهيم the meanings of lie and doubt are not those which come out of the superficial study of the words.

50. It means when the worship of such thing which hears and sees and avails an aught is not lawful, then it is not worthy on the part of a wise man to divinize such things which neither hear, nor see, nor avail an aught and they are made by our own hands as the stone-idols or pictures.

51. God has given me correct knowledge of Tauhid, Resurrection, etc. and informed me of the facts of Shariah (Divine Constitution). So if you obey me I shall lead you to the guided path which goes to the good pleasure of God. Apart from this way all other ways are wrong and swerving, the following whereof can not lead to salvation and deliverance.

44. 'O my father, serve not Satan. No doubt, Satan is a rebel against Rahman.'[52]

۴۴۔ يٰۤاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ؕ اِنَّ الشَّيْطٰنَ كَانَ
لِلرَّحْمٰنِ عَصِيًّا ○

45. 'O my father, I fear that some calamity may touch thee from Rahman then thou becometh a friend to Satan.'[53]

۴۵۔ يٰۤاَبَتِ اِنِّيْۤ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ
الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ○

46. He said, 'Art thou turned from my gods (lords) O' Ibraheem ? If thou givest not over I will stone thee, and be away from me for a term.'[54]

۴۶۔ قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰۤاِبْرٰهِيْمُ ۚ
لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ○

---

52. The worship of idols is due to the insinuation of the Satan and the Satan is much pleased to see it. With this respect the worship of idols is therefore the worship of Satan and the worship of the rebel of God is the greatest disobedience to Rahman. Perhaps in using the word (عصی) attention is drawn to this fact also that the disobedience of the Satan was first demonstrated when he was ordered to bow before Adam. As such it is a matter of great shame to the Children of Adam that they should take their old and avowed enemy as God leaving Rahman.

53. The mighty mercy of Rahman demands that mercy and kindness should be done to the servants, but due to thy misfortune and misdeeds I fear that such a compassionate and forbearing God may not be enraged and throw some calamity on thee, and being involved therein thou mayst become the friend of Satan permanently i.e. thou mayst not get the divine help for future repentance and belief due to persistence in unbelief and association, and may be thrown into the everlasting chastisement by admitting into the group of the friends of Satan. The commentators have generally taken these meanings but Hazrat Shah Sahib writes, 'Some calamity should come to thee due to the misfortune of Kufr and thou mayst beg help of the Satan i.e. Idols. Most people commit shirk (association) at such occasions."

54. The father after hearing the speech of Hazrat Ibrahim said, "It seems thou hast become heretic and thou disbelieveth in our gods. Now leave thy unbelief and heresy, otherwise thou shall hear something else, nay, I will stone thee by my own hands. If thou wanteth thy welfare thou must be away from me for a term (for the whole life). I do not want to see thy face. Be off before I take any action against thee."

47. He said, 'Be thy security,[55] I will ask my Lord to forgive thee. No doubt, He is ever Kind to me,'[56]

۴۷- قَالَ سَلٰمٌ عَلَيْكَ ج سَاَسْتَغْفِرُ لَكَ رَبِّيْ ط اِنَّهٗ
كَانَ بِيْ حَفِيًّا ○

48. 'And I forsake you and what you worship beside God and I will worship my Lord ; I hope I shall not be unfortunate in worshipping my Lord.'[57]

۴۸- وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَ
اَدْعُوْا رَبِّيْ صلے عَسٰٓى اَلَّآ اَكُوْنَ بِدُعَآءِ
رَبِّيْ شَقِيًّا ○

49. Then when he withdrew from them and those they worshipped beside Allah, We gave him Ishaq and Yaqoob and made each one of them a prophet.[58]

۴۹- فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لا
وَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ط وَكُلًّا جَعَلْنَا نَبِيًّا ○

---

55. This is the 'salam' of departing or seperation as customary in our society— If you want that way, If you wont that way, then goodbye !

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ سَلٰمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجٰهِلِيْنَ (القصص رکوع ۶)

Hazrat Shah Sahib says : "It is understood that if the parents are displeased with the religious mind of the son and may turn him out of the house and the son goes away saying some sweet words to the parents then that son is not undutiful (عاق)".

56. Hazrat Ibrahim said, "I hope, by the mercy of God, that He may forgive the sins of my father." Hazrat Ibrahim had promised to ask for him in the beginning, and went on asking forgiveness for him but when he did not see God's pleasure then he gave it up. (Refer verse 113, Sura Tauba)

57. Hazrat Ibrahim said, "When my instructions have no effect upon you or you are impervious to my sermons, on the contrary you give me threats, so I do not myself want to live in your township. Forsaking you and your false gods I migrate from this native land, so that I may worship God peacefully in seclusion. I hope from the mercy of my Lord that I shall not remain unprosperous by worshipping One God alone. In poverty and helplessness when I call upon Him He will surely listen to me. My God is not a stone-idol which does not hear however hue and cry we make."

58. Hazrat Ibrahim migrated in the way of Allah and kept distant from his folk. God gave him better than those whom he left, so that the grief in a land of strangers might be removed and he might get peace with them. The mention of Hazrat Ismaeel is not made perhaps because he did not live with him and he was left with his mother in the very childhood. Moreover, separate narration of Hazrat Ismaeel is given in the ensuing verses.

Note :—Hazrat Ishaq is the son of Hazrat Ibrahim and Hazrat Yaqoob is the son of Hazrat Ishaq. The hebrew name of Jacob is Israeel. He is the ancestor of Bani Israeel and hundreds of Prophets were raised among Bani Israeel.

٥٠۔ وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۞

50. And We gave them of Our mercy and placed for them saying of truthfulness, sublime.[59]

SECTION 4

٥١۔ وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰٓى ۡ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ۞

51. And make mention in the Book, of Moses,[60] no doubt he was selected and was Messenger, Prophet.[61]

---

59. Of His special mercy they were given a great share, and were renowned in the world, and for all times their mention continued with goodness. All the heavenly religions and religious people hold them in high esteem and Ummate Muhammadia recites their mention in prayers in the form of Durood as an everlasting feature.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ ۔ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔

"O God, send mercy and peace upon Mohammad and his children as thou sent mercy and peace upon Ibrahim and his children. No doubt, Thou art the All-Praised, the All-Great."

In fact this is the result of the acceptability of Hazrat Ibrahim's prayer: وَاجعل لی لسان صدق فی الآخرین (And make for me a saying of truthfulness in the last people).

60. Relate the narration of Moosa which is being described in the Quran unto the people, because Hazrat Moosa belongs to the lineage of Hazrat Ishaq and Hazrat Yaqoob (be peace upon them) and he has been the greatest Prophet of determination and the greatest law-giver of heavenly constitution among the Bani Israeel. And as in the narration of Hazrat Yahya and Hazrat Messiah the reformation of the Christians was especially aimed at and in the narration of Hazrat Ibrahim the Idolators of Mecca were warned, the narration of Hazrat Moosa and Hazrat Haroon perhaps aims at the reformation of the Jews by telling them that how magnanimously the Quran is describing the real attributes and perfections of their great Religious Head, so they should also recognize the Prophethood and Messengership of Muhammad (be peace upon him) according to the clear prophecy of their grand Prophet—Hazrat Moosa. This is why perhaps the address is changed from Hazrat Moosa to Hazrat Ismaeel.

61. The man who receives the Revelation of Command is a Prophet. A distinguished Prophet having separate Constitution, Book or Ummat is Prophet-Messenger or Messenger-Prophet e.g. Hazrat Moosa is Prophet-Messenger and Hazrat Haroon is a Prophet. Partial legislation in the Divine Constitution is not merely confined to the Messenger-Prophet. Such minor changes can be made by a Prophet also.

52. And We called to him from the right side of the Mount Tur, and We brought him near to communicate mystery.[62]

53. And We gave him of Our mercy his brother Haroon (making him) a Prophet.[63]

۵۲ - وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ○

۵۳ - وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ○

---

62. When Hazrat Moosa, feeling the light of the Fire, reached that secure and blessed side of Tur, which was situated to his right hand in the west, God called to him and blessed him with His conversation. Details shall come in Ta Ha. It is said that Hazrat Moosa was hearing the speech of God from every side and by every hair of the body and it was going on without the medium of an angel. Hazrat Moosa felt so much spiritually elevated and near to God that he heard the unseen pens writing the Taurat from the Original Book—Loh-e-Mahfooz.

The mystery here is the Divine Revelation. It is connoted as mystery because there was no one else as partner in its listening though afterwards others were also informed of it.

63. Hazrat Haroon became the helper of Hazrat Moosa as he had himself requested God to make his brother Haroon his helper

وَاَخِيْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا فَاَرْسِلْهُ مَعِيَ رِدْاً يُّصَدِّقُنِيْٓ (القصص۔ رکوع ۴)
وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ هٰرُوْنَ اَخِي الخ (طٰهٰ۔ رکوع ۲)

God accepted his request and gave him Haroon for help making him also a Prophet. Hazrat Haroon was older than Hazrat Moosa. They say that no brother in the history of mankind made a greater intercession for his brother than that which Hazrat Moosa made for Hazrat Haroon.

54. And make mention in the Book of Ismaeel, he was true to his promise and was Messenger, Prophet.[64]

55. And he used to bid his folk to perform prayer and to give Zakat[65] and he was with his Lord desirable (pleasing).[66]

۵۴۔ وَاذْكُرْ فِي الْكِتٰبِ إِسْمٰعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ
الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۝

۵۵۔ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ ۖ وَكَانَ
عِنْدَ رَبِّهِ مَرْضِيًّا ۝

64. It shows that Hazrat Ismaeel was superior to Hazrat Ishaq, because Hazrat Ishaq is simply described as a Prophet and Hazrat Ismaeel is described as a Prophet-Messenger. The Holy Prophet has said : ان الله اصطفیٰ من ولد ابراهیم اسماعیل (صحیح مسلم)

i.e. God has chosen Ismaeel out of the children of Ibrahim. (Sahih Muslim). Hazrat Ismaeel is the ancestor of the Hijaz of Arabia and the fore-father of our Prophet Mohammad (be peace upon him) and he was sent to the Bani Jirham bearing the Constitution of Hazrat Ibrahim. It was well-known that he was true to his promise. He kept the promise which he made to God or His servants. Once he promised a man that he would wait for him at that place till he returned. They say that the man did not turn back one year and he kept there. It is also mentioned about the Holy Prophet that before Prophethood once a man Abdullah Bin Abi Al-Hamsa said to him to wait for him as he would return soon. He stayed there three days. When he came back the Holy Prophet said to him, "you gave me trouble, I have been staying here, according to the promise, for three days." The sublime demonstration of the truth of Hazrat Ismaeel's promise was observed when he had said to his father Ibrahim that he should do what he was ordered to do, he would find him, if God will, one of those who are patient :

يٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِينَ (صٰفّٰت۔ رکوع ۳)

And he did as he had said (promised) i.e. he offered himself for the great sacrifice.

65. Hazrat Ismaeel bade his family to Pray and give Zakat because the household members are the nearest deserving guidance, and the progeny also comes out of them. Therefore at another place it is said : يايها الذين آمنوا قوا انفسكم واهليكم نارا i.e. The household members deserve first that they should be given guidance before others. The Holy Prophet was also given this order : وانذر عشيرتك الاقربين Some say that in the present verse اهل means nation i.e. he bade his people to pray and give zakat. This is why in the Manuscript (Quran) of Hazrat Abdullah bin Masood it was قومه in place of اهله.

66. وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا means that Hazrat Ismaeel was well-guided himself in words and actions and also guided others in an excellent manner and was possessed of virtuous traits well-pleasing to God.

56. And make mention in the Book, of Idris, he was a true Prophet;[67]

57. And We raised him up to a place high.[68]

58. These are those men whom God has blessed among the Prophets of the seed of Adam and of those We lifted with Noah and of the seed of Ibrahim and Israeel[69] and of those We guided and chose.[70] When the verses of Rahman are recited unto them they fall down in Sajda weeping.[71]

٥٦ - وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ۡ اِنَّهٗ كَانَ
صِدِّيْقًا نَّبِيًّا ۝
٥٧ - وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ۝
٥٨ - اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ
النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ وَمِمَّنْ حَمَلْنَا
مَعَ نُوْحٍ ۡ وَّمِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَاِسْرَآءِيْلَ ۡ
وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۭ اِذَا تُتْلٰى عَلَيْهِمْ
اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ۝ السجدة

67. Hazrat Idris (be peace upon him) is said to have lived between Hazrat Adam and Hazrat Noah according to more authentic research. It is said that the knowledge of astronomy, arithmetic, writing with pen, sewing of clothes, the measurements and weights and the making of weapons were commenced by Hazrat Idris. The Holy Prophet had met him during the Night Journey on the fourth Heaven.

68. God raised him up to a very high place of nearness and recognition. Some say that he was also raised up alive in the heaven as Hazrat Messiah was raised up alive, and he is still alive. Some say he was first taken to heaven and then the spirit was drawn. About him many legends of the Bani Israeel have been quoted by the commentators. Ibne Kathir has criticized them all.

69. The Prophets who are described in the Sura from the beginning upto this place—on such people God has showered His bounties and blessings, they are all children of Adam and leaving Hazrat Idris they are also the seed of those who had been embarked on the Boat of Noah and some belong to the seed of Hazrat Ibraheem viz. Hazrat Ishaq, Hazrat Yaqoob, Hazrat Ismaeel (be peace upon them) and some are of the seed of Hazrat Yaqoob (Israeel) viz. Hazrat Moosa, Hazrat Haroon, Hazrat Zakariyya, Hazrat Yahya and Hazrat Eisa (be peace upon all of them).

70. God gave them guidance to the straight path and chose them for the designation of Prophethood and Messengership.

71. Despite reaching such sublime glories and transcendental degrees of perfection they are perfect in the state of worship and service. Hearing the Word of God and being impressed by the subjects of the Divine Word they fall down in Sajdah with utter humbility, meekness and terror, and weep remembering Him. This is why there is a concensus of Ulema's opinions that at this verse the reader or hearer should do Sajdah so that some likeness may be obtained with those nearest to God by recollecting them. It is said that Hazrat Umar did Sajdah reading Sura Maryam and said : هذا السجود فاين البكى؟ (It is Sajdah and where is weeping onward ?) The Holy Prophet has said, "Recite the Quran and weep, if there is no weeping at least make a weeping mood."

۵۹ - فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ
وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۙ ○

59. Then came in their place successors who wasted the prayer and hankered after lusts, so they onward shall see the error,[72]

۶۰ - اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ
يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْـًٔا ۙ ○

60. But that who repented and believed and did good—so those people shall go to Paradise and their share shall not be spoiled an aught—[73]

۶۱ - جَنّٰتِ عَدْنِ ِۨالَّتِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ
بِالْغَيْبِ ؕ اِنَّهٗ كَانَ وَعْدُهٗ مَاْتِيًّا ○

61. Gardens of Eden, that Rahman has promised His servants who have not seen them. No doubt they will have to reach His promise.[74]

---

72. That was the condition of the distant past and this is the condition of the near past that they became heedless of God's worship being lost in the lusts of the soul. The prayer which is the most significant worship of God—they wasted; some have denied its very obligation, some thought it obligatory but did not observe it, some prayed but without standing in congregation or without rules and conditions. Everyone of them will see his error according to its nature and degree. He will see how that error brings him loss and entangles him in the worst punishment, until at last some of them will be thrown into the worst valley of the Hell whose name is itself.

73. The door of repentance shall not be closed even for those who repenting from a sincere heart adopt the way of Eman and good deeds and keep their character upright. The doors of Paradise are open for him. After repentance what he does of good shall not suffer any kind of loss in reward or entitlement due to the past crimes before repentance. The Holy Prophet has said : التائب من الذنب كمن لا ذنب له، i.e. One who repents on his sin is such as he had not committed the sin. Prayer : اللّٰهم تب علينا انك انت التواب الرّحيم (O God, Turn to us, Thou art Forgiving, Kind.)

74. When these servants have believed in the unseen things only at the biddings of the Prophets, worshipped God unseen, so God has also promised them of the unseen things of Paradize, and that promise shall be definitely and certainly accomplished, because the promises of God are entire and final.

62. There they shall hear no absurd talks but only salam.[75] And for them is their provision morning and evening.[76]

٦٢- لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ○

63. That is the Paradise which We shall give as an inheritance to those of Our servants who are abstinent.[77]

٦٣- تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ○

64. "And we come not down but at the command of thy Lord, to Him belongs alone what is before us and what is behind us and what is between that, and thy Lord is never forgetful."[78]

٦٤- وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ○

---

75. There shall be no absurd talks and senseless noises in Paradise. Of course, the voices of سَلَامٌ عَلَيْكُمْ (Peace upon you) of angels and believers shall be raised.

76. Here morning and evening mean the morning and evening of Paradise. There shall be no sun-rise or sun-set in Paradise like that of the world, by which morning and evening may be calculated. There shall be a showering of special lights by which morning and evening shall be counted and fixed. The provision of Paradise shall be served morning and evening in the usual manner. There shall be no hunger-pain even for a minute. What will be the nature of that Provision only God knows it. The Holy Prophet has said : يُسَبِّحُوْنَ اللّٰهَ بُكْرَةً وَّعَشِيًّا
i.e. The people of Paradise shall glorify God in the morning and evening. In other words apart from physical food,the spiritual food shall also be given.

77. The Inheritance of Adam — that because first he got Paradise — and perhaps the word inheritance is adopted because among the kinds of ownership this is the most perfect and strong, and has no fear of voidance or return or waste or cancellation or abrogation.

78. Once Hazrat Jibraeel did not come for several days. The Holy Prophet was depressed. The Unbelievers began to say that God had deserted Mohammad being angry with him. At this taunt the Holy Prophet was more grieved. At last

Hazrat Jibraeel came down and the Holy Prophet asked him the cause of such long absence. In a Tradition the Holy Prophet is quoted to have said : مَا يَمْنَعُكَ اَنْ تَزُورَنَا اَكْثَرَ مِمَّا تَزُورُنَا Why don't you come more than usual ? God taught Jibraeel to say so : وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ الخ —i e. this is the word of God from the side of Jibraeel, as we are taught in the first Sura اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ. The substance of the answer is that the angels are absolutely obedient servants and cannot move a little without the order of God. The ascension and descension of the angels is subject to Divine Order. Whenever He deems fit, according to His perfect wisdom He orders them to come down because He alone has the knowledge of Time (past, present and future) and He alone has the knowledge of the space (heavens and earth and what is between them) and He is the absolute Owner of everything and He knows alone at what time the angel should be sent to the Messenger. The nearest of the angels and the most revered of the Prophets has not got this power that he may go anywhere he likes or may call to anyone he wills. The action of God Himself is always according to circumstance and occasion. Forgetfulness, mistake or heedlessness do not reach His glorious self i.e. the coming down of Hazrat Jibraeel, sooner or later, is also according to reason & subservient to His wisdom.

Note 1 : 'Behind and before' are used for heavens and earth, when descending, the earth is in front of the angel and the heaven is behind, while ascending, the heaven is before and the earth is behind. If it denotes tense then Behind means past tense and Before means future tense and the present tense is between the two.

Note 2 : It was said before that the Inheritors of Paradise would be God-fearing people. In this verse it is told that the only thing to be feared can be only that Being who possesses the whole of Time and Space and without whose order even the greatest angel cannot move his wing. If a man desires for the achievement of the inheritance of Paradise he should be entirely submissive and subservient to the order of God like the angels. There is also an indication to this fact that God shall not forget His sincere servants there as He does not forget them here. He shall surely lead them into the Paradise. Of course, there is time for everything. The admittance of everyone into the Paradise shall take place according to the time fixed, and as the angels come down to the Prophet in the appointed time similarly the food—material and spiritual—of the people of the Paradise shall come in the appointed hours.

65. Lord He of the heavens and of the earth and what is between them, so worship Him alone and be thou steadfast in His service,[79] knowest thou anyone of His Name ?[80]

٦٥ - رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَ
اصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ۝

SECTION 5

66. And man says, 'What, when I am dead shall I be then brought forth becoming alive ?'[81]

٦٦ - وَيَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ۝

67. Does not man remember that We created him afore-time and he was nothing ?[82]

٦٧ - اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَ
لَمْ يَكُ شَيْئًا ۝

68. So by thy Lord We shall surely muster them and the satans then We shall parade them about Gehenna hobbling on their knees.[83]

٦٨ - فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝

---

79. Do not pay heed to the words of anyone. On the other hand turn towards God only who is the Lord of the Universe and who possesses unique attributes.

80. The Names of God are His Attributes i.e. Is there anyone of His attribute ? Who is that who possesses those attributes which are possessed by God ? The answer is, none. When there is no one of His attribute then who can be entitled to our service except God ?

81. In the previous section the end of the good and evil persons after death was described. Those people who think the revival as impossible or strange, here they are addressed and answer to their doubts is given, i.e. man says with denial and wonder that when the bones are powdered due to the lapse of time after death and the dead ones have become dust mingling with dust, is there any possibility of their being brought forth out of the graves alive, and coming out of the curtain of non-existence will they again attain to existence ?

82. Man despite being a man does not reflect on this fact that sometime before he was nothing. Is such a Being, who can turn nothing into thing and bring a non-existent into existence, not powerful over annihilating a thing and then bringing it to life ? Has man forgotten the state of his previous existence that he makes fun of the next existence ?

83. These disbelievers on the Day of Resurrection shall be presented before God with those Satans who led them astray tempting them. They will be so much horrified at that time that they will not be able to stand on their feet. On the other hand they will fall down on their knees.

69. **Then We shall pluck forth from every sect whichever of them had a harder arrogance against Rahman.**

70. **Then We know well those who are most deserving to be admitted (broiled) in it.[84]**

71. **And there is no one of you but he shall come upon it--this promise is decreed with thy Lord, determined (appointed).**

72. **Then We shall save those who feared and leave the sinners into it fallen upon their knees (faces).[85]**

٦٩۔ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ
عَلَى الرَّحْمٰنِ عِتِيًّا ۝
٧٠۔ ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ۝
٧١۔ وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ
حَتْمًا مَّقْضِيًّا ۝
٧٢۔ ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا
جِثِيًّا ۝

84. Amongst the various sects of the disbelievers the most wicked and arrogant ringleaders shall be plucked out of other criminals. And amongst those ring leaders, one who will be more villain and disdainful in the knowledge of God, he shall be thrown first into the Hell to burn.

85. For every bad and good, criminal and acquitted, Momin and Kafir, God has said on oath and has made a solemn promise that he shall assuredly pass over the Hell because the way to Paradise lies on the Hell alone, which is popularly known as Pulsirat (Bridge-Way). Everyone shall have to pass over this Bridge-Way. The Godfearing shall cross it according to their degrees with security, and the Sinners shall fall down (tumble down) into the Hell (God for forbid). Then after some time by dint of their individual deeds and by the intercession of Prophets, Angels and Pious Men, and finally by the mercy of the Most Merciful, all those sinners, who had said the Kalema sincerely and with good faith, shall be brought out of the Hell. Only the Unbelievers (Kafirs) shall remain there and the door of the Hell shall be closed. According to some Traditions it seems that all mankind shall be admitted to the Fire of the Hell, but the fire shall become peace and cool on the pious ones. They will pass through it without fear. Imam Fakhruddin Razi has described many reasons and advantages of this admittance in his commentary.

73. And when Our verses are recited unto them those who disbelieved say to those who believed, 'Which of the two groups is better in station and whose assembly looks excellent?'[86]

٧٣۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ
كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا ۙ اَيُّ الْفَرِيْقَيْنِ خَيْرٌ
مَّقَامًا وَّاَحْسَنُ نَدِيًّا ۝

74. And how many a generation We annihilated before them who were better furnished and who were fairer in outward show.[87]

٧٤۔ وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ
اَثَاثًا وَّرِءْيًا ۝

75. Thou say, 'Whosoever remained in error, so let Rahman draw him long,[88] till when they see the promise which was made to them or calamity and or Qeyamat, then they shall surely know whose station is/was worse and whose army (band) is/was weak.'[89]

٧٥۔ قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ
مَدًّا ۚ حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا
الْعَذَابَ وَاِمَّا السَّاعَةَ ۭ فَسَيَعْلَمُوْنَ مَنْ
هُوَ شَرٌّ مَّكَانًا وَّاَضْعَفُ جُنْدًا ۝

---

86. The Unbelievers laugh at the verses in which their end is described and out of mockery and self-pride they say to the poor Momins : "According to your assertion what will happen on the Last Day (Qeyamat) does not apply to the present condition and worldly position of the two parties. Are our houses, furnitures and other provisions not better than yours ? Is our society not superior to your society ? You say we are wrong but we wrong people are more powerful than you righteous men. How can we believe that those men who are closed out of our fear in the valley of Mount Safa today shall jump into Paradise and we shall remain burning in the Hell ?"

87. This is an answer to the proud assertions of the Unbelievers. There has been many a generation who were possessed of more wealth and provisions and who were far advanced in pomp and show than they, but when they became haughty and adopted the way of self-conceit and vanity against the Prophets, God extirpated them in toto and effaced their last vestige from the surface of the earth. So a man should not be deceived by the glittering glamour of the world and the temporary verdure of the earth. Generally the proud wealthy men become the object of annihilation because they oppose the Truth. Wealth and Children and the worldly prosperity is not the cause of acceptability and of an excellent end.

88. Let him go into error who himself fell into error, because the world is a place of examination. Here everyone is overall given the freedom of action. It is the habit and wisdom of God that He lets a man free to a certain extent to go on that way, which he has chosen, after warning him of the good and evil consequences. Therefore he who set out on the evil way should think the prosperity of the world and the long life as a prelude to his destruction. The evil and good are inter-mingled here in this world. In the next world they shall be separated one from the other. The real virtue or vice shall be obtained there.

89. The Unbelievers think the Muslims weak and contemptible and themselves dignified and strong. They are proud of their splendid palaces, big armies and strong bands because God has given them respite now. They shall know, when they are throttled, either in the midst of worldly chastisement or after Resurrection, whose station is evil and whose party is strong. At that occasion their armies and goods shall not avail them an aught.

76. And God goes on increasing the insight of those who are guided (who are possessed of comprehension or who are brought home to comprehension)[90] and the abiding virtues have better compensation with thy Lord and better resort.[91]

٧٦۔ وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ۭ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ۝

77. What, hast thou seen him who denied Our verses and said, 'Assuredly I shall get wealth and children.'[92]

٧٧۔ اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ۝ۭ

78. Hast he peeped into the Unseen or hast he taken a covenant with Rahman ?[93]

٧٨۔ اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۝ۙ

79. Surely not ! We shall assuredly keep the record of what he says and We shall go on increasing him in chastisement long.[94]

٧٩۔ كَلَّا ۭ سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ۝ۙ

---

90. As God leaves the unguided ones long in error similarly on the contrast He increases the guided ones in comprehension, insight and wisdom by which they go on gallopping on the way of the good pleasure of God.

91. The splendour of the present world is of no avail with the Lord. The virtues shall remain but the world shall not survive. On the Last Day the most excellent reward and recompense of every virtue shall be given.

92. Despite disbelief have you seen their this daring ? A wealthy Unbeliever said to a Muslim ironsmith, "If thou denyeth Islam I shall give thy wages". He said, "If thou dieth and again cometh to life I shall not deny Islam." He said, "If I am alive after death I shall have the same wealth and children there as I have here. I shall give thy wages there." At this the present verse was sent down i.e. there the wealth is attained by Eman. If the Unbeliever desires that the present wealth may be obtained in the Hereafter or enjoy comforts and luxuries there despite his unbelief, it can never be !

93. Has he known the Unseen that he is claiming with such confidence, or has he taken some promise with God ? It is obvious, none of the two is correct. A dirty Kafir has no power to reach such unseen things. As for the promise of God, it can be made to those men who have fulfilled their covenant (There is no god but He— لا اِلٰهَ اِلَّا اللّٰهُ)and put the trust of their virtues with God.

94. This word of the Kafir shall be added to his record and in place of wealth and children his punishment shall be increased.

80. And We shall take from him at his death what he is saying and he shall be coming to Us alone.[95]

٨٠۔ وَّنَرِثُهٗ مَا يَقُوْلُ وَيَاْتِيْنَا فَرْدًا ○

81. And the people have taken to them other gods beside God that they may be help for them.

٨١۔ وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ○

82. Nay, never![96] They shall deny their service and shall become their opponent.[97]

٨٢۔ كَلَّا ۚ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ○

SECTION 6

83. Hast thou not seen that We have let loose the satans upon the disbelivers, they husk them provoking.

٨٣۔ اَلَمْ تَرَ اَنَّآ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ○

84. So thou hasten not against them, We only complete their numbering.[98]

٨٤۔ فَلَا تَعْجَلْ عَلَيْهِمْ ۖ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ○

---

95. And We shall take from him at his death what he is telling about (wealth and children). That Kafir had two sons and they both embraced Islam. (Mozihul Quran)

Or it means that all these things which he is saying about shall be withdrawn from him and he will come alone, wealth and children shall not avail him an aught in the Hereafter.

96. Greater than their wealth and children, they are hopeful of their gods that they will obtain for them great degrees, although it shall never come to happen. It is nothing but an absurd idea they are cherishing in their minds.

97. Far from helping them those gods shall be abhorrent to their service and becoming foes they will become an additional source of dishonour and insult to them instead of increasing their esteem as mentioned before.

98. The Satan increases only those wretched souls in aberration and makes them move on fingers who have themselves adopted the course of unbelief and denial. If such unfortunate souls go long in aberration by the temptation of Satan let them go, and you on your part do not hasten for punishment of these wretched people. God has let loose their bridle so that their numbered days of life should be completed. Their every breath, each and every moment, and each and every deed of theirs is being counted with Us. Even the least possible of their movement can not go beyond the encirclement of Our knowledge and the Records of Deeds. All the deeds of their whole life shall be placed before them one by one.

85. On the day We shall gather the God-fearing unto Rahman as invited guests—

86. And shall be driving the sinners towards the Gehenna thirsty.[99]

87. The people have no power of intercession but that who has taken promise with Rahman.[100]

88. And the people say, 'Rahman has a son (seed).'[101]

89. No doubt you are entangled in a hideous thing.

90. The heavens are wellnigh rent of this thing and the earth split asunder and the mountains wellnigh fall down crushing—

91. For that they call upon in the name of Rahman a son.[102]

٨٥- يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمٰنِ وَفْدًا ۝

٨٦- وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ۝

٨٧- لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمٰنِ عَهْدًا ۝

٨٨- وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۝

٨٩- لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝

٩٠- تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝

٩١- أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ۝

---

99. The criminals shall be driven to the Hell as the flocks of sheep and cattle are driven to the water-place in thirsty condition.

100. Only those who have been given the promise to intercession shall intercede with God according to their position with God as Angels, Prophets, Saints, etc. Without leave no one shall dare to move his tongue, and the intercession shall be done only for those for whom the promise has been given. There shall be no intercession for the Unbelievers (Kafirs).

101. Many people had taken to themselves gods other than God, but there is a party who has devised seed and children for God e.g. the Christians say that Hazrat Massieh is the Son of God and the Jews say that Hazrat Uzair is the Son of God, and some Arab Idolaters called the angels as the girls of God. (God forbid)

102. This is such a hideous thing which is spoken and such a great insolent word which is uttered, hearing which if the heavens, the earth and mountains may split asunder and crush into pieces there is no wonder. At this insolence if God's wrath may come into fury then the whole universe may turn topsy-turvy and even the strong heavens and the hard mountains may crush to pieces. Only His boundless clemency comes in the way that He does not destroy the world all of a sudden at the insolence of polytheistic words. It is the tremendous boldness of man that he may prove the dependence of God by devising son for Him despite the fact that the heavens, the earth, the mountain and in short all celestial and earthly objects are witness to His Divine Unity.

92. And it behoves not Rahman to have seed.[103]

٩٢۔ وَمَا يَنۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ۝

93. None is there in the heavens and the earth but he comes as a servant of Rahman.[104]

٩٣۔ اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ
اٰتِي الرَّحْمٰنِ عَبْدًا ۝

94. Their number is with Him and He has counted their number.

٩٤۔ لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ۝

95. And everyone of them shall come before Him on the Day of Resurrection, all alone.[105]

٩٥۔ وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝

96. Indeed those who have believed and they have done good deeds—to them Rahmam shall give love.[106]

٩٦۔ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ
لَهُمُ الرَّحْمٰنُ وُدًّا ۝

---

103 The very idea of sonship is against the dignity of His Holy Self, the glory of His Divine Oneness and the perfection of His Absolute Independence. The purpose for which the Christians believe in the sonship of **Messiah** i.e. the atonement of sins, is served easily by the belief in the famous attribute of All-Compassionate (Rahman) and naturally there remains no need to hold the idea and belief of atonement. God is excessively Compassionate and extremely Merciful then there is no reason to fear about our deliverance and propound the wrong theory of atonement by devising a son for Him.

104. All are the creatures and servants of God and they shall come before Him as servants, then how can a servant become son ? And to whom all are subjects and dependent what is the need with Him that He may take anyone as son ?

105. Not a single one can be beyond His service. Everyone shall have to come before God all alone. At that time all connections, relations and all means and provisions shall be frozen and imaginary gods and sons and grandsons shall not avail an aught.

106. God will give them His love, or will Himself love them, or will cast the love for them in the hearts of the creatures. It is said in the Traditions that when God loves any servant, first He informs Jibraeel that He loves such and such a servant so he should also love him, then Hazrat Jibraeel announces it in the heavens, then his love descends from the heavens to the earth and that servant receives excellent popularity among the people of the earth i.e. those who obviously possess no relation or connection with him begin to love him. But the beginning of such excellent popularity starts from the pious Momins. His love first of all is cast into the hearts of pious Momins, afterwards general popularity is gained. But first popularity among the common men and then among some pious ones is not the reason for his acceptibility with God. This point should be noted well.

Note : This verse is Meccan and after some time the promise made to the Meccans was fulfilled in such a manner that the whole world was astonished. God created among the people of the world such love for them that it has no example in the history of mankind.

97. So We have made this Quran easy in thy tongue (language) only for that thou rehearse unto the God-fearing good tidings thereby and warn the quarrelling people thereby.[107]

٩٧- فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ○

98. And how many a generation We have annihilated before them ! Dost thou percieve even a feeble sound of any one of them or hear from them any whirl-whispering.[108]

٩٨- وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ○

---

107. The Holy Quran in a very easy style and in a very clear language brings good tidings very openly to the pious men and warns the warring people of a bad end of the misdeeds.

108. Many a wretched generation have been destroyed for their crimes and history fails to find out their trace on the globe. Today no whispering of their broad claims and no sound of their feet is heard. So those people who are mocking at the Divine Verses standing against the Holy Prophet (be peace upon him) should not become heedless and careless lest they should be all of a sudden visited by a divine chastisement destroying them completely in the twinkling of an eye.

(Sura Maryam completed by His succour and help and praise to Allah and thanks for His boon !)

اٰیاتہا ۱۳۵ سُوْرَةُ طٰهٰ مَكِّيَّةٌ رکوعاتہا ۸

SURA TA HA, MECCAN, VERSES 135, SECTIONS 8

(In the name of God Who is Excessively Compassionate, Extremely Merciful.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Ta Ha

۱۔ طٰهٰ ○

2. For that We have not sent down the Quran upon thee that thou shouldst put thyself to toil,

۲۔ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰى ○

3. But for an advice to him who fears.[1]

۳۔ اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ○

4. It is sent down from Him who created the earth and the heavens high.[2]

۴۔ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ○

5. That Most-Compassionate sat on the Throne.[3]

۵۔ اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ○

1. The Holy Quran is sent down for that, those men who are soft-hearted and who are God-fearing, should receive advice from its narrations and be not deprived of spiritual inspirations and blessings. It is not sent down that you may subject yourself to toil and hardship. The Holy Quran is not a Book that its bearer and follower may ever be unprosperous and unsuccessful. The Holy Prophet is advised not to be depressed and grieved at the absurdities of the rejectors, neither should he suffer much trouble by following after them. The Bearer of Truth after all is successful. The Holy Prophet is advised to be busy in worship with moderation. Some of the Traditions say that the Holy Prophet recited the Holy Quran too much in the night prayer. The Unbelievers said with taunt that the poor Mohammad was involved in great distress and hardship at the revelation of the Quran. They are given answer in these verses that, as a matter of fact, the Quran is neither toil nor hardship, it is all mercy and light. So everyone should recite the Quran as much as he can read with ease and liveliness. فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ

2. The Holy Quran is sent down by God who has created our earth so productive and the heavens so splendid and high. Hence it is necessary to put it on our heads and eyes in extreme devotion and no one should dare disobey its royal orders.

3. From the study of verses and traditions this much is established that Arsh (Throne) has columns and special angels are appointed for its sustenance, and is like a dome or vault over and above the heavens. Ruhul Ma'ani has given an elaborate description of Arsh under the present verse. (See also comments of Sura Aaraf.)

6. To Him belongs what is in the heavens and the earth and what is between them and what is underneath the wet soil.[4]

7. And if thou speakest loudly, He is aware of the hidden thing and that yet more hidden.[5]

٦۔ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَمَا
بَیْنَهُمَا وَمَا تَحْتَ الثَّرٰی ○

٧۔ وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ یَعْلَمُ السِّرَّ وَاَخْفٰی ○

---

4. It means that only One God, without any partnership of others, is the sole Owner and Creator of the whole Universe from the heavens to the earth and from lithosphere to centrosphere. All series of creation survive by His wise administration and planning.

Note : The creation between the heavens and the earth include all creatures which generally live in the space-universe as air, clouds, angels and other gases and planets etc. and also the flying birds. The wet earth is beneath the hard earth perhaps because it is very near the water-table. The substance, however, is that from the highest point to the lowest point everything is under the vigilance of God and in His absolute control. When His knowledge is so much penetrating naturally the Holy Quran occupies the sublime position over and above all scientific researches of the earth and its interior and of space. (Tr.)

5. Hence the knowledge of God must be definitely wide and He must hear even the most feeble sound or voice in the heavens and in the earth. When He is the Knower of the Unseen even the slightest movement or the most faint voice must be known and heard by Him. He knows the hidden things and even those which are still more hidden. He knows what is said in loneliness by the tongue and He knows even the flash of heart and mind before it strikes any soul and knows those things which are hidden in the hearts and have not come out of the tongue and they are to happen in future. The knowledge of God is encircling all of them. And it is why the Ulema of Shariah have forbidden very loud remembering of God without necessity. Of course, the loud remembering of God at some occasions which are proved by Tradition (at Hajj occasion for example) or which is deemed beneficial by Mashaekh, on the basis of experience, shall be an exception to this general rule.

8. God is, beside whom there is no service to anyone, His alone are all the Names excellent.[6]

9. And hast the story of Moses reached thee ?[7]

٨ - اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ○

٩ - وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ○

6. The Divine Attributes which are described in the above verses (All-Creator, Absolute Owner, Excessively Compassionate, All-Mighty and All-Knowing) demand that Divinity should also be His exclusive quality. Beside Him the head should not be bowed before anyone in adoration, because not only the said attributes described above but all excellent attributes and good names are His special concern. No other being of this state and these attributes is there which can become God. Moreover, the number of these attributes does not create any diversity in His Divine Self, as some ignorant Arabs thought that calling upon God by different names was against the very claim to Divine Oneness.

7. Henceforth the story of Hazrat Moosa is described with great elaboration and detail so that the audience should understand that Revelation unto the Holy Prophet was not something new. As Hazrat Moosa was given Revelation so it was given to the Last Prophet. As the Divine Revelation unto Moses consisted of the teaching of Divine Oneness etc. similarly emphasis has been laid on the very fundamental principles of Divine Oneness in the Revelation unto Mohammad (be peace on him). The hardships and miseries which Hazrat Moosa had borne in the delivering of Divine Message and in the propagation of Truth, the Holy Prophet shall have to bear the same. And as Hazrat Moosa finally achieved success and got the upperhand and his enemies were eventually disparaged and vanquished, similarly the Holy Prophet shall be triumphant and victorious finally and his foes shall be destroyed and disrespected. Because the present Sura was commenced by the description of the descension of Quran so accordingly the story of the beginning of the Prophethood of Hazrat Moosa is described.

10. **When he saw a fire he said to his family, 'Stay, I have seen a fire, perhaps I may bring you a brand from it or find a way reaching the fire.**

۱۰۔ اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّیْٓ اٰنَسْتُ
نَارًا لَّعَلِّیْٓ اٰتِیْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَی
النَّارِ هُدًی ○

11. **Then when he reached nearby a voice came, 'O Moses !'[8]**

۱۱۔ فَلَمَّآ اَتٰهَا نُوْدِیَ یٰمُوْسٰی ○

12. **'I am thy Lord so put off thy shoes, thou art in the holy valley, Towa.[9]**

۱۲۔ اِنِّیْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَیْكَ ج اِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طُوًی ○

---

8. The different parts of this story can be collected from Sura Qasas, Sura Ta Ha and Sura Aaraf. Here the story of his return-journey from Midian to Egypt is related. In Midian he was married to the daughter of Hazrat Shuaib (be peace upon him). Staying there about a decade Hazrat Moosa intended to go to Egypt. The pregnant wife was with him, the night was pitch dark, the cold weather was at its peak, the herd of goats was also brought. In this condition he forgot the way, the goats were scattered and birth-pang began to trouble his wife. He was much perplexed in the dark. In the bitter cold he had no fire to warm. Even the firestones did not work. Among the shadows of these miseries all of a sudden he observed a fire far distant. It was in reality not a material fire. It was the light of Divine Dignity or the firy curtain (which is mentioned in a Tradition of the Muslim). Hazrat Moosa (be peace on him) thinking it as an ordinaryfire, saidto his family to tarry there and he himself was going to it. Perhaps he might bring a brand of it or else he might see a guide to tell the way. It is said that he saw strange scene reaching that holy valley. A tree was burning with a fire impetuously. The greater the flaming of fire the greater the tree bloomed with resplendence, and the greater the increase of the verdure of the tree the greater was the inflammation of the fire. Hazrat Moosa intended to go near the fire in order to pick up any burning twig of the tree after its falling down. But the nearer he went the further the fire retired back. And when he wanted to recede back being uneasy the fire pursued him. In this astonishment and terror a voice came : اِنِّیْٓ اَنَا رَبُّكَ الخ i.e. I am thy Lord . In other words the tree was performing the function of an unseen telephone. Imam Ahmed has quoted from Wahb that when Hazrat Moosa heard the voice saying : 'O Moses !' he said, لبّیك (i.e. I am present) many times and said : "I hear Thy voice and perceive Thee but I do not see where Thou art." The voice came, "I am above thee, I am with thee, I am before thee, I am behind thee and I am nearer thee than the vein of life to thee " It is said that Hazrat Moosa heard the word of God from every side and from every hair of the body.

9. Towa طوٰی is the name of that valley. Perhaps that plain had been holy before this time or it became holy then. The shoes of Hazrat Moosa were unholy hence he was ordered to put them off. As for the pure shoes or stockings, prayer is lawful wearing them. (See details in Fiqh).

13. 'And I have chosen thee, so listen to what is revealed :[10]

14. Verily I am Allah, there is no god but I, so worship Me and establish the prayer for My remembrance.'[11]

15. 'Qeyamat no doubt is coming, I will to conceal it,[12] so that every soul may be, recompensed for what he earned.[13]

١٣ - وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ○

١٤ - اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ ۙ وَ
اَقِمِ الصَّلٰوةَ لِذِكْرِيْ ○

١٥ - اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى
كُلُّ نَفْسٍ بِمَا تَسْعٰى ○

---

10. وَاَنَا اخْتَرْتُكَ means : "And We have chosen thee i.e. We have chosen thee from the whole world for Prophethood and Messengership and for conversation." So he should listen to those commands with attention which are to be given through Revelation onward.

11. In this verse the commands of pure Divine Oneness and of every type of worship pertaining to wealth and body are given. Praying being the most significant worship it was mentioned especially, and it is also noticed that the main purpose of Prayer is the remembrance of God. In other words to become heedless of prayer is to become forgetful of God. And about Zikrullah (Rememberance of God) it is said at other place : وَاذْكُرْ رَبَّكَ اِذَا نَسِيْتَ And remember thy Lord when thou forgeteth. This is the command about prayer also that if one forgets to say the prayer in time he should perform (after that time) when he recollects. فليصلها اذا ذكرها And he should say prayer when he recollects it.

12. God said about Qeyamat : "I want to hide its time from everyone. I would have kept it hidden even from My own Self if it had been possible. But it is not possible. And it is said out of laying stress upon its significance, as the Holy Prophet has said about expending in the way of God that your left hand should not come to know what your right hand has expended لَا تَعْلَمُ شِمَالُهٗ مَا تُنْفِقُ يَمِيْنُهٗ And as a Persian Poet said :

غیرت از چشم برم روئے تو دیدن ندہم گوش را نیز حدیث تو شنیدن نہ دہم

(The Lover in extreme love allows not the eyes to see the face of his Beloved, neither allows he the ears to hear his discourse)

And if there had not been many reasons behind its disclosure even that brief disclosure which is done would have not been made.

13. The coming of Qeyamat is very necessary because full recompense of virtue and vice is only possible in the next long life. Moreover, there shall remain no doubt or suspicion about the obedient and the sinner. After Divine Oneness and worship the Faith of Resurrection is taught.

16. So let not bar thee from it the one who does not believe in it and is following after his tastes (lusts) or else thou shalt also be thrown down.[14]

17. 'And what is this in thy right hand O' Moses ?'[15]

18. Said he, 'This is my staff I lean upon it and I beat down leaves with it upon my sheep and for me in it there are other uses too.'[16]

19. Said He, 'Cast it down, O' Moses !'

20. So he cast it down, then at once it became a serpent running.[17]

١٦ - فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ
هَوٰىهُ فَتَرْدٰى ○

١٧ - وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ○

١٨ - قَالَ هِيَ عَصَايَ ج اَتَوَكَّؤُا عَلَيْهَا وَاَهُشُّ بِهَا
عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ○

١٩ - قَالَ اَلْقِهَا يٰمُوْسٰى ○

٢٠ - فَاَلْقٰىهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ○

---

14. 'He may not bar thee from it,' means he may not prevent thee from believing in Qeyamat or from observing the Salat (prayer). God forbade Moosa the company of bad men, less to speak of others. (Mozihul Quran)

The main idea, however, is that servile flattery, much leniency, adulation and fawning should not be adopted in the case of a world-seeker Kafir, otherwise there is the danger of downfall from a high station to the lowest degree. (God forbid)

15. At this place the designation of Prophethood is introduced and elaborated. Because Hazrat Moosa was being sent unto Pharaoh with miracles, therefore the Miracle of the Staff is described first. This question as to what was in his right hand, was really put to make Moosa fully aware of his staff and its uses so that the miraculous posture which was to be given to his staff might be ascertained thoroughly and its supernatural character might be established clearly as a thing of mighty importance in its nature. Hazrat Moosa was ordered to tell about what was in his hand after judging and seeing it fully well lest he should misunderstand that he had brought a frozen snake out of mistake due to the dark night and freezing weather, but when it gained warmth from the firy tree it began to slide.

16. Hazrat Moosa said that there was no doubt in that. It was the staff which he kept with him always. He leaned upon it and beat down the leaves of the trees to feed the goats, warded off the enemies and the harmful animals and used it in various other necessities.

17. No sooner had he thrown the staff on the ground than it became a serpent which began to slide fast like a thin snake. Hazrat Moosa was terrified at this scene of marvellous transformation. This terror was but natural and does not prove any weakness in Hazrat Moosa.

21. Said He, 'Seize it and fear not. We will turn it back to its previous state.'[18]

22. 'And clasp thy hand to thy arm-pit it shall come forth white without stain,[19] this is the second sign—

23. That We may show thee onward Our signs great.'[20]

24. 'Go unto Pharaoh that he has much raised his head.'

SECTION 2

25. Said he, 'Lord, broaden my breast;'[21]

26. 'And make my affair easy for me,'[22]

27. 'And open the knot of my tongue,'

۲۱- قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولٰى ○

۲۲- وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوْءٍ اٰيَةً أُخْرٰى ○

۲۳- لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ○

ع ۲۴- اِذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهٗ طَغٰى ○

۲۵- قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ○

۲۶- وَيَسِّرْ لِيْ أَمْرِيْ ○

۲۷- وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ○

---

18. God said that Hazrat Moosa should not be fearful at that change. He should catch it and it would return to its original character when it came into his hand. It is said that first Hazrat Moosa did not have courage to seize it. At last he tried to catch it with a wrapped hand covered with cloth. The angel said, "Moosa, if God may not will to save thee, then how this cloth-piece will save you ?" Hazrat Moosa said, "No ! But I am a weak creation and I am created of weakness." Then Hazrat Moosa uncovered his hand and put it into the mouth of the serpent. No sooner did he put the hand into its mouth than he saw the same staff in his hand.

19. Clasp thy hand to thy arm-pit and then get it back it will come out bright and shining with fast white light. And this light would not be the whiteness of some disease as leprosy, that it might be deemed as something of deficiency.

20. The staff and the White Hand are two miracles out of those great signs which are ordained for you.

21. Moses prayed to God, "My Lord, make me clement, forbearing and broad hearted that I may not burst soon seeing something against my disposition, and I should not be distressed at the hardships and trials which may come during the per formance of the duties of Prophethood. On the contray, I should bear those difficulties with a broad heart and courage."

22. "Provide for me such means and ways that this difficult task may become easy."

28. **'That they may understand my word,'[23]**

29. **'And give me, a helper of my family—**

30. **Haroon, my brother,'[24]**

31. **'By him strengthen my waiste,'**

32. **'And associate him with me in my task,'[25]**

33. **'That We may describe Thy Glorious Self abundantly,'**

34. **'And We may remember Thee abundantly.'[26]**

35. **'Thou indeed seest us well.'[27]**

36. **Said He, 'Thou art given thy question (petition) O Mosses!'[28]**

37. **'And We had cast favour upon thee at another time too.'[29]**

٢٨ - يَفْقَهُوا قَوْلِي ۝

٢٩ - وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ۝

٣٠ - هَارُونَ أَخِي ۝

٣١ - اشْدُدْ بِهِ أَزْرِي ۝

٣٢ - وَأَشْرِكْهُ فِي أَمْرِي ۝

٣٣ - كَيْ نُسَبِّحَكَ كَثِيرًا ۝

٣٤ - وَنَذْكُرَكَ كَثِيرًا ۝

٣٥ - إِنَّكَ كُنتَ بِنَا بَصِيرًا ۝

٣٦ - قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۝

٣٧ - وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝

---

23. The tongue was burnt in the childhood and so he could not speak clearly and freely so he did this prayer (dua). (The story of how the tongue was affected by fire is given in the Books of Tafsir.)

24. Hazrat Haroon was older than Hazrat Moosa.

25. Hazrat Moosa wanted that Haroon should become his helper in the great task of Tabligh.

26. Hazrat Moosa said, "We shall both describe Thy glory and Thy Perfections forcefully and intensively at the occasions of Tabligh and Da'wat. And apart from the occasions of Da'wat and Tabligh when each one shall be inspired by one another, we shall remember Thee abundantly in seclusion."

27. Hazrat Moosa said, "O God, Thou are seeing our conditions very well and Thou knoweth my prayer very well and Thou knoweth it well to what extent the acceptance of this prayer shall be beneficial to us. If Thou hast not known our conditions and capacities fully well, then why Thou wouldst have chosen us for Messengership and Prophethood and why wouldst Thou have sent us unto such a severe enemy as Pharaoh ? Surely what You have done, You have done after an extensive examination of all affairs."

28. God said, "What you have begged of God is given to you."

29. "We had also done before a great kindness to you without your question. So why We shall not give a legitimate thing on your begging?"

38. 'When We sent order to thy mother which We describe onward;'[30]

39. 'Cast him into the ark and then cast it into the river, then the river may throw it upon the shore and take him an enemy of Mine and his.[31] And I cast on thee love from Me,[32] and that thou mayst be brought up before My sight.'[33]

٣٨ - إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ۝

٣٩ - أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَ
عَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى ۚ
وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ۝

30. We sent order to your mother which was necessary at that time either in dream or in waking condition through inspiration.

Note : The word 'revealing' in connection with the mother of Moses does not prove the prophethood of his mother. A Prophet is that who receives the Revelation of Laws and Orders and who is appointed to deliver them. Here this definition does not apply.

31. God hinted to the mother of Moses to put him in a box and cast it into the river which would lay the box at some point on the bank with all security by His order and therefrom that person would pick him up who was His enemy and the enemy of that child too.

The story is that Pharaoh was killing the sons of Bani Israeel one by one in that year at the insinuation of the astronomers. When Hazrat Moses (be peace upon him) was born his mother feared that if the soldiers of Pharaoh would know they would surely kill her child and also annoy his parents that why they did not tell about it. At that time this contrivance was inspired to his mother. His mother cast the box in the river. One branch of this river flowed through the garden of Pharaoh. That box passing through that rivulet tarried at one point of the bank in the garden. Hazrat A'sia, the wife of Pharaoh and a holy lady of Bani Israeel, lifted the box and presented the child before Pharaoh. She said to him, "Let us adopt this child as a son." Pharaoh also felt some love when he saw the beautiful child though he denied to adopt him (as given in some traditions) but for her sake brought him up like sons. And even so the extra-ordinary and marvellous power of God was manifested.

Note : Pharaoh is desribed as the enemy of God because he was the enemy of Truth and against God claimed to Divinity. He is called as the enemy of Moses because he was already killing the children of Bani Israeel and was showing great enmity towards them, and no enmitv is greater than killing. Moreover, he was going to declare his enmity against Moses in future.

32. 'We cast thy love from Us at that time into the hearts of men, that whoever saw you he loved you. Or We cast some special love on thee from Us that Thou became the beloved of God. Then whomsoever God loves, the servants love him too.

33. The main purpose of casting thy love into the hearts of men was that you may be brought up in Our vigilance and protection and no one may harm you notwithstanding thy residence among enemies.

40. When thy sister went out and said, 'Shall I tell you one who may nurse him.' Then We restored thee to thy mother that her eyes might be refreshed and she might not sorrow.[34] And thou didst kill a man then We delivered thee out of that grief[35] and We tried thee with many trials.[36] Then thou didst tarry for many years among the people of Midian then thou camest hither by luck (according to decree) O Moses.[37]

۴۰ - إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُوْلُ هَلْ أَدُلُّكُمْ عَلٰى مَنْ
يَّكْفُلُهٗ ؕ فَرَجَعْنٰكَ إِلٰٓى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَ
لَا تَحْزَنَ ۬ؕ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ
الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۬ؕ فَلَبِثْتَ سِنِيْنَ فِيْٓ
أَهْلِ مَدْيَنَ ۬ۙ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى ۝

34. The mother of Moses was extremely distressed after casting the box into the river. She was a mother and naturally she was in great sorrow and was very anxious about the child. She could not imagine whether the child was alive or not. At last she said to the sister of Moses to detect privately the whole matter. On the other side, by the deep planning of the Providence, it was seen that Moses did not suck any woman who was brought to suckle him. Many nurses were called but of no avail. The sister of Moses who was awaiting a chance said that she would bring for him a woman who could nurse him. She was atonce ordered to call her. She brought the mother of Moses to them. No sooner did she bring him to her breast than Moses atonce began to suck. There was a great merriment in the house of Pharaoh. The mother of Moses said she could not live there. If she was allowed to go home she would earnestly and safely nurse the child. At last she was appointed as a nurse for Moses and she brought the child to her house for nursing him with royal privileges and stipends.

35. The full story will come in Sura Qasas. The substance is that a Qibtee was killed by the hand of Moses after he had become young. Hazrat Moses feared that he would be arrested in the world and seized in the Hereafter. God delivered him of both distresses; from the distress of the Hereafter in one way that he was fortunate to repent on that mistake and the repentance was granted, and from the distress of the world in another way that he was brought forth out of Egypt and he reached Madyan (Midian) safely where he was married to the daughter of Hazrat Shuaib (be peace on him).

36. God has examined you many ways and you got success in every test.

Note : Hazrat Hafiz Ibne Kathir does not support the truth of a tradition of dissensions (described at this place by some commentators) to have been quoted from Hazrat Ibne Abbas as it seems to be a legend of Bani Israeel.

37. God said to Moses, "Living some years in Madyan you set out for your journey to Egypt and after crossing the land of Madyan you forgot the way, then by luck you reached here and you had no idea at all of this great boon." A poet has truly said : خدا کی دین کا موسے سے پوچھیے احوال کہ آگ لینے کو جائیں پیمبری مل جائے

"Of the endowment of God, ask Moses its condition — that he went to the mountain to take the fire but to his luck he got Prophethood"

41. 'And I made thee specially for Me.'[38]

42. 'Go thou and thy brother with My signs and be not faint (idle) in remembrance of Me.'[39]

43. 'Go both of you unto Pharaoh, he has much raised the head.'[40]

44. 'And speak unto him soft word that haply he may think or fear.'[41]

۴۱۔ وَاصْطَنَعْتُكَ لِنَفْسِيْ ۝

۴۲۔ اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ ۝

۴۳۔ اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝

۴۴۔ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ۝

38. Preparing for My Revelation and Messengership I admitted you in My most special and nearest servants and as I Myself desired I got you brought up.

39. God said to Moses, "For the task you are made, the time now has come, that taking your brother, Haroon, with you, you should start for the performance of that noble work, and present when necessary the arguments and miracles given to you." Hazrat Moosa had said before while praying to God :— كَیْ نُسَبِّحَكَ كَثِیْرًا وَّنَذْكُرَكَ كَثِیْرًا, here by the words وَلَاتَنِیَا فِیْ ذِكْرِیْ that word is recollected i.e. they should show full readiness in the propagation (Tabligh) of God's Name, and in all conditions and times generally and at the time of propagation and invitation especially thy should remember God abundantly, that because for the God-loving and God-seeking people the major cause of success and the best weapon against the enemy is Zikrullah (Remembrance of God). A Tradition says :

وانّ عبدی کل عبدی الّذی یذکرنی وھو مناجز قرنہ

40. First the order for going was given, here it is told where to go. And this sentence is a preface to the ensuing word.

41. They should say at the time of Tabligh and Da'wat (delivering and inviting) soft, easy, compassionate and high word, though seeing his arrogance and haughtiness there was no hope of acceptance. Nevertheless, they should speak compassionately thinking he might be impressed by the advice after reflection, or be terrified hearing about the dignity and omnipotence of God and bend towards obedience. This instruction has a great constitution for the apostles and deliverers. At another place it is declared clearly :

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ (نحل۔ رکوع ۱۶)

(See comments of the last section of Sura Nahl.)

45. **They said, 'O our Lord, we fear that he may burst forth upon us or boil with emotion.'[42]**

46. **Said He, 'Fear not, I am with you, I hear and I see.'[43]**

47. **'So go unto him and say : 'We are both Messengers of thy Lord, so let the Children of Israeel go with us and chastise them not,[44] we have come to thee with sign of thy Lord.[45] And peace be upon him who follows the way of guidance.'**

٤٥ - قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَنْ يَّفْرُطَ عَلَيْنَآ أَوْ
أَنْ يَّطْغٰى ○
٤٦ - قَالَ لَا تَخَافَآ إِنَّنِيْ مَعَكُمَآ أَسْمَعُ وَأَرٰى ○
٤٧ - فَأْتِيٰهُ فَقُوْلَآ إِنَّا رَسُوْلَا رَبِّكَ فَأَرْسِلْ مَعَنَا
بَنِيْٓ إِسْرَآءِيْلَ ۵ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنٰكَ
بِاٰيَةٍ مِّنْ رَّبِّكَ ۖ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ
الْهُدٰى ○

---

42. They said, 'The hope of his fearing is an after thing, at present seeing our helplessness and his dignity and power we fear whether he shall be prepared to listen to our word or not. It is very probable that he may get in rage before hearing us, or burst in anger after hearing and say more insolent words against Thy Self or do high-handedness to us, marring the real purpose before us.

Note : There is no contrariness between this fear of Moses and the opening of his breast. The perfect men fear before the fall of calamity and take refuge with God, but when it comes about they grapple with it with a great will and broad heart.

43. God said to them, "Do not worry, I shall be hearing and seeing the conversation between you and him and all those affairs which are going to take place as a result. I am never away from you. My support and help is with you."

44. In the first address Pharaoh was invited to three things :

1. There is a Lord of Pharaoh and all creatures, who sends Messengers.

2. We both are His Messengers, so obey us and worship the Lord. In other words they were invited to the Real Eman. It is translated in Sura Naziat thus :

فقل هل لك الى ان تزكى واهديك الى ربك فتخشى

3. The third thing was that which was most urgent at that time i.e. the emancipation of Bani Israeel from the abject slavery and the cruel persecution. It means Hazrat Moosa said to Pharaoh not to oppress and persecute a noble and glorious race of mankind, and send them forthwith with them after emancipation so that they might lead a free life without bondage.

45. Our claim to Prophethood is not without reason. We have brought Divine Signs in our support.

48. We have received this order that chastisement is upon him who belies and turns back.'[46]

49. Said Pharaoh, 'Who is the Lord of you both, O Moses.[47]

50. Said he, 'Our Lord is He who gave to everything its form then guided the way.'[48]

51. Said he, 'And what of the former generations ?'

۴۸ - اِنَّا قَدۡ اُوۡحِیَ اِلَیۡنَاۤ اَنَّ الۡعَذَابَ عَلٰی مَنۡ
کَذَّبَ وَتَوَلّٰی ○
۴۹ - قَالَ فَمَنۡ رَّبُّکُمَا یٰمُوۡسٰی ○
۵۰ - قَالَ رَبُّنَا الَّذِیۡۤ اَعۡطٰی کُلَّ شَیۡءٍ خَلۡقَہٗ
ثُمَّ ھَدٰی ○
۵۱ - قَالَ فَمَا بَالُ الۡقُرُوۡنِ الۡاُوۡلٰی ○

46. Whoso leads a straight way believing in our message, he shall be secure in both the worlds, and whoso rejects or belies, for him the chastisement is sure and certain, either in the next world or in both worlds. Now reflecting upon your end you are at liberty to lead the either way.

47. Tell me about that whom you caH Lord and about whom you say you are His Messengers. Tell me who is He and what is He?

It shows that Pharaoh might have been prone to atheistic ideals, or to annoy them he put this question.

48. Hazrat Moosa said, "Our Lord is that who gave to everything according to its capcity, its form, shape, powers and effects and made them by His perfect wisdom as was necessary and required. Then He created ways and means necessary for the maintenance and sustenance of the creatures, and guided everything to harness the material form, spiritual powers and external resources. And after showing such a strong administration and system we are also guided how to argue for the existence of the Creator on the basis of creations."

Hazrat Shah Sahib says, "God gave the sense of eating and drinking. If God may not guide a child to suck then no one can teach him how to suck the milk."

52. Said Moses, 'The knowledge of them is with my Lord, written, neither my Lord goes astray nor forgets'—[49]

53. 'He it is who made the earth a cradle for you and therein threaded roads for you[50] and sent down from the heaven water and therewith We brought forth diverse kinds of vegetation.'[51]

54. Do ye eat and pasture your cattle![52] Surely in that are signs for men possessed of reason.[53]

۵۲ - قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ
رَبِّيْ وَلَا يَنْسَى ۝
۵۳ - الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ
لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً ۭ
فَاَخْرَجْنَا بِهٖٓ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ۝
۵۴ - كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّاُولِي النُّهٰى ۝ ع

49. Pharaoh said to them, 'If so many bright arguments have been established for the existence of God, and what are you calling to is truthful, then tell something about the past generations. Why, after all they failed to accept the Truth in the presence of such strong arguments, and in case they rejected whether they had all been destroyed. If you are Messengers you ought to know the detailed conditions of the past generations."

These meaningless and useless tales were begun by Pharaoh so that the glorious subjects of guidance which were presented by Moses might be lost in those distant tales. Hazrat Moosa clearly declared that it was not necessary for a Prophet to encompass the details of all historical events and generations. Every generation and its detailed account is in the knowledge of God and is written, on some hidden reasons, in Loh-e-Mahfooz. Nothing can slip away from the knowledge of God in eternity, neither can He forget even for a moment what is ordained in His knowledge.

He has the complete record of the deeds of different nations in history and it shall be presented at the appointed time.

50. God has made roads on the earth through the valleys of mountains and through bridges upon the rivers etc. These roads are a great means of easy transport and journey from one region to the other.

51. God has sent down water from the sky which is the principal source of production of corn and vegetation.

52. You eat of the excellent things and which are not useful for you, you give them to your animals, which are a great factor of your production.

53. It is said to open the eyes of the godless people. They are instructed to observe the plans and powers of God. If they have wisdom they can understand it that such strong and systematic administrations can not be established at random or by chance without an Omnipotent God. In these verses attention is drawn towards the Existence of God and Divine Oneness. Resurrection follows as under:

SECTION 3

55. Out of this very earth We created you and into it We restore you and from it We shall bring you forth second time.[54]

٥٥ - مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ○

56. And We showed Pharaoh all Our signs, then he cried lies and did not believe (refused).[55]

٥٦ - وَلَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى ○

57. Said he, 'Hast thou come to expel us from our country by thy sorcery, O Moses?'[56]

٥٧ - قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ○

58. 'So we shall also bring in thy confrontation a like sorcery, therefore appoint a tryst between us and thee, neither we do against it nor thou, in a clear plain.'[57]

٥٨ - فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَلَآ اَنْتَ مَكَانًا سُوًى ○

54. The father of all Hazrat Adam — was created of mud. Then all those foods which nourish the body of man also come out of the mud. After death also common men, sooner or later, get mingled with the mud. Even so at the time of resurrection all those parts which had mingled with dust will be collected again and re-created anew. And those who are buried in the graves shall be brought forth out of them.

55. All those signs, which were to be shown, have been shown one by one to them e.g. The Staff, the White Hand etc. with their details and whereabouts. But Pharaoh did not believe even after the demonstrations of great signs and became adamant in opposition and rejection.

56. Pharaoh said these remarks in order to instigate and provoke his people — the Qibtee — against Moses and Haroon. He said that the purpose of all those signs was nothing but expulsion of his people from the country by the force of sorcery. Moses and Haroon, Pharaoh remarked, wanted to collect the forces of the masses by means of those magic feats and then plunder and possess the whole property and wealth of the Qibtees.

57. Pharaoh said to Moses that he could not easily succeed in his evil mission because there were also great professors among his people. So it would be better to hold a contest between him and his magicians. Pharaoh said to Moses that he was free to appoint the time, date and place where the contest was to take place, and if some time was decided then no party should run away from its word. Moreover, the place of contest should be accessible to all common men, officials and royal courtiers etc. without distinction and the arena should be wide-open so that each party might freely and fully demonstrate its power against each other.

59. Said he, 'Your promise is the Feast Day and that the people should be gathered at advanced daylight.'[58]

60. Then Pharaoh retired and then gathered he all his guiles, then came.[59]

61. And Moses said to them, 'Woe to you! Donot lie upon God, then He may destroy you by some calamity, and he never achieved the goal who forged.'[60]

۵۹ - قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَنْ يُحْشَرَ
النَّاسُ ضُحًى ○
۶۰ - فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ○
۶۱ - قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ
كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ
افْتَرَىٰ ○

58. There is no diabolism and falsehood in the conduct of Messengers. Their affair is quite manifest and clear. Hazrat Moosa said that the contest should take place at the occasion of the Feast Day in broad day-light so that large number of men should observe without illusion and doubt.

Hazrat Shah Sahib says, "In meeting the contest in the arena each one had a purpose. He desired to defeat them (Moosa and Haroon) before all, and they desired that he (Pharaoh) should be vanquished. The Feast Day was appointed for all cities to celebrate the birth-day of Pharaoh." (Mozihul Quran)

59. After deciding this Pharaoh retired and made plans and guiles to defeat Hazrat Moosa. He collected the most expert magicians of his country in order to make his expedition a success. And finally after full preparations he reached the arena equipped with full strengh in order to have a decisive contest with Hazrat Moosa. A great army of the Sorcerers was with him. Promises of rewards and favours were being made to the magicians if they were victorious, and by all means he was anxious to overcome Truth and defeat Moses.

60. It seems that Hazrat Moosa instructed each soul in that gathering according to his individual condition. Because the magicians were going to vie with the Truth by their magic, Hazrat Moosa warned them not to bring about their self-destruction by their own hands. He warned them that to dub the Divine Signs and the miracles of the Prophets as sorcery and present unreal things in confrontation with proven facts is in fact a forgery against God and the forgers never prospered in the end. On the other hand there was the danger of some Divine Calamity from heaven exterminating them totally from the surface of the earth.

62. **And they quarrelled upon their affair among them and communed secretly.[61]**

٦٢ - فَتَنَازَعُوٓا اَمۡرَهُمۡ بَيۡنَهُمۡ وَاَسَرُّوا النَّجۡوٰى ○

63. **They said, 'Verily these two men are sorcerers, they desire to expel you out of your land by the force of their sorcery and they want to extirpate your fair mode.'[62]**

٦٣ - قَالُوٓا اِنۡ هٰذٰنِ لَسٰحِرٰنِ يُرِيۡدٰنِ اَنۡ يُّخۡرِجٰكُمۡ مِّنۡ اَرۡضِكُمۡ بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيۡقَتِكُمُ الۡمُثۡلٰى ○

64. **'So do appoint your contrivance, then come in offensive line, and he who prevailed over won today.'[63]**

٦٤ - فَاَجۡمِعُوۡا كَيۡدَكُمۡ ثُمَّ ائۡتُوۡا صَفًّا ۚ وَقَدۡ اَفۡلَحَ الۡيَوۡمَ مَنِ اسۡتَعۡلٰى ○

65. **They said, 'Moses, either do thou cast or we may be the first to cast.'**

٦٥ - قَالُوۡا يٰمُوۡسٰٓى اِمَّآ اَنۡ تُلۡقِىَ وَاِمَّآ اَنۡ نَّكُوۡنَ اَوَّلَ مَنۡ اَلۡقٰى ○

66. **'No', said Moses. 'Do ye cast!'[64] Then and there their ropes and their staffs came to his mind by their sorcery that they were running.[65]**

٦٦ - قَالَ بَلۡ اَلۡقُوۡا ۚ فَاِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ اِلَيۡهِ مِنۡ سِحۡرِهِمۡ اَنَّهَا تَسۡعٰى ○

---

61. The speech of Hazrat Moosa caused a havoc among the magicians. They began to quarrell among themselves as to what they should think of that man because his conduct was quite different from that of the magicians. In short they disputed, argued and differed. They conferred in seclusion privately, and at last after differences and disputations being influnced and affected by the awful threats of Pharaoh, said as follows :

62. The sorcerers said to themselves that (Hazrat) Moosa and (Hazrat) Haroon wanted to extirpate their traditions and coventions and establish their own religion and mode of life instead, they also desired to snatch the art of sorcery from them (which was a great source of their fame and respect in the country) and become the sole owner of the profession.

63. They should understand the importance of the situation and should not miss the chance. They should collectively struggle with great courage to defeat them and all of a sudden they should strike a decisive blow because the contest of that day was final. The success of that day was their permanent glory. The party which won on that day would be considered as successful and prosperous for all times.

64. Hazrat Moosa answered with utter confidence that first they should show their own feats and exert themselves with supreme efficiency, so that the dominance of Truth should prevail over very clearly after the forceful endeavours of Wrong. This story has been related in Sura Aaraf too.

65. By the sight-jugglery of the sorcerers Hazrat Moosa imagined that the ropes and staffs of those sorcerers were running like snakes, and in reality it was not the case i.e. there was no transformation.

67. Then Moses found a fear in his self.[66]

68. We said, 'Fear thou not, decidedly thou shalt be the uppermost.'[67]

69. 'Cast down what is in thy right hand that it may swallow what they have made;[68] what they have made is simply the guile of a sorcerer, and the sorcerer prospers not wherever he is (come).'[69]

70. Then fell down the sorcerers in Sajda saying, 'We have believed in the Lord of Haroon and Moses.'[70]

٦٧- فَاَوْجَسَ فِیْ نَفْسِهٖ خِیْفَةً مُّوْسٰی ○

٦٨- قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰی ○

٦٩- وَاَلْقِ مَا فِیْ یَمِیْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ اِنَّمَا
صَنَعُوْا كَیْدُ سٰحِرٍ ؕ وَلَا یُفْلِحُ السّٰحِرُ حَیْثُ
اَتٰی ○

٧٠- فَاُلْقِیَ السَّحَرَةُ سُجَّدًا قَالُوْۤا اٰمَنَّا بِرَبِّ
هٰرُوْنَ وَمُوْسٰی ○

---

66. Hazrat Moosa feared in his self lest the common people should fall in doubt to see the farce of the magicians and become unable to differentiate between Magic and Miracle. In that situation, he feared, the Truth would not be clearly predominant and visibly victorious over the Falsehood. This meaning of fear is understood from the ensuing answer.

67. God said to Moses to banish fear from the heart and be impervious to such whims, God shall make the Truth triumphant and he would get the upperhand.

68. God said to Moses to cast his staff on the ground and it would swallow their bogus farce at once.

69. The farce of the magicians can not succeed in the contest with Truth, wherever they are and to whatever extent they reach, neither the sorcerer can ever prosper. This is why in Tradition the order of slaying the magician is given.

70. The sorcerers were well-versed in their art of magic. According to the principle ,of the magical art they immediately understood that what Moses demonstrated could not be sorcery, it was sometning above sorcery. The Eman came into their hearts and they fell down in Sajda. This story has been described in Sura Aaraf.

71. Said Pharaoh, 'You have believed in him and I had not still ordered you. Verily he is the chief of you, the same that taught you sorcery.[71] So now I shall get your hands cut off and the feet of the other side[72] and shall crucify you upon the trunks of palm-trees,[73] and you shall know which of us is more terrible in chastisement and more abiding.'[74]

72. They said, 'We will not prefer thee over the thing that has reached us of clear sign and over That who created us, so do thou what thou wanteth to do. Thou canst only do in the life of this world.'

٧١. قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ
لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ
اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُصَلِّبَنَّكُمْ
فِيْ جُذُوْعِ النَّخْلِ ۡ وَلَتَعْلَمُنَّ اَيُّنَآ اَشَدُّ
عَذَابًا وَّاَبْقٰى ۝
٧٢. قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ
وَالَّذِيْ فَطَرَنَا فَاقْضِ مَآ اَنْتَ قَاضٍ ۭ اِنَّمَا
تَقْضِيْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا ۝

71. Pharaoh said to the sorcerers that they had believed in Moses though they did not get his prior permission. 'It seemed, he continued, that there was some conspiracy between them and Moses against the masses. In that way they were going to entice the people by means of wealth. (See Sura Aaraf also.)

72. It means right hand and left foot, or left hand and right foot.

73. Pharaoh said to them that he would give severe punishment to them so that others might learn a lesson and believe not in their masters (Moses and Haroon).

74. Pharaoh said to the believing magicians that perhaps they thought they would get ultimate salvation by believing in Moses and Haroon and they (Pharaoh and his people) would be subjected to everlasting chastisement, so they would soon see whose chastisement was more severe and more abiding.

73. 'We have believed in our Lord that He may forgive us our sins and that thou had compelled us to do of this sorcery.[75] And Allah is better and everlasting.'[76]

٧٣- اِنَّآ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَآ اَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ ۭ وَاللّٰهُ خَيْرٌ وَّاَبْقٰى ○

74. The fact is that whosoever comes to his Lord with sin—for him is Gehenna, wherein he shall neither die nor live.[77]

٧٤- اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ۭ
لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ○

75. And whosoever comes unto Him with Eman having done virtuous deeds—for them are high degrees.

٧٥- وَمَنْ يَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰۗىِٕكَ
لَهُمُ الدَّرَجٰتُ الْعُلٰى ○

76. Gardens of Eden, underneath which rivers flow, therein dwelling for ever,[78] and this is the recompense of the self, purified[79] (of that who is purified).

٧٦- جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
ع ٢٢ خٰلِدِيْنَ فِيْهَا ۭ وَذٰلِكَ جَزٰۗؤُا مَنْ تَزَكّٰى ○
١٢

---

75. The Believer/Magicians said to Pharaoh, 'We can not denounce such clear arguments for thy sake and care not a little about thee before the good pleasure of our Real Creator. Now do what thou wanteth to do. Thy only force is confined to this worldly life alone and thou canst only do this that thou mayst slay us, so there is no harm because we have already chosen the Permanent World in place of this temporary world. We are now totally independent and careless about the sorrows and comforts of this world. The only desire now we cherish alone is that our Lord may be well-pleased with us and forgive us our general sins and that particular sin which we have committed under the coercion of thy government." It is said that the sorcerers had in the beginning understood it well that the miracle which was to be shown by Moses was not sorcery but Pharaoh gave them threats, so they were compelled to contest. Naturally they were highly repentent over that forced crime against a grand Prophet.

76. The Believer-Magicians said to Pharaoh that a better and more abiding reward would be given to the Believers in the next world than that he promised to them for the victorious results against a Prophet.

77. Man should first care for the next world. He should not become disobedient to God by becoming obedient to the people. The end of God's criminal is very bad and there is no way for his deliverance. The death ends all sorrows of worldly life however piercing they may be, but an Unbeliever will not die in the Hell that his miseries may come to an end. And his life will not be a life at all, because life will be so much miserable that the living man of the Hell will prefer death to life.

78. In contrast to the criminals the end of the obedient men is described in this verse.

79. i.e. Purified from dirty ideas, preposterous beliefs, mean morals and bad deeds.

SECTION 4

77. And We sent order to Moses, 'Go with My servants by night then strike for them a dry path in the sea fearing not overtaking, neither apprehending the danger of sinking.'

۷۷۔ وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقًا فِى الْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ○

78. Then Pharaoh followed after them with his armies then they were overwhelmed by water as they were overwhelmed.[80]

۷۸۔ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ الْيَمِّ مَا غَشِيَهُمْ ○

79. And Pharaoh deceived his nation and did not admonish.[81]

۷۹۔ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ○

80. When the People of Pharaoh were defeated in the contest, the magicians embraced Eman, the Bani Israeel rose to eminence and Hazrat Moosa by his long efforts and bright miracles established the divine argument while Pharaoh was still adamant in his unbelief and haughtiness and was never ready to release the Bani Israeel from abject slavery, then God sent order to Hazrat Moosa to go out of Egypt by night taking Bani Israeel with him so that the era of their adverse circumstances might come to an end. God said that Red Sea would come in his way as a hindrance but the waves of the sea should not stand in the way of a lofty Prophet like him. He should make out his way through those waves, and passing by that way he should neither fear that they would be drowned nor apprehend the overtaking by the enemy. Consequently according to the Divine gudiance Hazrat Moosa stroke his staff against the water of the sea with the result that the water split and a passage was made in the sea. God ordered the wind to dry up the water at once. However, in no time a dry passage was created in the sea with two huge mountains of water standing on both sides of the passage : فانفلق فكان كل فرقٍ كالطود العظيم — The Bani Israeel passed over it without any difficulty or hesitation. Pharaoh with his huge army was coming after them from behind. Seeing the dry way he entered into it recklessly. When the Bani Israeel crossed away and the army of Pharaoh reached the midst of the sea God ordered the sea to embrace them from all sides. Then ask not how the waves of the sea overwhelmed them for ever !

81. Pharaoh made high-sounding claims to leadership وما اهديكم الا سبيل الرشاد (and I do not guide you but to a good way) but what a good way he told his people.! He confirmed the famous saying : ہم تو ڈوبے ہیں صنم تم کو بھی لے ڈوبیں گے (Sanam i.e. Beloved ! We are no doubt drowned but we shall not leave you alone and we shall be drowned taking you with ourselves). What he underwent in the present world, the same will occur to him in the next world ! He will fall into the Hell taking all with him. يقدم قومه يوم القيٰمة فاوردهم النار (ہود۔ رکوع ۹)

80. Children of Israeel, We delivered you from your enemy and appointed a promise with you upon the right side of the Mount and sent down on you Manna and Salva.

٨٠۔ يٰبَنِىٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ
وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَنَزَّلْنَا
عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ○

81. Eat of the good things wherewith We have provided you and exceed not therein,[82] or My anger shall alight on you, and upon whomsoever My anger alights so he is thrown down.[83]

٨١۔ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا
فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِىْ ۚ وَمَنْ يَّحْلِلْ
عَلَيْهِ غَضَبِىْ فَقَدْ هَوٰى ○

82. And My forgiving is great on him who repents and believes and does good deeds then keeps steadfast in guidance.[84]

٨٢۔ وَاِنِّىْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدٰى ○

---

82. This instruction is given to the Bani Israeel by God that they should see how they were favoured in various ways, and they should thank God for those favours which were showered on them. Was it a thing insignificant that they were emancipated from the clutches of a fierce enemy and how that ferocious enemy was annihilated before their eyes in a horrifying but warning way ? Then through Moses they were promised that they would be given the Taurat on their way from Egypt to Sham if they reached the blessed and secure part of Mount Tor which was situated on the right side. In the barren plain of Teya there were sent down upon them the food of Manna and Salva. (See Sura Baqara)

The response to those favours is that they should utilize all those good things freely, which are made lawful by God, but should not exceed the limits in the use of those good and delicious bounties i.e. they should not be ungrateful or prodigal in using them, nor should they be negligent in observing their due rights, nor be proud of those transient boons, nor should they expend them in sins, nor should they hoard them where forbidden. In brief they should not make the divine bounties an instrument of haughtinesss and transgression.

83. It means God's chastisement shall alight on them if they commit excess and eventually shall be thrown into the dark pits of humiliation and punishment.

84. In this verse the description of the forgiven souls is given in constrast to the wrathed ones i.e. however great the criminal may be, if he repents with a true heart and adopts the way of Eman and good deeds and keeps steadfast till death, then there is no scantiness with God's mercy and pardon.

83. 'And why hast thou made haste from thy People, O Moses?'

84. Said he, 'There they are coming after me and I came sooner unto Thee, my Lord, that Thou mayst be pleased.'[85]

85. Said He, 'We have tempted thy people after thee and the Samiri (Samaritan) has led them into error.[86]

٨٣- وَمَآ اَعۡجَلَكَ عَنۡ قَوۡمِكَ يٰمُوۡسٰى ۝

٨٤- قَالَ هُمۡ اُولَاۤءِ عَلٰٓى اَثَرِىۡ وَعَجِلۡتُ اِلَيۡكَ رَبِّ لِتَرۡضٰى ۝

٨٥- قَالَ فَاِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۡۢ بَعۡدِكَ وَاَضَلَّهُمُ السَّامِرِىُّ ۝

85. Hazrat Moosa (be peace upon him) went to Mount Tor with great eagerness according to the promise. Perhaps he might have also been ordered to take with him some of the chiefs of the nation; they lagged behind. Hazrat Moosa in his devotional fervour went far ahead. God said to Hazrat Moosa as to why he made so much haste that the nation kept hehind. Hazrat Moosa said that he had come soon for the sake of His good pleasure and the nation was also not far behind, they were just coming after him.

86. God said to Moses that He had cast the nation into a great examination after him, the cause whereof in the world of cause and effect was Samiri, because at his perversion and enticement the Bani Israeel began to worship the Calf whose story is described in Sura Aaraf.

Note : It is said that the name of Samiri was also Moosa. According to some writers he was of the Bani Israeel and according to some others he was a Qibti. However, majority says that he was the Hypocrite of the Mosaic Age, and like the hypocrites he tried to lead the Muslims astray surreptitiously and treacherously. According to Ibne Kathir his name is Haroon in the books of Bani Israeel.

86. Then Moses went back to his people full of anger regretting. Said he, 'My people, had your Lord not promised a fair promise to you? Hast the term with you became very long? Or else you desired that the wrath of your Lord may alight on you? And for that you broke the covenant with me.'[87]

87. They said, 'We have not broken thy promise of our own will (volition) but we were made to bear the heavy load of the ornaments of the people (of Pharaoh) aud we cast it, then in this way Samiri moulded—[88]

۸۶۔ فَرَجَعَ مُوسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ
قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ
اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ
يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ
مَّوْعِدِيْ ○
۸۷۔ قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا
حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا
فَكَذٰلِكَ اَلْقَى السَّامِرِيُّ ○

87. Hazrat Moosa said to the nation that they would get all sorts of temporal and religious prosperities in his following as they had already seen by their own eyes tremendous virtues, and the rest were to be given onward. Hazrat Moosa questioned whether much time had passed that they forgot the fulfilment of the covenant and were tired of awaiting new rewards or they had intentionally broken the promise and invited the wrath of God by deviating from the Divine Religion of God's Unity. (Ibne Kathir)

Or it may mean that God had taken the promise of thirty or forty days i.e. They would be given the Taurat when Moosa completed the term of thirty or forty days on Tor in devotional seclusion. So whether much time had passed that they were tired of waiting, and then resorted to Calf-worship, or they had intentionally done that so that they might be entitled to Divine Wrath. And اَخْلَفْتُمْ مَّوْعِدِيْ denotes that promise which they had made to Moosa (be peace upon him) that he should bring a Divine Book and they would definitely follow it and they would also remain steadfast in his following.

88. They said that they had not done of their own will. It was Samiri who caused them to do so. The real fact, they said, was that the load of the ornaments of Bani Israeel which they had carried and they could not understand what to do with it — that load they threw away after consultation among themselves. Samiri took it and moulded in fire and made the form of a calf. (See Sura Aaraf)

Note : How those ornaments of the People of Pharaoh came into the hands of Bani Israeel ? — Either they had taken those on loan, or it was a booty or they had got them through some other ways — the commentors differ about it. But whatever source they had got those ornament through, they did not think their utilization as lawful. Nevertheless, they thought it lawful to worship the Calf which was made of them. It is certainly a matter of great wrath.

88. Then made out of it for them a body (trunk) that lowed, then they began to say, 'This is your God and the God of Moses, so he forgot.'[89]

89. What ? Do these people not see that it does not give them any reply to their talks and neither has got any power over their loss or profit (bad or good).[90]

SECTION 5

90. And Haroon had said to them aforetime, 'O people, the thing is that you have been tempted by this Calf and your Lord is Rahman, so follow my way and obey my word.'[91]

91. They said, 'We will not desist from our addiction to the Calf until Moses comes back to us.'[92]

۸۸- فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا
هٰذَآ اِلٰهُكُمْ وَاِلٰهُ مُوْسٰى ۵ فَنَسِىَ ؕ ○
۸۹- اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۵ وَّلَا
ع يَمْلِكُ لَهُمْ ضَرًّا وَّلَا نَفْعًا ○

۹۰- وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا
فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ
فَاتَّبِعُوْنِىْ وَاَطِيْعُوْٓا اَمْرِىْ ○
۹۱- قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ
اِلَيْنَا مُوْسٰى ○

89. Samiri and his disciples said that Real God was the Calf, and Moses went to Mount Tor to speak to God out of forgetfulness. Perhaps the most extremist of them uttered this nonsense.

90. Those blind men could not understand this open fact that how a lifeless idol could become God when it could neither harm nor benefit anyone an aught, nor could speak a word to anyone.

91. Hazrat Haroon had orally taught them in a soft language that the Calf to whom they were so much addicted could not be God. Their God was only ONE RAHMAN who had done them so many mercies. Where they were going leaving Him? He was the viceroy of Moses and was himself a Prophet. If they wanted their welfare they should follow him and obey his order. They should not yield to the temptation of Samiri, he said.

92. They replied that till the return of Moses they were not prepared to leave the Calf. They would see when Moses came back and they would do what they deemed suitable.

92. Moses said, 'Haroon, what prevented thee when thou saw that they had gone astray,

۹۲- قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ○

93. That thou came not after me? Didst thou disobey my order ?'[93]

۹۳- اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِىْ ○

94. Haroon said, 'O my mother's son, seize not my beard nor my head,[94] I feared thou wouldst say: "Thou hast cast dissension among the Bani Israeel and remembered not my word."[95]

۹۴- قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِىْ وَلَا بِرَاْسِىْ ۚ
اِنِّىْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِىْٓ
اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِىْ ○

95. Moses said, 'And thou, Samiri, what is thy reality?'[96]

۹۵- قَالَ فَمَا خَطْبُكَ يٰسَامِرِىُّ ○

---

93. Hazrat Moosa said to Hazrat Haroon, "I had gone after appointing you my Khalifa that you would reform them in my absence and would not listen to the corruptors, then what reformation you have done ? Why did you not gather your supporters and fight with these Calf-worshippers ? And if you could not do that then why you came not to me leaving them ? In short, seeing such a clear error why did you not follow my way."

94. Out of rage Hazrat Moosa caught hold of Haroon's beard and the hair of the head. (See Sura Aaraf)

95. Hazrat Haroon said, "It came to me that I should better wait for you than to do something that might create dissension among the Bani Israeel, because it is obvious that in case of facing and fighting some would have supported and some would have opposed me. So I feared that lest you should blame me and ask me why I did not wait for you and why I created such a dissension among the nation.

Hazrat Shah Sahib says, "When starting Hazrat Moosa had advised him to keep peace among all, so he did not fight with the Calf-worshippers. Of course he advised them orally but they did not understand. On the other hand they were prepared to slay him : وكادوا يقتلونني "

96. Afterwards Hazrat Moosa frowningly addressed Samiri, "What is thy reality?" It means how he invented such a forgery and what were those factors that the Bani Israeel inclined towards him ?

96. He said, 'I had seen what others saw not, then I seized a handful of dust from the track of that Messenger, then I cast the same into it and this is what my soul prompted me.'[97]

٩٦- قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ
قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ
سَوَّلَتْ لِیْ نَفْسِیْ ۝

97. Samiri said, "I saw such a thing which others did not see i.e. I saw the Messenger-Jibraeel riding on horse (perhaps at that time when the Bani Israeel entered into the sea and the army of Pharaoh entered after them while Hazrat Jibraeel stood between them so that the two parties might not meet). However, Samiri understood that he was Jibraeel either by some perceptive reason, or some inward faculty or through some previous knowledge, and he guessed that the dust underneath his feet or the feet of his horse must have some effect, so he took a handful of that dust and cast it into that moulded Calf.

Hazrat Shah Sahib says, "The gold belonged to the Unbelievers and was seized with deception, in it a blessed dust was cast, the mixture of holy and unholy, right and wrong, turned into a freak that a voice of an animate was created in that Calf. Such things are very dangerous, they should be warded off very much, such things create idolatery."

Note : The above commentary is according to the interpretation of Sahaba, Tabe'en and Scholars of the Quran. But some perverts have criticized it and given wrong interpretation to it. The Writer of Ruhul Ma'ani has given satisfactory answer to these perverts.

97. Moses said, 'Be away, for thee for the whole life that much is the punishment that thou shalt say: Touch me not[98] (do not touch by the hand) and for thee is a tryst that canst not fail thee,[99] and behold thy god to whom the whole day thou wast cleaving, we will surely burn it and then scatter it into the sea stirring.'[100]

٩٧ - قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيٰوةِ أَنْ تَقُولَ لَا
مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ ۖ وَ
انْظُرْ إِلَىٰٓ إِلٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ○

98. Your God is only the One God beside whom there is no service to anyone, everything is contained in His Knowledge.[101]

٩٨ - إِنَّمَآ إِلٰهُكُمُ اللَّهُ الَّذِي لَآ إِلٰهَ إِلَّا هُوَ ۚ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ○

---

98. Samiri said, "Do not touch me and keep at a distance from me." Because he had made the farce of the Calf out of self-vanity and self-glory so that the people might follow him and think him as leader and guide, hence the punishment was given accordingly that no one should go near him and if someone might reach him he would himself tell him to keep away, thus he should pass his life in the present world like a disgraceful untouchable and a jungle beast.

99. Hazrat Shah Sahib says, "In this world he was given this punishment that he lived outside the Bani Israeel aloof. If he saw anyone or anyone saw him both of them shivered with fever. So he kept the people at a distance. And the meaning of the tryst (which is to be fulfilled) is perhaps the chastisement of the Hereafter or perhaps it is a hint to the rising of Dajjal, he will also accomplish the dissension of Samiri in Bani Israeel, as our Holy Prophet was distributing wealth, a man said 'Distribute with justice', the Holy Prophet said, "Men of his type will turn out", they were the Kharjees who began to find fault with their religious guides, and whoso finds fault with the religious guides, he is also of the same origin."

100. Hazrat Moosa said to Samiri, "This is thy punishment and now I disclose the reality of thy false god. I shall break the Calf, which thou took as god and to which thou cleaved all day, to pieces and burn it to ashes before thy eyes and then I shall throw the ashes into the river so that its worshippers should know that the Calf could not even save its own existence much less to speak of harming or benefitting others."

101. Hazrat Moosa invited the people to Truth together with exterminating Falsehood i.e. Not to speak of the Calf even the greatest thing could not become God. The True God is only One God, apart from Him worship to anyone else is not lawful either according to reason or nature or according to tradition, and whose unlimtted knowledge is encircling all things.

99. So We rehearse unto thee the tales of those who passed before[102] and We gave thee from Us the Book to read.[103]

۹۹۔ كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ
وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ۖۚ

100. Whosoever turns away from it so he shall bear on the day of Resurrection a load—

۱۰۰۔ مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ
وِزْرًا ۙ

101. Abiding therein for ever. And evil is the load on them in Qeyamat in lifting.[104]

۱۰۱۔ خٰلِدِيْنَ فِيْهِ ۭ وَسَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ۙ

102. The day the Trumpet is blown and We shall muster the sinners on that day blue eyes,[105]

۱۰۲۔ يَّوْمَ يُنْفَخُ فِي الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ
يَوْمَىِٕذٍ زُرْقًا ۚۖ

102. We rehearse unto thee and through thee to the whole world events of so many past nations as We have related the story of Moses and Pharaoh, wherein there are many advantages e.g. abundance of knowledge, plentitude of miracles, the consolation of the Prophet and the Believers, admonition and advice for the wise men, threat and menace to the opposing elements.

103. It means the Quran which comprises all such stories and events to open the eyes of mankind.

104. The burden which shall be loaded on their backs because of their evasion and belying shall never be lightened. They shall always be overwhelmed by that load and its bearing is not a joke, when they bear it they shall know how hard a load they are pressed under.

105. It means when they are brought in the Resurrection they shall be blind, or perhaps the eyes shall be blue out of ugliness. However, if the first meaning are taken then it is the mention of a particular time, afterwards the eyes shall be opened so that they may see the Hell etc. ورای المجرمون النار (سوره کهف۔ رکوع ۷)

اسمع بهم وابصر یوم یأتوننا (سوره مریم۔ رکوع ۲)

103. Whispering one to another, "You tarried not but ten days."[106]

١٠٣ - يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ○

104. We know very well what they say,[107] when the one with good sense will say : "You tarried not but one day."[108]

١٠٤ - نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ
طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ○

SECTION 6

105. And they ask thee about the mountains, so thou say, 'My Lord will scatter them as ashes.'

١٠٥ - وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ○

106. Then He will do make the earth a smooth plain.

١٠٦ - فَيَذَرُهَا قَاعًا صَفْصَفًا ○

107. Thou wilt not see in it any crookedness, neither any curving.[109]

١٠٧ - لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ○

---

106. Seeing the length of the Hereafter and its horrible scenes the sojourn in this world will appear so short as if they lived not more than a week or ten days, the world ended so soon ! And they will forget all the luxuries and the long hopes of this world and they shall feel remorseful at losing the age of this world in absurd and useless enjoyments. Or perhaps they shall say so out of apology and excuse i.e. they did not live more in the world and did find no chance to do something for the next world as said elsewhere :

ويوم تقوم الساعة يقسم المجرمون مالبثوا غير ساعة الخ (سوره روم - ٦)

107. Whispering can not be hidden from God. We know well what they will whisper one to another.

108. The one who will be more thoughtful and wise will say, "Nay ! Not ten days but only one day we tarried in the world." This man is said to be more thoughtful and clever because he understood the transience of worldly life and the permanence of the Hereafter more than others.

109. When the Qeyamat is mentioned unto the rejectors of the Last Day they say out of mockery what will be the end of the hard mountains i.e. whether they will also be broken ? God gives them answer that the mountains are nothing before the unlimited power of God. He shall make them ashes in no time and scatter them in the air like plucked wool-tufts and the earth shall be made plain and smooth without any crookedness or ups and downs and the hurdles of mountains shall be effaced.

108. On that day they will follow after the Caller whose word is not crooked,[110] and the voices will be subdued due to the fear of Rahman then thou wilt not hear but a murmuring voice.[111]

١٠٨۔ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۚ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ○

109. Upon that day the intercession will not profit save for him to whom Rahman gave permission and approved his word.[112]

١٠٩۔ يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ وَرَضِيَ لَهُ قَوْلًا ○

110. He knows what is before them and behind them and they can not comprehend Him in knowledge.[113]

١١٠۔ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ○

111. And faces shall be humbled unto the Living, the Eternal,[114] and he is spoiled who bore the load of wrong.[115]

١١١۔ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ○

---

110. They will run towards the voice or call of the angel like an arrow. Neither there shall be any deflection in the voice of the Caller, nor there shall be any crookedness in the race of the runners. Alas ! They walked always in a crooked fashion in the life of the world out of misfortune and perverseness. Had they run towards the voice of God's Caller in the world they would have gained something ! But they did not take the trouble to accept the voice of the Callers.

111. No voice except the feeble sound of their march to the Resurrection shall be heard from them due to the fear and awe of Rahman, and if there shall be any conversation it will be so low as whispering.

112. It means only his intercession will do who will be given permission to do so by God and whose word is well-pleasing to God, his speech should be straight and intercede for such a man whose word — لا الٰہ الا اللہ has been approved by God, otherwise there shall be no intercession for a Kafir (Unbeliever).

113. It means God's knowledge is All-embracing but the knowledge of the servants does not encircle Him or His knowledge, so only God knows by His unlimited knowledge who should be given the chance to intercede.

114. On that day the heads of the great tyrants and arrogant men shall be bowed before that Living and Eternal God like those of the disgraced prisoners. Those who had never bowed their heads before God in the world will today come with great humbility and meekness before God.

115. What will be the end of Zalim is beyond description ? The word Zulm comprises Shirk (association) and other sins. ان الشرك لظلم عظيم (لقمان۔ رکوع ۲)
Verily association is a mighty Zulm" (Luqman, Section 2)
والذین اذا فعلوا فاحشة او ظلموا انفسهم الخ (آل عمران۔ رکوع ۱۴)
"And those who did indecency or wronged their selves—" (Aal-e-Imran, Section—14) The evil of every Zalim (wrong-doer) will be proportionate to the wrong done by the wrong-doer.

112. And whosoever does some virtues and he also possesses Eman — so he has no fear of injustice nor incurring of loss.[116]

١١٢- وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا
يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ○

113. And even so We sent down the Quran of Arabic language and We have recited in it variously menacing words so that they may abstain (fear), or it may cast reflection into their hearts.[117]

١١٣- وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّصَرَّفْنَا فِيْهِ
مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ
لَهُمْ ذِكْرًا ○

114. So High is the position of Allah, that True King ![118] And thou hasten not in taking the Quran ere its revelation is accomplished unto thee and say, 'O my Lord, increase me in knowledge (comprehension).'[119]

١١٤- فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ
مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۫ وَقُلْ
رَّبِّ زِدْنِيْ عِلْمًا ○

---

116. 'Injustice' here means that some virtue is made void or someone is arrested on an undone sin, while 'incurring loss' means the receiving of recompense less than what one is entitled to. Consequently no virtue shall be made void, no innocent shall be punished, and no one shall be given less recompense than what he deserves.

117. As the events of the Resurrection Day and the results of vice and virtue have been related here clearly, similarly We have sent down the whole Quran in clear Arabic, so that its first students may fear God by its study and follow the way of piety, and if not so atleast some reflection may hit their hearts about their final end. It is very possible that this reflection and observation may lead them to guidance and through them others may also be guided.

118. God is Exalted, High, the True King, who has sent down such a mighty and glorious Quran and has related clear and hard facts to His subjects for their benefit.

119. When the Quran is such a beneficial and wonderful thing, so as We send it down gradually and slowly, so you should also not make haste in taking it from Jibraeel. When the angel recites the Revelation you should not recite with him hastily. We have taken this charge that the holy Quran will not leave your breast, then why you get worried lest you should forget ! Instead of this worrying you should pray for the attainment of more and more understanding and knowledge of the Quran. Behold ! Adam had made inopportunate haste in one thing. And what was the result?

Hazrat Shah Sahib says, "When Jibraeel brought the Quran, Hazrat Mohammad (be peace upon him) recited with him lest he should forget. It was forbidden before in sura Qeyamah : لاتحرك به لسانك لتعجل به ان علينا جمعه وقرآنه and he was consoled that its retention and delivering unto the people was God's charge, but man is mortal perhaps he forgot, so by this verse he is again given this note, and about forgetting mentioned the example of Adam in the ensuing verse."

115. And We had urged Adam before it, then he forgot and We did not find in him constancy.[120]

SECTION 7

116. And We said to the angel, 'Perform Sajda to Adam.' So they fell down save Iblis, he refused.

117. Then We said, 'Adam, this enemy is thine and thy partner (woman), so let him not expel you both from the Paradise, then thou shalt fall in, distress (toil).'[121]

118. It is given to thee that thou shalt not become hungry, neither shalt be naked,

119. And that neither thirst mayst thou draw therein and neither sunshine.[122]

120. Then Satan cast into his self, said, 'Adam, I tell you the tree of eternal life and a kingdom that decays not.'[123]

121. Then both ate of it, then their evil things (shameful parts) were disclosed to them and they began to stitch upon themselves leaves of the Paradise,[124] and Adam evaded the order of his Lord then deviated from the way.

١١٥- وَلَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ
نَجِدْ لَهٗ عَزْمًا ○

١١٦- وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
اِلَّآ اِبْلِيْسَ ؕ اَبٰى ○

١١٧- فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ
فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى ○

١١٨- اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ○

١١٩- وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ○

١٢٠- فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ
اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ○

١٢١- فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا
يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَعَصٰٓى
اٰدَمُ رَبَّهٗ فَغَوٰى ○

120. He ate the corn in forgetfulness i.e. he did not keep the order in retention. In the following some detail of this story is described.

121. It is obvious that the comfort of Paradise can not be gained anywhere else. After all, efforts would have to be done for eating, dressing, living, etc. in a place other than Paradise.

122. These are the essential requirements of man—fooding, drinking, dressing, safety from sunshine and rain. There is no such difficulty in the Paradise. There is all rest and no pain. بہشت آنجا کہ آزارے نباشد (Paradise is that place where there is no pain). Here pain is mentioned and comfort is not described, perhaps to warn that they would suffer all possible pains if they got out of Paradise.

123. The Satan said to Adam, "Should I tell you a tree the eating whereof will make you live for ever and you will never die and you will get eternal Kingdom."

124. See Sura Aaraf.

122. Then his Lord endowed him with special favour, then turned unto him and brought him to the way[125] (of good pleasure of the high order).

١٢٢- ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ○

123. He said, 'Get you down from here, live both of you together enemy of each other,[126] then if guidance comes to you from Me,[127] then whosoever follows My guidance shall not go astray, neither shall he fall in difficulty.'[128]

١٢٣- قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقٰى ○

125. When he failed to comply with the Divine Order he did not keep steadfast in the way of perseverance with respect to his high position. This position is expressed by the words عصٰے و غوٰے in a severe style according to the famous principle: حسنات الابرار سیّات المقربین (The virtues of the gentlemen are the vices of the near ones). It means God did not allow the influence of Satan to prolong and very soon gave him the favour of resorting to repentance, endued him with special acceptance, turned unto him with additional kindness and established him on the way of His good pleasure of high order.

126. If this is an address to Adam and Eve then it means their children shall be opponent one to another. As the sin was committed in companionship, the recompense of that companionship resulted in the opponent groups of their children.

If this is an address to Adam and Iblis then it means that the seeds of both shall be inimical to each other permanently. The satans will always try to harm the children of Adam.

127. Then if guidance comes to you from Me. i.e. through the Prophets and Books—.

128. Neither he shall deviate from the way to Paradise nor shall suffer pain being deprived of it. He shall reach his original native home without hesitation and fear, wherefrom he had been expelled.

124. **And whosoever turns away from My remembrance he shall be given a livelihood of narrowness,[129] and We shall bring him upon the day of Qeyamat blind.[130]**

١٢٤- وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ○

129. One who is prone to wordly life being forgetful of God — his livelihood is made narrow and afflicted, though outwardly he may be possessing great wealth and enjoying luxuries, yet his heart being empty of contentment and trust in God, he is always in great distress due to greed for more world, anxiousness for progress and the fear of loss. Such a man is ever anxious for more and more wealth, the surity of death and the dangers of wordly loss are always a source of spiritual pain in addition. Just see the daily life of the Capitalists of the West who are always restless and do not enjoy a real sleep of even two hours out of the twenty four hours. Great millionaires and billionaires prefer death to life being extremely distressed at the wordly disasters. The tendency to suicide is general of this kind. The verses and experience is a witness to this fact that in this world the peace of heart and real rest is impossible to be achieved without the rememberance of God — الا بذكر الله تطمئن القلوب — Beware ! Only by the rememberance of God the hearts take rest. But this reality is realized only after experiment. ذوق ایں بادہ ندانی بخدا تانہ چشی

(You will never enjoy this wine by God unless you taste it.)

Some commentators have interpreted the phrase معيشة ضنكا by a life in which there is no good i.e. such a life has become too narrow to allow good to enter into it. Obviously the whole wealth of a Kafir, absorbed and intoxicated in the world, and all his comforts and luxuries are going to become one day a trouble and a misfortune for him. That prosperity whose end is utter disaster can not be called a real prosperity.

Some commentators call معيشة ضنكا as the life of the grave after death i.e. they will face a period of great affliction before the advent of Qeyamat, and the earth of the grave will squeeze them also.

Some Sahaba have interpreted معيشة ضنكا by the chastisement of the grave, and Bazzar has quoted a Tradition to this meaning from Abu Huraira (God is pleased with him).

In short, under معيشة ضنكا all these conditions mentioned above are possible.

130. Those people who remained forgetful of God shall be brought unto Resurrection as blind and they shall also be blind of heart finding no way to any argument. This is the condition in the beginning of the Resurrection. Afterwards the eyes shall be opened, so that they may observe the Hell and other events of the Resurrection.

125. **He shall say, 'O Lord, why hast Thou brought me forth blind and I was wont to see.'[131]**

126. **He said, 'Even so Our signs had reached thee then thou didst forget them and so today thou shalt be forgotten.'[132]**

127. **And so We shall give recompense to that who went out of limit and believed not in the verses and signs of his Lord.[133] And the chastisement of the Hereafter is severe and very long-abiding.[134]**

128. **So did they not get understanding ? from this thing that how many a generation We have destroyed before them, these people walk in their places.[135] In this are good signs for men of wisdom.**

١٢٥- قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ
بَصِيْرًا ○
١٢٦- قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَ
كَذٰلِكَ الْيَوْمَ تُنْسٰى ○
١٢٧- وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْۢ بِاٰيٰتِ
رَبِّهٖ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ○
١٢٨- اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ
يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ۷
لِّاُولِي النُّهٰى ○ ع ١٣ ١٦

131. The Kafir who had external eyes in the world shall question with wonder as to what crime he had committed that his eyes were taken away ?

132. He will be given this answer that he did not believe in God's verses after hearing and in God's signs after seeing, neither did he act upon God's verses. He remained so much forgetful that he spoiled all that he saw and heard of the signs and verses of God. Similarly he was being neglected that day. As he remained blind in the world, so was the punishment, then why he was astonished if he was being brought as blind ?

133. It means every criminal shall be punished according to his crime in the world and hereafter.

134. So it would be an act of great stupidity to be distressed at the worldly pain and be forgetful about the sorrow of the next life after Resurrection.

Hazrat Shah Sahib says, "This chastisement of making blind is in the Resurrection and in the Hell it is more." (Mozihul Quran)

135. If you do not believe in the punishment to be given in the Hereafter, then do you not receive lesson from the events of history ? How many nations around these Meccans have been destroyed for their unbelief and haughtiness ? Their stories are on the lips of the people ! And by most of their ruins these Meccans pass on their way to Sham. They should refresh their memory at the sight of these ruins that how those unbelievers in these very houses were destroyed while walking here and there.

SECTION 8

129. **And but for a word that preceded from thy Lord there would have been unavoidably an encounter, and but for a promise appointed,[136]**

١٢٩۔ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ۝

130. **So do thou endure what they say[137] and proclaim the praises of thy Lord before the rising of the sun and before its setting[138] and say in some hours of the night[139] and proclaim at the ends of the day[140] so that thou mayst be well-pleasing,[141]**

١٣٠۔ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝

136. It means God's Mercy is precedent to God's Wrath, this is why a criminal is given a long chance to reform himself and he is not destroyed without the complete fulfilment of argument. And for this Ummat of the Holy Prophet it is said :

وما كان الله ليعذبهم وانت فيهم الخ

And by His special mercy the chastisement of total extermination has been raised from this Ummat—this is the Word which has come out from thy Lord. But for this word and but for the appointed term of chastisement for every criminal nation, definitely the chastisement would have surrounded them, because they deserve sudden annihilation due to their unbelief and mischief. Only the aforementioned reasons are a hindrance that such a delay is being made. After all they shall taste a mighty chastisement in the Hereafter, and when time will come they shall also behold the example of that encounter in the world. And accordingly they have seen a small symbol of it in the Battle of Badr.

137. The chastisement shall come at its stated term. At the delay and respite let them utter what they utter ! You should, however, tolerate their utterings today and wait peacefully and patiently for the final result. Their utterings of disbelief should not provoke you much.

138. These are the prayers of Fajr and Asr (Morning and Evening) i.e. do not pay heed to the utterings of the mischiefmongers and rascals. Pray your Lord peacefully and patiently because God's help is attained through both prayer and patience :

واستعينوا بالصبر والصلوٰة

139. In this the prayers of Maghrib and Esha (Sun-set and Nightfall), and according to some scholars the salat of Tahajjud (Night Prayer) are included.

140. This is the Zuhr Prayer (Noon Prayer) because the first half and the second half of the day meet and according to Surrah and Qamus etc. it is said that طرف is called the part of anything i.e. طائفة من الشئ . It does not connote any special corner or limit. So in this form نهار may be supposed as some material thing and as such it can be a part of every day where the day is bisected.

141. If you follow such a way then you will be wellpleased in this world and in the other world. A great reward shall be given for this deed, and succour shall be tendered to the Ummat, and forgiveness shall be gained for this Ummat in the Hereafter by your intercession, a matter of great pleasure for you.

131. And stretch not thine eyes to that thing which We have given to use to different kinds of people—the flower (adornment) of the life of this world to try them therein, and the provision given by thy Lord is better and more lasting.[142]

132. And bid thy family to pray and be thou steadfast upon it (prayer);[143] We ask of thee no provision, We give you provision, and the ultimate end of piety is excellent.[144]

۱۳۱۔ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ○

۱۳۲۔ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ○

142. You should never raise your eyes towards the goods of luxury and enjoyment which We have given to different kinds of the Unbelievers, the Jews, the Christians, the Polytheists, and the Majoos etc. (as you have not done so far). This spring is short-lived, thereby We try them that who feels obliged and who becomes haughty. The glorious bounty which God has appointed (O Prophet!) for you e.g. the Holy Quran, the designation of Prophethood, grand victories, the elevation of your remembrance and the high ranks of the Hereafter — before them these transient goods have no significance. The wealth which has come in your share is far superior to their wealth, and your wealth is ever abiding either by its own nature or by its ultimate effect. However, you should not become irritated at their rejection and turning away neither should you raise your eyes towards them.

143. You should also bid your family and kinsmen to pray. The Holy prophet has said in a Tradition that when a child is seven year old he should be instructed to observe prayer and when he is ten year old he should be beaten for that.

144. "The masters in the world make their slave earn livelihood for them. That Master only desires worship and gives provision to the servants by Himself." (Mozihul Quran)

Our prayers do not give Him any profit. Of course, we gain profit in that we get abundant provision by the blessing of prayer.

ومن يّتق الله يجعل له مخرجًا وّيرزقه من حيث لا يحتسب (طلاق۔ رکوع۱)

This is why if there is antagonism between Salat and earning livelihood, God, the High, does not allow to give up Salat for earning. The performance of prayer, is, however, obligatory and it should be observed somehow or other. The giver of provision is God whom we worship. In brief, God has not ordered those means of earning livelihood which prevent from or disturb the observation of the divine obligations. Man should adopt piety. He will see ultimately how God helps him.

133. And they say, 'why does he not bring a sign from his Lord?'[145] Has there not come to them the signs of the former Books.[146]

134. And had We destroyed them with a calamity afore-time they would have said, 'O Lord, why didst Thou not send us a Messenger (Apostle) that we would have followed Thy Book (Word) before that we were humiliated and degraded.

135. Thou say, 'Everyone is waiting so you should also wait. In future you shall know who are the travellers of the straight path and who found the straight way.'[147]

۱۳۳۔ وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ
تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَىٰ ○
۱۳۴۔ وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ
مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ○
۱۳۵۔ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ
ع مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ○

145. They say that why the Messenger brings not such a sign that they see no way but to accept him, otherwise what was the use of his daily threats and menaces ?

146. Hazrat Shah Sahib says, 'There is tidings of the Last Prophet in the former Books. Or it means that the signs of the former Prophets are sufficient. This Prophet also enjoins upon those things in principle, he says not something new or strange, or this is also a sign that this Prophet relates the events and stories according to the former Books. And the best interpretation is that which is given by Ibne Kathir: "These people say out of refractoriness that why this Messenger has not brought some sign? Has there not come to them this glorious Quran which is the mightiest sign apart from other hundreds of signs, and which is the custodian of the important subjects of the former Books and is a witness to their truthfulness and whose miraculous presentation is brighter than the Sun."

وقالوا لولا انزل عليه آية من ربه ، قل انما الايت عند الله وانما انا نذير
مبين ، اولم يكفهم انا انزلنا عليك الكتب يتلى عليهم ان في ذلك
لرحمة وذكرى لقوم يؤمنون (عنكبوت ـ ركوع ۵)

147. Even after seeing such a mighty sign they say why the Prophet has not brought a sign ? And suppose We should have not shown this sign i.e. We should have not sent down the Quran and would have seized them in punishment for unbelief and association they had cried that before punishment some Book and its interpreter must have been sent to them so that they might have been informed before they were humiliated and degraded. Had it been sent down then they would have certainly followed him. In brief, in the absence of the Quran they would have said such things, and after it came to them they began to demand absurd and imaginary things leaving it. Indeed they do not desire to get guidance. They simply invent theories and present excuses and pretensions. So tell them that we and they should wait for a future coming out of the hidden, at that time the whole reality shall be divulged—which party is guided and who is that walking on the right path?

Sura Ta Ha has ended by the help and grace of God, so praise to God first to last, and be peace on our Prophet abundantly and in plentitude.

آیاتها ۱۱۲ سُوْرَةُ الْاَنْبِيَآءِ مَكِّيَّةٌ رکوعاتها ۷

SURA ANBIA—MECCAN—VERSES 112—SECTIONS 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of God, who is Excessively Compassionate, Extremely Merciful.

۱. اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ○

1. Nigh unto men has drawn the time of their reckoning and they in ignorance are turning away.[1]

۲. مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ ○

2. No advice comes to them from their Lord anew but they hear it involved in playing.

۳. لَاهِيَةً قُلُوْبُهُمْ وَاَسَرُّوا النَّجْوَى الَّذِيْنَ ظَلَمُوْا هَلْ هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ○

3. Their hearts are engaged in playing,[2] and surreptitiously conferred the unjust people, 'who is this man?—a man like to yourselves, then why do you entangle yourselves in his enchantment and you see with your eyes open?'[3]

---

1. The hour of reckoning and recompense is near at hand. But these people (Unbelievers and Associators) are greatly involved in heedlessness and ignorance and donot make any preparation for their accounts and answerability. And when they are awakened from their sleep of heedlessness by the recitation of Divine Verses they turn away very carelessly hearing the advice, as if they shall never be presented before God and shall never be answerable for their deeds. Some one has said truly :

الناس فی غفلاتهم ورحا المنية تطحن

2. They hear the great and grand advices of the Quran with jest and playing. If they had heard them with a sincere heart their world and hereafter would have been ameliorated. But when their hearts are away from those divine advices and are engrossed in games and pleasures then there is no chance of serious observation and grave reflection left for them.

3. When they were tired of hearing advices then some unjust among them conferred privately and began to say about the Prophet and the Quran that the Prophet was nothing but a mortal like them, he was neither an angel nor possessed any distinction among them, he knew sorcery of course, and the word he recited was necessarily a word of magic. When they saw such open facts about him, then why they entangled themselves into his sorcery. So it was incumbent on their part, they said, that they should not go near him. They said Quran was a sorcery perhaps because of its impressive and miraculous effect, surreptitious meeting they held as an introduction to their future satanic plans against Truth. A clever enemy does not like to divulge his surreptitious plans beforehand, he rather makes a secret propaganda underground.

4. He said, 'My Lord knows what is said in the heavens or in the earth, and He is the All-Hearing, All-Knowing.'[4]

٤۔ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

5. Leaving it they say, 'They are absurd dreams (distracted nightmares)! Nay, he has forged it, nay, he is a poet! Then he must bring us some sign, as the ancient ones had brought message (miracle).[5]

٥۔ بَلْ قَالُوٓا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۚ فَلْيَأْتِنَا بِاٰيَةٍ كَمَآ أُرْسِلَ الْأَوَّلُونَ ○

6. Not any city We destroyed before them believed, will they now believe?[6]

٦۔ مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنٰهَا ۚ أَفَهُمْ يُؤْمِنُونَ ○

4. The Holy Prophet had clearly declared, "Whatever private conference you hold, God is all aware of it. God knows the secrets of the heavens and the earth. Then how can your secrets and conspiracies be hidden from Him"

5. Hearing the Quran they became so much senseless out of obstinacy that they did not stick to any one opinion. They said sometimes that it was a sorcery, at another occasion they said that his words were nothing but a hotchpotch of nightmares. Sometimes they said that he had simply forged some things from his own self and those imaginary things were named Quran. Sometimes they said that he was a good poet and like poets he presented some poetic heights in a rythmical style. They also said that if he was something else—Prophet — he should show such a clear miracle as were shown by the ancient Prophets. These words they did not say out of sincerity but only to harrass him, because the Pagan Arabs could not be expected to know the miracles of the ancient Prophets on the one hand and they had seen clear signs of the Prophet on the other hand, and those signs were never inferior to the past signs of the ancient Prophets. Among the signs of the Prophet the greatest was the Quran. They understood in their hearts that the Quran was neither a hotchpotch of the magic words, nor nighmares, nor poetry. This is why when one remark could not fit, they said the other.

انظر كيف ضربوا لك الامثال فضلّوا فلا يستطيعون سبيلا (فرقان - رکوع ۱)

6. The ancient nations were shown the demanded signs. They did not believe even after beholding them. Eventually they were destroyed according to the Sunnat of God. If the demands of the Meccan Associators are fulfilled obviously they will not believe them, so necessarily they will also be destroyed according to the Divine Law, while their total destruction is not desired. On the contrary, the Divine Wisdom demands that they should survive under the absolute scheme.

7. And We sent not message before thee but with these very men, We sent them revelation, so ask the remem-berers if you do not know.[7]

8. And We had not made such of their bodies that ate not food, neither were they immortal.[8]

9. Then We made true the promise We gave them, so We saved them and whomsoever We desired and We destroyed the transgressors.[9]

10. We have sent down unto you the Book that in it is your remembrance (mention). Then will you not under-stand?[10]

٧۔ وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ
فَسْـَٔلُوٓا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ۝
٨۔ وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ
وَمَا كَانُوا خٰلِدِينَ ۝
٩۔ ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَأَنجَيْنٰهُمْ وَمَن
نَّشَآءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ۝
١٠۔ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتٰبًا فِيهِ ذِكْرُكُمْ
ع أَفَلَا تَعْقِلُونَ ۝

---

7. This verse is an answer to their word : هل هذا الا بشر مثلكم i.e. The past Prophets who were sent for the mankind and the like of whose signs they are demanding of the Holy Prophet were also men like the Holy Prophet and were not angels. And if they know not of such a famous and outstanding fact then they should ask those who have knowledge of those historical facts. After all the Pagan Arabs have close associations with the Jews and the Christians — the People of the Book. So such a bare fact can be asked from them that whether the past Prophets and Messengers were mortals or the angels of heaven.

8. It means mortal characteristics were there in those Prophets and Messengers, neither bodies were angelic that they could not eat food, nor were they God that death and perdition can not come to them.

9. They were distinguished from other servants of God that they were raised from God to guide and reform mankind. God sent Revelation unto them and despite their meagre circumstances He promised to help them against their odd opponents and foes. And verily God made His promise true. They were kept safe and secure together with their companions and the great enemies who defied them were destroyed. No doubt, Mohammad (be peace on him) is also a man, but he is man helped by God against the whole world. His opponents should think about their own end and gain lesson from the ancients, lest reckoning in this world may just start before the reckoning of the Resurrection.

10. It means you are given all possible instructions and directions through the Quran and the good or evil end has been brought home to you. If you have only a little wisdom you will try to save yourselves from the Divine Chastisment, and recognize the value of the Quran which is in fact a great document of your glory and respect because it is sent down in your language and upon a perfect man amongst you, and it gave you everlasting fame in the world. If you do not recognize your benefactor, then you shall be humiliated in the world and the chastisement of the Hereafter is additional. In the following, the end of those nations is described who had wronged themselves by vexing enmity against the Prophets.

SECTION 2

11. And how many a habitation We have crushed that were sinners and We raised up after them other people.[11]

12. Then when they perceived Our calamity they began to run headlong from there.

13. Run not and return where you had enjoyed luxury and (return) unto your houses perhaps some one may ask you.[12]

14. They said, 'Alas for us! We were no doubt sinners.'

15. Then ceased not their cry until they were heaped up cutting down lain put out.[13]

١١- وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ
أَنْشَأْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ۝
١٢- فَلَمَّا أَحَسُّوْا بَأْسَنَا إِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ۝
١٣- لَا تَرْكُضُوْا وَارْجِعُوْا إِلٰى مَا أُتْرِفْتُمْ فِيْهِ
وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْئَلُوْنَ ۝
١٤- قَالُوْا يٰوَيْلَنَا إِنَّا كُنَّا ظٰلِمِيْنَ ۝
١٥- فَمَا زَالَتْ تِّلْكَ دَعْوٰهُمْ حَتّٰى جَعَلْنٰهُمْ
حَصِيْدًا خٰمِدِيْنَ ۝

---

11. It is not that the earth was laid waste after their annihilation. They went away and others were habitated in their place. One goes the other comes.

12. When the Divine Chastisement appeared before them they tried to run away from there and save their life. At that time they were commanded schematically to stay and not run away, rather go back to that place where they had been in luxuries and where they had amassed ample resources of enjoyment. Perhaps someone might question them about their luxureies, "Sir, tell us about your enjoyments. Where has the intoxication of power and influence gone ? Where are those goods which were given by God ? And to what extent did you thank for the bounties of God ?" Or "you were great persons enjoying great importance in the society and you were consulted and invited on all important occasions, so return unto the same place instead of taking to your heels, so that people may consult you in their important matters and follow your opinions." All these remarks have been made as a menace.

13. When they saw the chastisement by their own eyes then they confessed their crimes and constantly cried these words : "No doubt we are wrong-doers and criminals". But there is no use to cry over spilt milk. This time was not the time of acceptance of the repentance. Confession and remorsefulness were quite useless at that time. At last they were finished in a way as the crop is harvested and heaped up in piles, or as the burnt wood is put out and then it becomes ashes. (God forbid)

۱۶۔ وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا
لٰعِبِيْنَ ○

۱۷۔ لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ
لَّدُنَّآ اِنْ كُنَّا فٰعِلِيْنَ ○

۱۸۔ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ
فَاِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ○

۱۹۔ وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ عِنْدَهٗ لَا
يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ○

16. We created not the heaven and the earth and what is between them playing.[14]

17. If We had desired to make some toy We would have made it from Ourself, if We would have to do it!

18. Nay! We shoot (throw) the Truth upon the Falsehood, then it breaks its head, then it goes away. And there is evil for you in those things which you tell.[15]

19. And to Him belongs whatsoever is in the heavens and in the earth,[16] and those who live near Him do not show haughtiness against His worship, neither show idleness.

---

14. It means heavens and earth are not created at random without a reasonable purpose and considerate wisdom. So a wise man should try to understand the real purpose of the creation of the Universe and should not become heedless to the final end considering the world as simply a toy. He should understand very well that the world is created for the Hereafter. Every good and evil deed shall be fully recompensed and even the minutest action shall be reckoned.

15. If such plaything would have been worthy of Our glory and dignity, and had We intended to make such frolicsome creation, We should have done it Ourself by Our power, and that thing would have no concern with your accountability and seizure. But the fact is that the world is not a mere plaything and a show. It is rather a field of encounter where the battle between Truth and Falsehood takes place. The Truth attacking the Falsehood breaks its head. From this fact you should understand the end of your stupid and polytheistic ideals that when the mortar of Truth hits the Falsehood how far shall you be destroyed and humiliated, and who is that to come to your help ?

Note: لوارد نا ان نتخذ لهواً is interpreted variously, but we have given the meanings which are nearer to the context and reference with delicate allusion to the sense hidden in من لدنا and ان كنا فاعلين

16. When the whole Universe is in His possession then who can save if He destroys and who can give shelter ?

20. They remember night and day, do not get weary.[17]

21. Have they taken other gods below Him out of the earth that they would raise them up alive?[18]

۲۰۔ يُسَبِّحُونَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ○

۲۱۔ اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ○

17. It means the angels notwithstanding their nearness do not boast a little but feel proud of God's service and servility. They are never indolent and lazy in the performance of divine worship. Day in and day out they are engaged and busy in His remembrance. They neither feel weary nor tired. Remembrance and glorification is their food. As we breathe regularly and perform other jobs too, similar is the condition of their glorifying and remembering. They are never heedless of God whatever job they are doing and whatever service they are performing. When it is the fate of such innocent angels, the sinful man needs more inclination to his Lord.

18. It means when the angels of the heaven do not turn away from His worship and all times they are busy in His remembrance and worship, then if there are such beings on the earth which can be taken as compeers to God? And when God destroys them if there is any power with those gods that they can give their worshippers a new life, or save them from the chastisement or annihilation? Nay, they can never do so.

22. Had there been other gods (rulers) in these two beside God then both of them would go to ruin![19] So holy (pure) is God, the Owner of the Throne, from those things they describe![20]

٢٢. لَوْ كَانَ فِيهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ○

19. This is a very strong and clear argument for the refutation of many gods. The Holy Quran has presented this argument in its own peculiar style. This argument can be understood in this way that worship is the name of perfect submission & humbility which can be adopted only before such a Being who is perfect in His self and Attributes in all respects—that Being we Call Allah or God. It is imperative that the Self of God should be pure of all defects and frailties. In no respect He ought to be imperfect, nor worthless, nor submissive, nor yielding to anyone, nor anyone can disturb Him in His action. Now suppose if there are two gods in the heavens and earth they would naturally possess equal characteristics, the same dignity. Now we should see whether there is complete conformity between the two in the administration of the Universe and in the creation of all heavenly and earthly creations, or differences arise now and then. If there is complete conformity then two possibilities are traced. Either one of them was unable in his single capacity to administer the Universe, so joint effort was required, then none of the two possess-sess absolute power. If one alone could manage the whole Universe in his singular capacity, then the other becomes worthless, whereas God is believed only because there is no other way but to believe in Him as an ultimate necessity or cause.

And if we suppose there is difference between the two gods, then imperatively one shall prevail over the other, and the one vanquished can not be God. In case both enjoy equal powers then in the execution of their powers one shall try to surpass or suppress the other. Reasonably in this race of the two or many gods there shall be no creation at all coming into existence, and the existing things will certainly succumb to the mutual executions and fights of the gods and ultimately everything will go to ruin. Consequently if there were two or more gods then the whole system of the Universe would have been dilapidated long ago. If any god becomes imperfect or worthless, that is obviously against the very idea of Divinity because an unperfect and worthless god is no God at all.

20. The One who is the single possessor and owner of the Royal Throne has no capacity of partnership in His Kingdom. Two autonomous kings can not survive in one kingdom though their autonomy is unreal, then how can two independent and almighty gods become partners in a single state ?

23. He shall not be questioned as to what He does and they are to be questioned.[21]

24. Have they taken other gods beside Him? Thou say: 'Bring your authority (proof).'[22] This is the word of my companions and this is the word of those before me. Nay! But most part of them do not understand the truth, so therefore they are evading.'[23]

۲۳ - لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ۝
۲۴ - اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ قُلْ هَاتُوْا
بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ
قَبْلِيْ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ
فَهُمْ مُّعْرِضُوْنَ ۝

---

21. God is the name of that Being who is omnipotent and almighty. No one can question as to His power and will, much less to speak of checking and hindering His execution. Yes! He has the right to take everyone to task and question him.

22. Formerly argument of reason was presented in favour of Divine Unity, now the polytheists are questioned to bring proof for their claim to many gods i.e. how do they prove by reason or by tradition their claim to polytheism or the Numeralism of Divinity? If they have any proof they should bring it. Obviously they have nothing except whims and fancies, or the blind following of their fathers. No rational or traditional argument can be brought forward in favour of association as said by the Commentators.

Hazrat Shah Sahib says: "Formerly those gods were described who are made compeers to God—that if such two rulers were there the whole Universe would have gone to ruin. Now such are described who are taken as small gods below God in the capacity of viceroys and subordinates. So they require the authority of the Real Ruler. How can they become viceroys without authority or certificate? If they have some certificate they should produce it." (Mozihnl Quran)

23. My Ummat and the former godly nations hold this view unanimously that there is no God except the Lord of the Throne and the rational argument favouring this view has been described before. If you have got any argument or proof against this unanimous view of the heavenly nations you should produce it. My stand is that this Ummat and the former nations, the Book of this Ummat (the Holy Quran) and the Books of the past nations (the Taura, the Bible etc.) all have been unanimous on the claim to Divine Unity. Even today the perusal of the past heavenly Books will show the declaration of Tauhid and the repudiation of polytheism very clearly despite numberless changes in those Books. But these ignorant men can not understand this fact. Had they got reason they would have never postponed it.

٢٥- وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ
اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ○
٢٦- وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ط بَلْ
عِبَادٌ مُّكْرَمُوْنَ ○
٢٧- لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ○

25. And We sent not any Messenger before thee but to him We sent this order that the fact is that there is no worship of anyone except Mine, so worship Me.[24]

26. And they say : 'Rahman has taken someone as son.' He is never worthy of that![25] But they are servants who are given honour—

27. They can not exceed Him in speech and they only work according to His order.[26]

24. The unanimous belief of all the Prophets and Messengers has been the Divine Unity. No Prophet has ever spoken a word against it. They have always said that there is no worship of anyone except of One God. Hence as the proof of Divine Unity is supplied by the rational and natural arguments and the repudiation of polytheism and association is confirmed, similarly the concensus of Prophets on the faith of Divine Unity is the final argument from the traditional viewpoint.

25. Some of the Arab tribes called the angels of God as the daughters of God. So it is told that it is beneath the glory and dignity of God to take sons and daughters to Him. Hereby the Christians are also refuted who call Hazrat Massieh as the Son of God, and the particular section of the Jews who called Hazrat Uzair as the Son of God is also repudiated.

26. Those pious souls whom you call sons are not sons ofcourse. They are indeed Honoured servants and despite their honourable position and high nearness they are so much courteous and obedient that they can not proceed to say anything or move their lips without His permission, neither can they do any work without His order. In other words their prominent distinction lies in their absolute submission and service to God.

28. **He knows what is before them and behind them[27] and they intercede not but for him with whom He is well-pleased,[28] and they tremble in awe of Him.[29]**

29. **And if anyone of them says : 'There is worship to me below Him,' such a one We recompense with Hell, even so We recompense the unjust ones.[30]**

٢٨ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ
خَشْيَتِهِ مُشْفِقُونَ ○
٢٩ - وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ
ع ١٩ ٢ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ○

27. The Knowledge of God is encompassing all external and internal conditions. No action or movement is hidden from Him. Hence those nearest to God, understanding this reality are conscious and vigilant over their affairs and conditions that no state should occur against the pleasure of God.

28. They intercede not for anyone unless they know His pleasure. Because God is well-pleased with the Believers, Unitarians, hence asking forgiveness for them is their daily routine.

29. Then how they can be called God ? When they are not God, then they can also not become the sons and daughters of God because true children should belong to the genus of parents.

30. If suppose anyone of those very souls, whom you are raising to Divinity, says such word (God forbid) he shall meet the same punishment which is given to such transgressors — they shall also be thrown into the Hell. They can not go beyond Our infinite power and unlimited sovereignty. Then how can they become God ?

SECTION 3

30. Have not the Unbelievers then seen that the heavens and the earth were closed up then We opened them,[31] and We made of water everything in which there is animation.[32] Then do they not believe ?[33]

31. And We put in the earth heavy loads lest it should shake with them[34] and We set in it (in them) wide ways so that they may get way.[35]

٣٠۔ اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ؕ وَجَعَلْنَا مِنَ الْمَآءِ
كُلَّ شَيْءٍ حَيٍّ ؕ اَفَلَا يُؤْمِنُوْنَ ○
٣١۔ وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۠
وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ○

---

31. رتق in its original sense means joining and piercing into one another. Primarily both the heaven and the earth were lying undistinguished from each other in the period of non-existence. Then in the beginning stages of existence they remained jumbled. Afterwards the Hand of Nature separated them from each other. After this distinction each one was divided in separate zones. Even then they were closed up, neither it rained from the heaven nor there grew anything from the earth. Eventually God opened them for the benefit of mankind, the heaven opened for rainfall in the above and the pores of the earth opened underneath. In the same way the canals were generated, the mines were produced and different kinds of green were brought forth out of the earth. The heaven was decorated by millions of luminous stars, the houses and velocites whereof are quite separate from one another.

32. The animate things which you behold are made directly or indirectly from water. The water is their original matter, but that would be an exception which did not require water in its creation. In the majority of cases, however, this principle will be correct.

Note : According to Shah Waliullah Sahib the word ماء is used to denote the original matter from which the creations are made, it is not actually the Water of our earth. It is like the earthly water in some aspects e.g. it assumes the form of that pot in which it is poured etc. (Tr)

33. Do the people not believe in the existence of God and His Oneness even after seeing such signs of His power and administration.

34. This subject is discussed in Sura Nahl.

35. "So that the people of one country may meet the people of another country, if the mountains were laid in such a way that the ways were close then inter-connection was impossible." (Mozihul Quran)

Seeing such wide ways on earth man can also find the way to the path of God, His Divine Unity, His Wisdom and His Power.

32. And We made the heaven as a roof well protected[36] and they do not pay heed to the signs of the heaven.[37]

٣٢۔ وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚۖ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ○

33. And it is He who created the night and the day, the sun and the moon,[38] each one swimming in its orbit.[39]

٣٣۔ وَهُوَ الَّذِیْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ فِیْ فَلَكٍ يَّسْبَحُوْنَ ○

36. This great dome is secure, it neither falls, nor breaks, nor changes. It is also secure from the hearings of the Satans. It is called as roof because it appears just like roof in vision.

37. The erection and standing of the heaven without pillars is a great sign of God's power. Such a huge, strong, durable, wide and high roof has been standing for a long time without columns. Even a little paint or plaster has not detached from it.

38. The creation of days and nights, the sun and the moon supplements further details of Divine Signs.

39. It means the sun and the moon together with stars and planets are moving in their respective orbits. The word يسبحون shows that the planets and stars move by themselves in their orbits by the order of God. (God knows better).

34. And We have not given any man before thee to live for ever, so if thou diest will they remain to survive ?

35 Every soul shall taste of death[40] and We try you with evil and with good in order to test[41] and unto Us you shall be returned.[42]

۳۴۔ وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۖ اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ○

۳۵۔ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَاِلَيْنَا تُرْجَعُوْنَ ○

40. As the existence of the aforementioned creations owes to the invention of God, the life of all mankind is also His gift. He will take it back whenever He wills. Death shall prove to everyone that their lives are never in the control of man. It was simply a transient hustle-bustle.

Hazrat Shah Sahib says : "The Unbelievers hearing the Prophet said that all that activity would remain during his life-time. There would be nothing after he passed away from the world."

By this expression if they meant that coming of death was something against the very nature of Prophethood they are given reply : وما جعلنا لبشر من قبلك الخلد i.e. Amongst the Prophets and Messengers who is that on whom death shall never occur and he shall live for ever ? And if they wanted to satisfy and cool their hearts by the very idea of the Prophet's death they are given reply in the clause : افاءن مت فهم الخلدون i.e. Why are they joyous over the death of the Prophet ? Will they remain for ever if the Prophet dies ? Will they live till the Last Day ? When they have to die one day sooner or later then what is the chance to be joyous over the death of the Prophet ? This way has to be passed by everyone. Who is that who will never taste of death ? In other words after the description of Divine Oneness and the signs of Nature attention is drawn towards the topic of Prophethood.

41. It means men are tried in this world by sending over them different conditions as hardship, relaxation, health, sickness, narrowness, abundance, misery and luxury etc. so that base and good coins may be differentiated and it may become public that who is patient on misery and who is thankful over bounty, aud how many are there who are involved in the disease of ingratitude, complaints and despondency.

42. والينا ترجعون means they shall be presented before God in the Resurrection where they shall receive the fruit of every virtue and vice, patience and gratitude.

36. And when the Unbelievers behold thee they have no work with thee except to take thee with mockery : Is this the one who makes mention of your gods ? And they deny the name of Rahman![43]

37. Man is made of haste. Now I will show My signs to you, so do not demand haste of Me.[44]

38. And they say: 'When will the promise be fulfilled if you are truthful.'[45]

٣٦- وَإِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْٓا اِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا ۭ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَ
هُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ○

٣٧- خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ۭ سَاُورِيْكُمْ
اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ○

٣٨- وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ
صٰدِقِيْنَ ○

43. Heedless of the end these men take the Holy Prophet as mockery and laugh at him. Hence out of mockery and derision they say : اهٰذالذی یذکر اٰلہتکم "Is this the man who makes mention of your gods (with evil) ?" And they themselves are not ashamed of their own habit that they resent the mention of the Name of Rahman, they deny His truthful Book and they are frowned when they hear the bad description of their false gods. In this situation who is liable to mockery ? Either they or the opposite party ?

44. Perhaps some of the Believers would have desired hasty chastisement over the Unbelievers at their idiot mockery and derision, and also the shameless Unbelievers demanded a hasty decision. They would have said to the Muslims that if the threats of chastisement were really real and they were really liable to punishment then why they did not bring it at once. Perhaps both are said to be hasty in this verse i.e. haste is inherent in man's nature. They are said to keep patient somewhat, because not very late God will show them His signs of wrath and retaliation.

45. The Unbelievers said to the Believers : "You always say that Qeyamat shall come and all the Unbelievers shall burn for ever in the Hell, then when will this promise be completed ? If you are true then why not bring you the Qeyamat and the Hell then and there ?

39. If the Unbelievers but knew that time when they shall not be able to ward off the Fire from their faces, nor from their backs, neither shall they be helped!

40. Nay, it shall come upon them suddenly, then it shall make them dumbfounded, then they shall not be able to repel it, neither shall they be given any respite.'[46]

41. And mockery has been done with the Messengers before thee, then there turned over the scoffers among them the thing they scoffed at.[47]

SECTION 4

42. Thou say : 'Who guards you in the night and in the day from Rahman.'[48] Nay, from the remembrance of their Lord they are turning away.[49]

٣٩ - لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُنْصَرُونَ ○

٤٠ - بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ
رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ○

٤١ - وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ○ ع

٤٢ - قُلْ مَنْ يَكْلَؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ط
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ○

---

46. If the reality becomes clear to these Unbelievers and they correctly understand that horrible Hour they will never make such request. These things they are saying and thinking because they are now lost in the worldly pleasures and heedlessness. When that Hour will come before them that Fire shall be encompassing them, they shall not be able to revert it on any side, nor they shall receive help from anywhere, nor they shall get respite, nor they will have any speculation of it beforehand. Its sudden ouslaught shall spoil their senses and then they will know that the thing they scoffed at was a proven fact.

47. It means the punishment of that thing which they scoffed at surrounded them and their mockery was itself turned over them.

48. It means who is there to save you from the wrath and chastisement of Rahman apart from Him ? Only His abounding mercy is a deterrent to the sudden chastisement. But one should have great fear of the wrath of such a clement, compassionate and forbearing Being. نعوذ بالله من غضب الحليم i.e. We take the refuge in God from the wrath of the Clement !

49. They do not recognize and feel the protection of Rahman, nor they are conscious of it. Luxury and enjoyment and the peaceful life has made them forgetful of the remembrance of the True Lord. This is why whenever they are given advice from their Lord they turn away contemptuously.

٤٣ - اَمۡ لَهُمۡ اٰلِهَةٌ تَمۡنَعُهُمۡ مِّنۡ دُوۡنِنَا ؕ لَا
يَسۡتَطِيۡعُوۡنَ نَصۡرَ اَنۡفُسِهِمۡ وَلَا هُمۡ مِّنَّا
يُصۡحَبُوۡنَ ○
٤٤ - بَلۡ مَتَّعۡنَا هٰۤؤُلَآءِ وَاٰبَآءَهُمۡ حَتّٰى طَالَ
عَلَيۡهِمُ الۡعُمُرُ ؕ اَفَلَا يَرَوۡنَ اَنَّا نَاۡتِى الۡاَرۡضَ
نَنۡقُصُهَا مِنۡ اَطۡرَافِهَا ؕ اَفَهُمُ الۡغٰلِبُوۡنَ ○

43. Or have they gods that they defend them apart from Us? They can not even help themselves, nor are they companioned from Us (nor are they guarded from Us).[50]

44. Nay, but Ourself gave them enjoyment and to their fathers until life passed in excess over them.[51] Then do they not see that We are gradually diminishing the earth from its ends? Now are they going to win?[52]

---

50. Do they think about their unreal gods that they guard them, and when time comes they will save them from the wrath of God. These helpless fellows can not help themselves less to speak about their help to others. They can not save their own existence, how can they help others? If someone may break or tear them or snatch something from them, they have no such power to move their hands for a defensive guard, or gain Our succour and comradeship for the sake of self-defence.

51. It means the defence and security of Rahman and the weakness and helplessness of the idols is not a thing which they can't understand. The fact is that they have been passing a life of peace and luxury for a long time and they have never suffered any shock of God's chastisement — they have become proud on account of it — and being absorbed in heedlessness they have turned away away from the Message of God and the instructions of the Prophets and Messengers.

52. It means Islam is spreading in the land of Arabia and unbelief is narrowing and contracting from the surroundings. Gradually the land of Arabia is getting narrowed for the Unbelievers. Their governments, kingdoms, feudalism and lordships are being broken. Do they not see their end even after looking such clear signs? And do they believe with confidence and hope with firmness that they shall win over the Prophet and his followers after observing all these signs of Divine Power? If they have got eyes of lesson they should utilize their wisdom and estimate about the future by signs and conditions. Do they not know that township around them have been destroyed by God's chastisement on account of their enmity against the Prophets and their mode of rejection, and at last the mission of the loyal servants of God has always been successful? Then how can they expect to be victorious over the Chief of the Messengers and the perfect Believers?

ولقد اهلكنا ما حولكم من القرىٰ وصرّفنا الايت لعلهم يرجعون
(سوره احقاف - ركوع ۴)

(And verily We have destroyed towns surrounding you and We recited Our verses variously perhaps they might turn (to Truth). (Ahqaf, Section 4).

Note: Also refer to the comments of verse 41, Sura Ra'd.

45. Say thou : 'I only warn you by the Revelation (Order of God) and the deaf do not hear the calling when they are warned.[53]

۴۵- قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْيِ ۚ وَلَا يَسْمَعُ
الصُّمُّ الدُّعَآءَ إِذَا مَا يُنذَرُونَ ○

46. If but a breath (steam) of the Lord's chastisement reaches them they would surely say : 'Alas for us ! We were sinners.'[45]

۴۶- وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ○

47. And We shall set up the balances of justice on the Last Day, so no soul shall be wronged an aught, even if it be equal to the grain of mustard-seed We shall bring it[55] and We are sufficient to reckon.[56]

۴۷- وَنَضَعُ الْمَوَٰزِينَ الْقِسْطَ لِيَوْمِ الْقِيَٰمَةِ فَلَا
تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ○

---

53. It means our business is to deliver according to the Divine Revelation and warn about the end. If the deaf of heart do not listen to it then we are not held responsible for it. They shall themselves suffer for their deafness.

54. It means these people are deaf until when they are knocked loudly. If they perceive a little of God's chastisement or a little steam of God's wrath and retaliation touches them then the ears and eyes all will open. At that time they will be screaming out of senses that no doubt they were great criminals that such a tremendous disaster came to them.

55. It means the minutest deed equal to the grain of mustard-seed shall be weighed in the Balance on the Last Day. Not a single atom of virtue shall be spoiled. No one shall be wronged, neither injustice shall be done to anyone. Even the atoms of deeds and actions shall be reckoned and recompensed.

Note : موازين is the plural of ميزان which means balance. There may be many balances or only one balance. Perhaps the plural form is used on account of the variety of deeds of mankind. (Refer to the comments of Sura Aaraf about weighing the deeds in the balance).

56. Our reckoning shall be final and decisive. There is no other reckoning or appeal after it. And We need no helper to help Us in reckoning the deeds of the whole creation. In the following it is told that warning and delivering is not a new thing with the Prophet Mohammed (Be peace upon him). It has been continuous since ancient times. The ancient Prophets gave the same warnings which the Holy Prophet is giving today.

48. And We had given Moses and Haroon the Deciding Book and Radiance and an advice for those who fear—[57]

49. Who fear their Lord without seeing and they are apprehensive of the Qeyamat.[58]

50. And this is an advice blessed which We sent down, so are you now denying it ?[59]

SECTION 5

51. And We had given Abraham aforetime his excellent way[60] and We have (had) knowledge of it (him)—[61]

52. When he said to his father and his people : "What are these statues unto which you are cleaving ?[62]

٤٨ - وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً
وَذِكْرًا لِّلْمُتَّقِينَ ۝
٤٩ - الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ
السَّاعَةِ مُشْفِقُونَ ۝
٥٠ - وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۚ أَفَأَنتُمْ
لَهُ مُنكِرُونَ ۝
٥١ - وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَ
كُنَّا بِهِ عَالِمِينَ ۝
٥٢ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ
الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ۝

57. Furqan here means the Taurah which decided between right and wrong, guidance and error, lawful and unlawful (Halal and Haram) and which was the bearer of light in the darkess of ignorance and heedlessness. It delivered excellent advice to the God-fearing people.

58. They are apprehensive of the Last Day because they have fear of God in their hearts. They are always in a trembling state to think about the results on that day, lest they should incur (God forbid) the displeasure and the wrath of God instead of salvation. It is obvious that only such persons can avail themselves of advice.

59. It means a Book of Advice, this Holy Quran, is before you which is evidently more valuable, more beneficial and enormously more virtuous than the Taurah. Do you deny such a manifest and bright Book which has no scope of denial ?

60. We had given guidance and peace to Ibrahim befitting his excellent talents and high state before Mohammad (Be peace upon him) and Moses and Haroon (Be peace upon them). Indeed We had led him, in his very childhood, to that excellent way which behoves such prominent Prophets.

61. We have full knowledge of his ability and capacity, his perfections of knowledge and deed. Hence We gave him that guidance and peace which was befitting his state.

62. 'Hazrat Ibrahim said to his people to explain the reality and originality of those statues. 'How did those statues made of stone become God ?'

53. They said, 'We found our fathers serving them only.[63]

54. He said, 'Then assuredly you and your fathers have been in manifest error.'[64]

55. They said, 'What, hast thou brought us true fact, or thou simply plays (with us).'[65]

56. He said, 'Nay, but your Lord is the Lord of the heavens and the earth who originated them and I am evidently confirming it.'[66]

57. 'And by God I will definitely outwit your idols after you have gone away turning your backs.'[67]

58. Then he broke them into pieces, all but a big one of them, for haply they would return.[68]

۵۳- قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ○

۵۴- قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَآؤُكُمْ فِيْ
ضَلٰلٍ مُّبِيْنٍ ○

۵۵- قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ○

۵۶- قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِيْ
فَطَرَهُنَّ ۖ وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ

۵۷- وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ
تُوَلُّوْا مُدْبِرِيْنَ ○

۵۸- فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ
اِلَيْهِ يَرْجِعُوْنَ ○

---

63. They said, 'No matter, we have no witness of reason, nature and reliable tradition in our support, yet the heaviest reason in favour of idolatry is the traditional and conventional trend of our fore-fathers, and they had been serving these idols. So how can we denounce the custom and tradition of our fathers ?'

64. Hazrat Ibrahim answered, "This reason does not prove your truthfulness and wisdom. Of course, it is proved that your fathers were also idiots like you, and you are destroying yourselves in their blind following."

65. Hearing the speech of Hazrat Ibrahim against the faith of the whole nation they were stirred and said, "Do thou really possess the faith thou art telling or thou art simply making joke and playing with."

66. Hazrat Ibrahim said, "This is my faith, no doubt. And by all certainty and insight I give witness to this fact that my Lord and your Lord and the Lord of all is the One God only, who originated the heavens and the earth and guarded them. No other thing can associate itself with His Divinity.

67. This he said slowly that some heard and most of them did not hear. Those who heard little cared about it, because they were thinking that what a young man could do against the whole nation and their gods.

68. When they went out of the city to enjoy a festival then Ibrahim went to the idol-house and broke the idols and left one idol that was the biggest in size or reverence, and the axe with which he had broken the other idols hung in its neck that they might turn to it psychologically, or it might be turned to in accusement

59. They said, 'Who has done this (activity) with our gods? He is surely one of the evil-doers.'[69]

60. They said, 'We have heard a young man uttering about them, he is called Ibrahim.'[70]

61. They said, 'Bring him before the people's eyes perhaps (that) they may see.'[71]

62. They said, 'Art thou the one who has done this with our gods, O Ibrahim?'

63. He said, 'No, it is this big one of them that has done it. So question them if they speak.'[72]

۵۹- قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ○

۶۰- قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ○

۶۱- قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ○

۶۲- قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ○

۶۳- قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْــَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ○

69. They said, "Who has done this insolence to our gods. Certainly the one who has done it is a great evil-doer and an insolent. (God forgive)! This perhaps was said by those people who could not receive the voice of : تاللہ لاکیدن اصنامکم

70. This was said perhaps by those people who had heard the voice of Hazrat Ibrahim i.e. "This is the man who utters evil words against our gods, and this evil work is surely done by him."

71. Then they all said that he should be brough. before the people, public statement should be taken from him so that the peopl· might reach an observational judgment, and be witness that the punishment which would be given to him he deserved it. This was their purpose, and it was also the purpose of Hazrat Ibrahim that he should find moment in the public gathering to subdue and dumbfound the Associators, and the Truth should prevail over before the coming witnesses.

72. Hazrat Ibrahim said, "You need not question me, but it might have been done by this big idol who is standing safe and uninjured and he has also got the axe with him, because a big one can easily do it with a small one, as big snakes eat up the small snakes, big fish devour the small fish and big kings destroy small kingdoms. So it is better to ask that big idol so that the matter may be decided between me and you. If they can speak they can decide."

Note : The words of Hazrat Ibrahim : بل فعلہ٬ کبیرھم do not imply falsehood because falsehood is that something is said against reality, and it can not be a reality that a stone-idol could break the other stone-idols. It was an expression of their foolishness because they thought idols could do tremendous jobs of mankind. Such expressions are mere suppositions in order to defeat the other party in argumentation. It may appear falsehood in the exterior sense, and as such in some Traditions falsehood is applied to this expression only in form and not in reality.

64. Then they thought to themselves and said, 'Ye people, you are unjust indeed.'[73]

٦٤- فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ۝

65. Then they were bent down lowing their heads,[74] 'Do thou knowst how far do they speak.'[75]

٦٥- ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ ۝

66. He said, 'What, do you then worship apart from God such as neither profits you nor harms you ?'

٦٦- قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّلَا يَضُرُّكُمْ ۝ؕ

67. 'I am detested of you and what you worship save God ! Have you no reason ?[76]

٦٧- اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ ۝

68. They said, 'Burn him and help your gods if you are going to do something.'[77]

٦٨- قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ۝

73. They thought . "What was the use of worshipping the worthless stones ?" Or they said that they had wronged themselves when they left the idol-house unlocked and open for Ibrahim who got the chance to destroy the stone-idols and they failed to manage for their security against intrusion." (Ibne Kathir

74. They were ashamed and could not face eye to eye.

75. They said to Ibrahim, "Why do you demand such an impossible thing knowingly ? Have you ever heard that stones have ever spoken"?

76. Hazrat Ibrahim said, "Then you should rather die of shame ! When you see that the statue can neither speak a word, nor avails an aught in time of need, neither it possesses any loss or gain in the bast then why you have given it the rank of Godship ? Do you not understand such a simple thing"?

77. They thought that they could not defeat Ibrahim in argumentation and reasoning, so only one way was left that they should help their gods (who could not help them and also themselves), and inflict a severe punishment on their enemy. If they could not do so, they conferred, then they did nothing of the sort. Hence after this conference they decided to burn Ibrahim into fire, as if they had to burn him in fire because Hazrat Ibrahim had burnt their hearts by breaking their idols. At last, the unjust people managed to give over Ibrahim to the fire with a great mescilessness and preponderance.

69. We said, 'O fire! Be coolness and peace upon Ibrahim.'[78]

70. And They desired evil for him, then We threw only them in loss.[79]

71. And We delivered him and Lut unto the land wherein We placed blessing for the world.[80]

72. And We conferred Ishaq on him and gave Yaqub in reward.[81] **And made We all of them of excellent fortune.**[82]

٦٩- قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ۝

٧٠- وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۝

٧١- وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا
فِيْهَا لِلْعٰلَمِيْنَ ۝

٧٢- وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ۭ وَيَعْقُوْبَ نَافِلَةً ۭ وَكُلًّا
جَعَلْنَا صٰلِحِيْنَ ۝

78. God gave command to the fire to become cool on Ibrahim but not so much cold that Ibrahim might feel pain of cold. It should become moderately cool that the body might feel peaceful and comfortable.

Note : The fire became cool on Ibrahim as a Miracle of Ibrahim. The reality of miracle is that God may sever the cause from the effect or the effect from the cause against His usual practice. Here the cause of burning (i.e. the fire was) present but the effect did not result from the cause.

79. They tried to outwit Ibrahim but they themselves fell into loss, humiliation and failure. The truthfulness of the Truth manifested itself openly and the Word of God was heigtened.

80. God delivered Hazrat Ibrahim together with Hazrat Lut unto the land of Sham wherein are placed many external and internal blessings.

81. In old age Ibrahim asked for a son and We also gave a grandson i.e. Yaqub (Be peace on him).

82. It means Ibrahim, Lut, Ishaq and Yaqub are among the excellent servants of the high order because all were Prophets, and who can possess more goodness than the Prophets ?

73. And We appointed them to be leaders guiding by Our command[83] and We sent them message of doing virtues and preserving Salat and establishing Zakat[84] and they were absorbed in Our worship.[85]

74. And to Lut We gave order and comprehension,[86] and We delivered him from that city that had been doing impure deeds. They were people highly disobedient (very bad).[87]

75. And We admitted him into Our mercy, he is of the fortunate.[88]

SECTION 6

76. And Noah — when he called before him,[89] and We accepted his dua (prayer), so We delivered him and his people from the great distress,

٧٣- وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ
اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ
الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ○

٧٤- وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ
الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ
كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ○

٧٥- وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ○ ع

٧٦- وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ
فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ○

83. They were perfect themselves and also made others perfect.

84. Unto them We sent Revelation in which those matters were emphasized. It shows their perfection in knowledge.

85. They were all engaged in Our worship day and night. They did not turn their eyes towards any other side. This is the state of Prophets that all their actions bear the spirit of God's worship. This shows their perfection in deed.

86. We gave him wisdom, authority, knowledge and understanding which are befitting the state of Prophets.

87. This city was Sodom and its outskirts. The people of that city were involved in unnatural deeds and other evil actions. Their story has been related at many occasions before.

88. When We sent chastisement on the people of Lut, We delivered Lut and his companions by Our mercy so that the end of the good-doers may be distinguished from that of the evil-doers.

89. It means before Ibrahim.

٧٧- وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ۝

77. And We helped him against those people who rejected Our signs. They were evil people, then We drowned them altogether.[90]

90. Hazrat Noah had been convincing his people for nine hundred and fifty years. During this long period he suffered tremendous hardships. At last he prayed to God that he was vanquished so he should be helped :

انى مغلوبٌ فانتصر (قمر- ركوع ۱)

ربّ لا تذر على الارض من الكٰفرين ديّارا (نوح- ركوع ۲)

God granted his prayer. The Unbelievers were drowned in the Flood, but God delivered Hazrat Noah and his companions from the terror of the great disaster and the oppression of the Unbelievers.

78. And David and Solomon — when they gave judgment concerning the tillage when the sheep of a people strayed there and their judgment was before Us.

79. Then We made Solomon to understand it and unto each We had given judgment (authority) and understanding,[91] and We subjected with David mountains, they said glory of God and the flying birds.[92] And all this did We.[93]

٧٨۔ وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِى الْحَرْثِ اِذْ
نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ
شٰهِدِيْنَ ۝

٧٩۔ فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّ
عِلْمًا ۫ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ ۝

91. Hazrat Daud (Be peace on him) was the Prophet of God. Hazrat Sulaiman (Be peace on him) is his son and himself a Prophet. Each one of them was given authority, power of judgment, knowledge and wisdom by God. In his early age Hazrat Sulaiman did so many wise things that those who heard were surpirsed to know. A case was filed in the court of Hazrat Daud that some goats and sheep strayed the tillage of some man and it was spoiled. Hazrat Daud saw that the price of the goats was equal to the tillage destroyed, so he gave the goats to the owner of the tillage. Hazrat Sulaiman said that according to his own judgment the farmer should have the goats with him and utilize their milk, while the shepherd should till the field and take care of the tillage till it growed to its provious state when it was strayed by the goats. At this stage the tillage should be handed over to its owner and the goats should be returned to their owner. In this way both will save from loss. Hazrat Daud admired him at this judgment and reverted from his own elucidation, and executed the same judgment. According to the Principle of Fiqh Hazrat Daud preferred the appreciation of Sulaiman to his own diligence. The father and son gave the judgment according to their own understanding which God had bestowed them. The judgment of each one was before God. But the principal thing was brought home to Sulaiman. He came to that conclusion which was more righteous and fairer with God and which was at last accepted by Daud himself. This event shows that the Prophets becoming Kings equally turn to the small matters of mankind as they turn to the expeditious affairs.

92. Hazrat Daud (Be peace upon him) had possessed a melodious sound and the Prophetic effect was in addition to it. When he recited Zabur in emotion or said the glory and praise of God even the mountains and birds accompanied him in the tune and recited with him.

93. Do not wonder that how stones and birds did recite and glorify. It was all done by Us. How can these things be redeemed strange before Our unlimited power?

80. And We taught him the making of a dress for you that it may be safety for you in battle,[94] then will you pay some thanks ?[95]

٨٠۔ وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ
مِّنْ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ○

94. God had made the iron soft in David's hands. Bending by hand he prepared very fine and light armour for war purposes. It was his miracle.

Note : Maudoodi is wrong when he writes that Hazrat Daud had developed the technology of Blast Furnace discovered by the Hitti People and prepared war potential. Hazrat Daud is not represented as an Ironsmith in the Quran. (God forbid !) (Tr.)

95. For your benefit We invented through Daud such a strange industry. Just think whether you thank God for such bounties !

81. And to Sulaiman We subjected the strongly blowing wind, that ran at his command unto the land wherein We placed blessing,[96] and We have knowledge of all things.[97]

٨١۔ وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِىْ بِاَمْرِهٖٓ اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَكُنَّا بِكُلِّ شَىْءٍ عٰلِمِيْنَ ۝

96. Hazrat Sulainan had prayed to God :

رب اغفرلي وهب لى ملكا لا ينبغى لاحد من بعدى (ص۔ رکوع ۳)

"My Lord, forgive me and give me a kingdom such as may not be befitting anyone after me"

God made the wind and the Jinn subservient to him. Hazrat Sulaiman had prepared a Throne on which the courtiers would sit and other necessary goods were loaded, then the wind came and forcefully raised it up from the ground, then in the heights soft wind blew according to their necessity as said at another place : رخاءً حيث اصاب (ص) i.e. The wind was subjected to his command, and it ran softly or swiftly as he desired or required. From Sham to Yemen and from Yemen to Sham it bore them within noon-time, whereas the journey required one month to be completed by means of earthly carriages of that time. It is a great wonder that even in this age of space-conquest some of the perverts deny such events. If Europe can harness steam and energy for such activities, why not God can do it with His power alone for the sake of His Prophet ?

Note : Maudoohi is absolutely wrong when he writes in his Tafhimul Quran that Hazrat Sulaiman had a Commercial Fleet of ships and that fleet was supplied with favourable wind in its commercial enterprises in the Mediterranean Sea. The reason is that two words : رخاء + عاصفه (Strong Wind and Soft Wind) are used in this connection. These two winds in comblined operation justify only the mechanism of air-carriages and not water-carriages or ground-carriages. (Tr)

97. What sort of distinction shouid be given and to whom it should be given belongs to the judgment of God who has comprehensive knowledge of all His creatures. He knows how the wind and other elements should be harnessed to work. So He taught Hazrat Sulaiman the way to harness the wind for the uplift of the Throne in the air and made it possible to complete month's journey in few hours.

Note : Ocean-Carriages or ground-carriages can not run with such a great velocity as hinted in the journey of one month in few hours. (Tr.)

82. And made so many satans obedient (to him) that dived for him and did other works besides,[98] and We had held them up.[99]

٨٢ ـ وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ۝

98. The satans here are the jinn. Hazrat Sulaiman made them dive into oceans to obtain pearls and other precious stones and engaged them in heavy works of construction. He also made them prepare heavy caldrons and cooking pots like big tanks and carry them from one place to the other. In short, Hazrat Sulaiman had full control over the jinn subjecting them to hard works. It seems that as God enabled mankind to do wonderful works in modern times by means of material forces, in those davs such works were accomplished by hidden and spiritual powers.

99. We had by Our absolute power held up the satans in the control of Sulaiman who took heavy work from them and subjected them to whatever labours he required or desired, and they were unable to disobey him or harm him in any way, otherwise man's power can not control and enslave such powerful creatures as the jinn, nor can keep them in chains as Sulaiman had done with many of them : وآخرين مقرنين في الأصفاد (ص ع ٣)

83. And Ayyub (Job) — when he called unto his Lord : 'Affliction has befallen me and Thou art the Most Merciful of the merciful.'

84. Then We heard his cry for help and removed the affliction that was upon him and We give him his house-folks and the like of them with them,[100] mercy from Us, and a reminder to those who serve.[101]

85. And Ismaeel, Idris and Zal-Kifl—they are all of the patient.

86. And We admitted them into Our mercy, they are of the fortunate/ excellent.

٨٣- وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّیْ مَسَّنِیَ الضُّرُّ وَ
اَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ۚۖ ○
٨٤- فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَیْنٰهُ
اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا
وَذِكْرٰى لِلْعٰبِدِیْنَ ○
٨٥- وَاِسْمٰعِیْلَ وَاِدْرِیْسَ وَذَا الْكِفْلِ ؕ كُلٌّ
مِّنَ الصّٰبِرِیْنَ ۚۖ ○
٨٦- وَاَدْخَلْنٰهُمْ فِیْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ
الصّٰلِحِیْنَ ○

---

100. God had kept Hazrat Ayyub in comfort of every sort — tillage, cattle, servants, slaves, pious children and a well-pleased wife all given to him. Hazrat Ayyub was greatly thankful to God, but God put him to trial. The fields were burnt, the cattle were ruined and the children were buried alive, the friends and companions deserted, the body suffered from verminating disease dangerously, the wife was left his only companion, but at last she was also tired. But as Hazrat Ayyub was thankful in bounty he was also patient in trial. When the pain and agony and the rebuke of the enemies crossed the bounds and even the friends began to say that certainly Ayyub had done such a serious sin the punishment whereof should be so much hard, then he prayed to God : رب انی مسنی الضر وانت ارحم الراحمین . No sooner did he call on his Lord than the river of mercy flooded. God gave him children double of the dead ones, brought forth a fountain from the earth, he bathed with that water and drank it to his health. The whole body was cleansed of the skin-disease and as a Tradition says gold-locusts rained from the heaven. In brief he was ameliorated on all sides.

101. Mercy was done to Ayyub establishing a reminder and an advice for all those who serve, that whenever some misfortune or affliction befalls any good soul in the world, he should keep patient like Ayyub and should only cry to his Lord for help. God shall see him with mercy and kindness. Moreover, seeing any person in such a trial one should not think or estimate that the afflicted man is under the wrath of God.

102. Remember all these excellent servant servants — Ismaeel and Idris are mentioned before in Sura Maryam. Hazrat Zul Kifl might have been a Prophet as the mention of the Prophets here shows, or he might have been a pious man. However, it is said that he suffered two years of imprisonment in taking security of an aasconder. And this he suffered for God's sake alone. Some of our modern writers say that Zul Kiffl is Hirqil. (God knows better)

87. And the the man of the fish (Dhul Nun)—when he went forth enraged[103] and then thought that We would not be executing power over him,[104] then he called out in those dark shadows :[105] 'There is no Ruler beside Thee, Thou art pure of deficiency, I was of the wrong ones.'[106]

٨٧- وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ

103. The Man of Fish is Hazrat Yunus (Be peace on him). His brief story is that God had sent him to the people of Nainwa, a city near Musal in Iraq. Hazrat Yunus checked them of idolatory and invited them to Truth. They did not obey and accept him. Their enmity and haughtiness increased day in and day out. At last he said ill-prayer against them and went out of the city in anger against their heinous activities and did not wait for the Divine Order. While intending to move out he said to the people that within three days they would be seized by the chastisement. After his going away they thought that the prayer of the Prophet would not go empty. Some signs of chastisement they might have observed ! Being worried they went into the jungle outside the city with their children, women and cattle, and separated the children from their mothers. When they reached there they all began to cry and weep. The children, the mothers and the men were all crying so loudly that nothing could be heard. All the inhabitants of the city repented with sincere heart, broke the idols, promised to obey God and began to search for Yunus in oder to carry out his commands. God removed the coming chastisement from them :

فلولا كانت قرية آمنت فنفعها ايمانها الا قوم يونس لما آمنوا كشفنا عنهم عذاب الخزي
في الحيٰوة الدنيا ومتعناهم الى حين (سوره يونس- ركوع ١٠)

On the other side Hazrat Yunus going out of the city embarked on a boat with a party. The boat began to sink. The boatmen intended to unboard a man so that the load might be lightened (or according to their superstitions or convictions they thought that some slave had run away from his master and got on board). However, in order to know the man they cast the dice which came out in the name of Hazrat Yunus (Be peace on him). They cast the dice twice or thrice but it did not change. Seeing this Hazrat Yunus jumped into the river. At once a fish swallowed him. God ordered the fish to put him in its stomach without an injury to him. It was not its fodder. On the other hand its stomach was made a prison for him, so he should be held with security. At that time Yunus called on God :

لاالٰه الا انت سبحانك انى كنت من الظٰلمين

and confessed his mistake that no doubt he had made haste that he went out of the city without waiting for His order. Though this mistake of Hazrat Yunus was of a diligent nature which is forgiven in case of an Ummati (Follower of a Prophet), but the training and educating of the Prophets is well-distinguished from others. It was not worthwile of a Prophet to leave the nation, in a case where Revelation was expected, without waiting for it. Hence he was taken to task on this unsuitable step. At last he got deliverance after repentance. The fish vomitted him out at the bank and he was returned to the same habitation safe and secure.

104. He thought that : 'We will not take him to task on this activity.' Or he ran out in a way as though We will not be able to bring him back to the same place. Or as if he went out of Our power after leaving that city. It does not mean that in reality Hazrat Yunus believed it (God forbid), because this idea can not be imagined even by an ordinary Momin. It simply shows that his movement figuratively represents this thought as if he had gone out of His powerful jurisdiction. It is the habit of God that He describes the minutest mistakes of the Prophets in a very severe way (style) as it has been written at very many places. This severe style does not devalue the state of the Prophets. On the other hand it shows their dignity and high rank that why they commit even such a small fault or mistake standing on such a big position.

105. The dark shadows — the depth of the river, the stomach of the fish and the darkness of night.

106. Forgive me my mistake, no doubt I committed fault.

88. Then We heard his cry and We delivered him from that suffocation, and even so We deliver the Believers.[107]

٨٨ - فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ
نُـْجِي الْمُؤْمِنِيْنَ ○

89. And Zakariyya—when he called unto his Lord, 'O my Lord, leave me not solitary[108] and Thou art the best of inheritors.'[109]

٨٩ - وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِىْ
فَرْدًا وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ○

90. Then We heard his prayer and bestowed on him Yahya (John) and We cured for him his wife.[110] They truly raced for virtues and called upon Us with hope and fear, and they were humble before Us.[111]

٩٠ - فَاسْتَجَبْنَا لَهٗ ۫ وَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا
لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ
وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِيْنَ ○

91. And the woman who guarded her virginity,[112] then We breathed into her of Our spirit[113] and made her and her son to be a sign unto all the people of the world.[114]

٩١ - وَالَّتِىْ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا
وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ○

---

107. It is not peculiarly confined to Yunus, but We shall be delivering from disasters all those Believers who will call on Us like Yunus.

Note : A great excellence is described in the Tradition about this prayer and the Ummat have always experienced it effective in miseries and disasters i.e. the Dua of Hazrat Yunus : لاالٰه الاانت سبحانك انى كنت من الظّٰلمين is very effective in the removal of individual or collective miseries. Khatm Shareef (ختم شريف) of one lac and twenty five thousand times is celebrated in a circle to remove the collective or national disaster. (Tr.)

108. Hazrat Zakariyya prayed for a son that he might serve the nation and propagate his teachings as mentioned in Sura Maryam also.

109. He was praying for an heir : يرثنى ويرث من اٰل يعقوب (Sura Maryam) and as such he mentioned the Divine Attribute of Inheritor.

110. It means He made the barren woman capable of pregnancy.

111. Some perverts say that those who call unto God with hope and fear are not sincere lovers. From here their mistake is traced. Who can be a greater lover of God than the Prophets.

112. She remained chaste throughout her life.

113. God brought up Hazrat Eisa in her womb and he is famous by the title of Ruhullah (روح الله) — Spirit of God.

114. It is described in Sura Aale Imran and Sura Maryam.

92. These people are of your religion—all upon one religion, and I am your Lord so serve Me.[115]

٩٢۔ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠
رَبُّكُمْ فَٱعْبُدُونِ ۝

93. And the people split up their affair between them,[116] **all shall return to Us.**[117]

٩٣۔ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ۝ ع ٦ ١٨

SECTION 7

94. So whosoever does some virtuous deeds and he has got the Eman—We shall not spoil his efforts and We write it down indeed.[118]

٩٤۔ فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ۝

95. And there is a ban on every city We have destroyed that they shall not return,[119]

٩٥۔ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ۝

---

115. It means God is One and your original religion is also one and all Prophets are unanimous in principle. Their teachings are the one and the same in principle. As for the difference in offshoots it is all wisdom because of time and space. That difference is undesirable ofcourse which is found in principle.

It is therefore obligatory on all to worship One God alone collectively, and they should hold to those principles by united force which are held by all the Prophets in common.

116. We had given one religion in principle. The people broke it into fragments by raising differences and thus became diverse sects and resorted to schism.

117. It means when they return to Us all the differences shall be settled when everyone shall be recompensed for his deeds. Following is the detail of that recompense.

118. The labour of any one shall not be made void. The sweet fruit of virtue shall be surely given to the Momin. Even the smallest virtue shall not be spoiled. Every big and small deed is inscribed on his Book of Deeds which shall be opened on the Day of Resurrection.

119. Formerly the delivered Belivers were described, in contrast here the destroyed Unbelievers are mentioned i.e. those who are predestined to be ruined in the knowledge of God shall never turn unto God denouncing their unbelief and announcing repentence upon their sins, nor they can be sent back to this world to make up for the faults of their past worldly life. So how can they expect deliverance and selvation ? For them is only one time when they will turn unto God coming to life again and they will feel remorseful for their transgressions after confessing them. But remorse at that time shall not avail them an aught. That time is the Hour of Qeyamat whose near preliminaries is the insurgence of the Yajooj and Majooj. In the following the description of their onslaught is given.

96. Till when Yajooj and Majooj (Gog and Magog) are unloosed and they come sliding down out of every slope.[120]

97. And nigh has drawn the True Promise, then at that moment the eyes of the Unbelievers shall be staring above. Alas for us ! We remained heedless of this,[121] nay, we were sinners.[122]

٩٦ - حَتّٰىٓ اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِّنْ
كُلِّ حَدَبٍ يَّنْسِلُوْنَ ○
٩٧ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ
اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ يٰوَيْلَنَا قَدْ كُنَّا فِيْ
غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ○

---

120. Nearby Qeyamat after the descenion of Hazrat Eisa (Be peace upon him) the army of Yajooj and Majooj will break through the Wall of Zul-Qarnain. They will, by their numerical expansion, infest all the mountains and plains, visible on all sides. Their tremendous flood will come up with such a force and rapidity that no human power will be able to check it. It will seem that their armies are rolling and sliding from every hill and mountain. (Revise the comments in Sura Kahf about them).

121. When the Promise of Recompense and Punishment comes near that time the eyes of the Unbelievers shall be aghast due to extreme terror, and they shall bite their hands due to intense remorse and say : "Alas for us, that we remained unaware and heedless about this day that such a misfortune befell us. We wish we would have tried to save from this disaster in the world !"

122. How can we say that we were unaware because the Prophets, after all, had informed us very clearly, but we ourselves wronged our souls that we did not obey them and persisted in sins and transgressions obstinately.

98. You and what you worship apart from God are fuel of the Hell, you shall have to reach it.[123]

99. If these idols were gods they would have never reached it, and they all shall abide therein for ever.[124]

100. They will have to cry there and they shall hear therein nothing.[125]

٩٨ - اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا وٰرِدُوْنَ ○

٩٩ - لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ وَكُلٌّ فِيْهَا خٰلِدُوْنَ ○

١٠٠ - لَهُمْ فِيْهَا زَفِيْرٌ وَّهُمْ فِيْهَا لَا يَسْمَعُوْنَ ○

---

123. This address is made to the Polytheists of Mecca who worshipped idols. It means you and your gods shall become the fuel of the Hell : وقودها الناس والحجارة (The fuel of that Fire is men and stones) (Sura Baqar, Section 3).

It does not mean that the idols shall be chastised in the Hell. It is meant to establish stronger argument against the Idolators as said onward لوكان هٰولاءِ الٰهة ماوردوها i.e. if they were gods they would have not gone down to it. It is therefore meant to increase their agony and remorse and their folly may become still more clear that those wherefrom goodness was expected could not save themselves, then how could they provide safety for them ?

Note : وما تعبدون من دون الله here means only the stone-idols because the address is made to their worshippers. But if is taken in the general form then the condition of hindrance shall be considered i.e. all those gods which are worshipped shall enter into the Hell provided no other factor impedes their enterance e.g. Satans and idols shall go to the Hell with their worshippers but the Angels and Prophets or Saints who are worshipped by some ignorant men shall not go to the Hell because they have never said to mankind to worship them and they have no concern with the worship of their admirers. For example some idiots worship Hazrat Uzair and Hazrat Massieh and also some angels, but the grace and nearness of these servants does not permit their admittance to Hell. They are the pious souls of God. It is why in the following it is cleared that those for whom goodness is already appointed shall not go down to the Hell but they will keep at a distance from the Fire :

ان الذين سبقت لهم منا الحسنیٰ اولٰئك عنها مبعدون

124. It means all the worshippers and their gods shall abide in the Hell for ever.

125. It means they will not hear anything due to the noise of their hue and cry, painful agony and the great terror. And it is quoted from Ibne Masood that a time will come in the Hell when every man of the Hell shall be shut in a box and nailed from the above and shall be thrown into the bottom of the Hell. Perhaps this is the time when they shall hear nothing from outside.

101. As for those unto whom goodness is
102. determined already from Us they shall remain far from it,[126] neither shall they hear any whisper of it, and they in the comforts of their souls shall dwell therein forever.[127]

103. There shall be no sorrow upon them in that Great Terror,[128] and the angels shall receive them : This is your day that you were promised.[129]

104. On the day when We shall roll up the heaven as a scroll is rolled for records,[130] as We originated the first creation, then We shall bring it back again — a promise definite on Us, We will have to keep it.[131]

١٠١ - إن الذين سبقت لهم منا الحسنى
أولئك عنها مبعدون ○
١٠٢ - لا يسمعون حسيسها وهم في ما اشتهت
أنفسهم خلدون ○
١٠٣ - لا يحزنهم الفزع الأكبر وتتلقهم الملئكة
هذا يومكم الذي كنتم توعدون ○
١٠٤ - يوم نطوي السماء كطي السجل للكتب
كما بدأنا أول خلق نعيده وعدا علينا
إنا كنا فعلين ○

126. The good men shall keep at a distance from the Hell after once crossing the Bridge over the Hell leading to the Paradise. (See sura Maryam) And crossing the Hell-Bridge they shall keep safe from the gas, grief and pain of the Hell.

127. The People of the Paradise shall be so much far away from the Hell that they shall not even hear the breath and whisper of the Hell. They shall be dwelling there in pure comforts and luxuries for ever enjoying the blessings of the Paradise.

128. These servants of God shall be safe from the grief and terror of the Resurrection Day when the creatures of God will be generally drowned in grief and distracted by the Terror.

129. The angels shall receive them at the time of rising from the graves or at the time of entering into the Paradise and they will say that the time of the everlasting bliss, promised to them, has come.

130. When the Qeyamat comes the heavens shall be rolled as a record paper is rolled and kept : والسموت مطويات بيمينه . In some Traditions the name of a writer of the Prophet is said to be Sijjill, but thc Recorders of the Traditions have generally called it weak or rather forged. (Ibne Kathir, Abu Dawood, Nifai).

131. As God had originated the world easily for the first time, similarly it shall be created for the second time. This is the final promise which shall be surely fulfilled,

105. And We have written in the Zabur after the advice that (after all) My righteous servants shall be masters on the earth.[132]

106. In this the people who serve reach the object.[133]

١٠٥۔ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ○

١٠٦۔ إِنَّ فِي هَٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ○

132. It is the promise of God to the perfect and loyal servants of God that He will give them success and prosperity in both the worlds and make them inheritors of this earth.

ان الارض لله يورثها من يشآء من عباده والعاقبة للمتقين

(اعراف۔ رکوع ١٥)

انا لننصر رسلنا والذين آمنوا فى الحيوٰة الدنيا ويوم يقوم الاشهاد

(مومن۔ رکوع ٦)

وعدالله الذين آمنوا منكم وعملواالصّٰلحٰت ليستخلفنّهم فى الارض
كمااستخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضى لهم

(نور۔ رکوع ٧)

This is such a final and decisive promise that He has given its information in His Divine Books and written it in Loh-e-Mahfooz and proclaimed it over and over again through His Prophets. It is given in Zabur, the Book of Dawood, that the Righteous shall become the Inheritors of the Earth. The perfect, righteous and loyal servants of this Ummat have been the inheritors of this earth for a long time. They established Divine Rule in the East and West, they established justice and fairplay in the major part of the earth, they spread the Divine Religion to the remotest corner of the globe and materialized the following prophecy of the Holy Prophet .

ان الله تعالىٰ زوى الارض فرأيت مشارقها ومغاربها وان امتى

سيبلغ ملكها ما زوى لى منها

And similar such prophecies shall be accomplished in the period of Imam Mehdi and Hazrat Massieh after his descension.

133. Hearing such good tidings the worshippers of One God reach their object, or in this Quran, consisting of such mighty tidings and guidance, there are ample treasures of glory and prosperity for the righteous servants of God.

107. And We have not sent thee save doing mercy to all the worlds.[134]

١٠٧۔ وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

108. Thou say : 'I have received this order only that your God is One God only. Will you then be obedient to the order '[135]

١٠٨۔ قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ۝

---

134. It means the Holy Prophet is sent down as a Mercy for all the worlds. If some misfortuned does not avail himself of the universal mercy then it is his own fault. The heat and light of the sun spreads throughout the space in the universe, but if someone shuts all the doors and windows of the room upon himself then it would be his madness, there can be ne question in the general inspiration and beneficence of the sun. And here the inspiration of Rahmat-al-lil-Aalameen is so greatly wide that even the deprived one also receives a part of it in any way involuntarily. We see that different nations of the world have availed themselves of the knowledge and the principles of civilization which have been delivered by the Holy Prophet unto mankind according to their respective taste and outlook.

Moreover, God has promised that the Unbelievers of this Ummat shall be kept secure from the general and annihilating chastisement as against the past nations which were totally exterminated by the heavenly chastisement. I say that the Jihad which was waged by the Holy Prophet against the Unbelievers was also a mercy for the collective creation of the universe, apart from his general morals, because by means of Jihad that great mercy was protected of which he had come as an upholder and by this way even the blind ones who shun the treatment of their eyes also get some light though they are averse. A Tradition says :

والذی نفسی بیدہٖ لأقتلنّهم ولاصلّبنّهم ولاهدينهم وهم كارهون
انی رحمةٌ بعثنی الله ولا يتوفّٰنی حتّٰی يظهر الله دينه (ابن کثیر)

"And by That in whose hand is my soul I will surely slay them and crucify them and them though they are detesting. I am Mercy and I am raised by Allah and I will not guide be taken" unless God makes His Religion (Islam) prevailing (dominant). (Ibne Kathir)

By these words the meaning of رحمۃ للعالمین can be more widely understood.

135. This is the description of Tauhid after the exposition of Risalat (Messengership) i.e. The substance of the mighty mercy, which the Holy Prophet has brought, is the Divine Oneness of God, and this is such a clear and manifest subject in the acceptance whereof there should be no hesitation. So were they ready to obey the order and surrender before the Truth ? If they are ready, then allright, otherwise I am quit of responsibility after delivering the message. They should think over their end in their own responsibility.

109. **Then if they should turn their face thou say : 'I have given you the information equally on both sides,[136] and I do not know whether it is near or far what is promised to you.'[137]**

110. **Surely He knows what you say aloud and knows what you hide.[138]**

111. **And I do not know perhaps in delay there is a trial for you and an enjoyment for a time.[139]**

112. **The Messenger said, 'My Lord, decide Thou with justice.[140] And our Lord is Rahman, we seek help from Him alone against those things which you tell about.'[141]**

١٠٩ - فَإِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ؕ وَإِنْ
اَدْرِيْٓ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ○
١١٠ - اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُوْنَ ○
١١١ - وَإِنْ اَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ
اِلٰى حِيْنٍ ○
١١٢ - قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَرَبُّنَا الرَّحْمٰنُ
ع ١٩ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ○

136. If you do not believe even after the accomplishment of such argumentations, then I have done my duty of delivering unto you the message of God and now I say that I am quit of you and you are away from me, your deeds are with you and my deeds are with me. Let us see the result of each. Hazrat Shah Sahib says : "Equal on both sides i.e. now this time both can talk (accept or deny), the force of one side has not come as yet." (Mozihul Quran)

137. It means the promise of chastisement on your denial shall surely take place, but I do not know whether it will come soon or late.

138. He alone knows the public and secret thing and also knows what punishment should be given for what (thing) and when it should be given.

139. It is very probable that delay is meant for your trial that you should understand meanwhile and refrain from haughtiness and transgressions, or perhaps it is meant to give you respite so that by involving yourselves in the world you fill up the cup of your misfortune.

140. The Holy Prophet prayed: "As it is the general state of Your dignity that You always judge with justice, even so decide between me and my nation accordingly."

141. We seek judgment only from Him and ask His help only against the utterings and activities of the Unbelievers. Similar is the prayer which the Prophets made to God :

ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين

because they had full confidence and trust in the just judgment of God and their own truthfulness and righteousness.

Sura Anbia has ended — Praise to God for His benefaction and kindnesss.

اٰیاتہا ۷۸ سُوْرَۃُ الْحَجِّ مَدَنِیَّۃٌ رکوعاتہا ۱۰

SURA HAJJ—SENT DOWN IN MEDINA—VERES 78—SECTIONS 10

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Compassionate, Extremely Merciful.

۱۔ يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ
السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

1. O men, fear your Lord ! Nodoubt a the earthquake of the Qeyamat is mighty thing.

۲۔ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ
اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ
تَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَ
لٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ○

2. On the day when they behold it every suckling woman shall neglect the child she has suckled and every pregnant woman shall deposit her burden and thou shalt see mankind drunk yet they are not drunk, but God's disaster is terrible[1]

---

1. The mighty quakes of the Qeyamat are two — one at the very moment of the Qeyamat or after the second Trumpet, and the second one is just before the Qeyamat which is one of the signs of Qeyamat. If here the second one is meant then the verse shall be taken on its external meaning and if the first one is meant then there are both possibilities that really the earthquake may occur and the suckling and pregnant women may be resurrectionized in this very state, or the earthquake represents the terrors of resurgence and يوم ترونها تذهل كل مرضعةٍ الخ may be taken as a symbol i.e. there shall be so much terror and severity that if there are suckling and pregnant women they shall neglect their children and the pregnant ones shall deposit their burden out of extreme terror. At this time the people shall be so much unconscious that the beholder shall deem them as they are drunk i.e. the severe disaster and chastisement from God shall spoil their senses.

Note : If this terror is general for all then the negation in the verse لا يحزنهم الفزعُ الاكبر shall apply to the majority of the (terrible) events, and here it shall be applicable only for a little period, but if the present is for most men and not for all men, there would be no ambiguity in that case.

3. There are some men who dispute about (the Words of) God without knowldege[2] and he follows every haughty satan[3]—

4. Against whom it is written down that whosoever takes him for a comrade, him he leads astray and carries him to the chastisemest of the Hell (Burning).[4]

٣ - وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ
وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ○
٤ - كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَ
يَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ○

---

2. It means these people dispute in those things which God has revealed and out of ignorance spread foolish doubts about them. Their objection to the Qeyamat, Uprising after death and the Law of Recompense and Punishment is that when a man dies and his body becomes decayed and decomposed and the bones are powdered then how it can be understood that he will again rise alive and return to its original state ?

3. He follows, without thinking, the Satan of men or of Jinn who invites him to his steps. In other words he has such a perfect capacity of being betrayed and misguided that he is always prepared to respond to the call of any satan to any wrong direction.

4. It is an already appointed affair about the haughty satan that whosoever follows and accompanies him that satan drowns himself and his comrade withal and misguiding him carries him to the Hell.

5. O men, if you are in doubt as to the Revival, so We created you[5] of dust then of sperm-drop,[6] then of a blood clot, then of a lump of flesh, formed and unformed,[7] that We may rehearse unto you openly,[8] and We keep up in the wombs what We will, till a set time,[9] then We deliver you as infants, then that you may reach your youth, and some of you is taken back and some of you is carried to the vilest age that after knowing he may not know anything.[10] And thou beholdest the earth dead (subsided), then when We sent down water upon it it became fresh and swelled and put forth every kind of verdant thing.[11]

٥- يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ
فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا
نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا
يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ
هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ
وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ○

5. If you are in doubt about the uprising after becoming small particles, then you should reflect on your own creation how it came about.

6. First your father Adam was created of dust, then you were created of sperm-drop. Or it means that food was created of dust, which developed into sperm-drop crossing different stages, then you were formed of the sperm-drop passing many stages.

7. The blood-clot is made of sperm-drop and the blood-clot develops into lump of flesh and a time comes when the full form of man (hands, feet, eyes, nose, etc.) is carved on that lump, and there is a time too when it is not carved. Or it means that there is someone who attains to perfect formation and there is some who falls in its imperfect form. Or it can be said that some one is defective and someone is pure of any defectiveness.

We desire to explain and make clear to you what your origin was and after how many days you have become man. Many realities can be disclosed if you but understand it, and the possibility of rising after death can also be easily comprehended.

9. God keeps the child in the womb to whatever period He wills, at least six months and utmost two or four years according to the different sayings of the scholars.

Note : A child delivered before six months (moon-months) is not legitimate. (Tr)

10. As the child passes many stages inside, he also passes various stages outside. There is a period of childhood when a man is quite weak and feeble, all his potential powers being hidden, then a time comes when the potential powers manifest themselves and physically every thing reaches its pinnacle of youth, then some of them die in young age and some reach that age when the organs and powers of man become impotent — he becomes unwise after being wise and becomes worthless after being worthy, he forgets his memorized things and knows nothing about the known facts. In other words he becomes child after becoming old.

11. It means the earth was lying dead, it at once got to life after receiving the water of mercy and became fresh and verdant bringing forth by the power and mercy of God different kinds of herbs and plants.

6. All this for that God — He is the True and He alone brings the dead to life and He can do everything —

7. And that the Qeyamat is to come, there is no doubt in it, and that God shall raise those lying in the graves.[12]

٦۔ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهٗ يُحْيِ الْمَوْتٰى وَ
اَنَّهٗ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝
٧۔ وَّاَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَاَنَّ
اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ ۝

12. Several things are proved by the examples of the creation of man and the tillage :

(i). Sure and certain God is, otherwise wherefrom all these systematic, exact and wise creations have come.

(ii). God gives life to the dead and inanimate things. The creating of man from the sperm-drop or dust and the breathing of vegetation-spirit into the blackened earth is a witness to it. Then it is not difficult for Him to re-create.

(iii). He is powerful over everything. If everything had not been under His power He could not do all this.

(iv). The Qeyamat should necessarily come and some second life should be given after this life because all these mighty administrations can not be inadvertently ineffective. That Absolutely Wise and Omnipotent who has, by His perfect wisdom and unlimited power, created man with wonderful talents and strange qualities can not be expected to create his life as futile ! Never, this limited life of man, where fortune and misfortune, virtue and vice, comfort and pain, live blended together, and where the forms of trial and retaliation are not perfectly and distinctly differentiated from each other, demands a second life where the fortunate and the wretched, the criminal and the loyal may become quite distinct from each other, and everyone should be carried and promoted to the place he is created for and whose capacity he has in himself. As from the material viewpoint the sperm-drop was made from those elements of the semen which had got the capacity of becoming a sperm-drop, and the potential powers of the drop were translated into the blood-clot and those of the blood clot into the lump of flesh and those of the lump into the child and in the youth they fully manifested themselves, or the potential powers of the earth manifested themselves after the fall of rain, similarly it is necessary that spiritual powers of fortune and misfortune which are created in man or the great potential powers of fructifying and progressing, which are put in virtue and vice, should reach their pinnacles of ascendency and the perfect-most form and faces should come out. And this is the other name of uprising after death which will commence from the end of the present era of the life of this world. (The sublimity of vice is Hell and the sublimity of virtue is Paradise. (Tr.)

8. And someone is that who disputes concerning God without knowing and without reason and without an illuminating Book—[13]

٨- وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ
وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ۝

9. Turning his side[14] to lead astray from God's way — for him is degradation in this world and on the Resurrection Day We shall make him taste the chastisement of the burning (burning chastisement).[15]

٩- ثَانِىَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ۭ لَهٗ فِى
الدُّنْيَا خِزْىٌ وَّنُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ
الْحَرِيْقِ ۝

10. That is for what thy two hands have forwarded and for that God never does wrong to His servants.[16]

١٠- ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَاَنَّ اللّٰهَ لَيْسَ
ع بِظَلَّامٍ لِّلْعَبِيْدِ ۝
٨

SECTION 2

11. And among men there is such a one who worships God upon the very edge, then if some good befell him he rested in that worship and if trial or disaster visited him he completely turned over his face, he lost the World and the Hereafter as well, that is a manifest loss indeed.[17]

١١- وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ
فَاِنْ اَصَابَهٗ خَيْرُ ِۨاطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ
فِتْنَةُ ِۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَ
الْاٰخِرَةَ ۭ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ۝

13. Despite hearing such clear arguments and observational facts some swerving and perverse people dispute aimlessly in the words of God without authority. They have neither any significant knowledge nor any rational basis, nor any knowledge of Divine nature. They simply follow whims and fancies.

14. i.e. Turning his side with evasion and pride.

15. One who disputes with the spirit of animosity without reason and argument in the words of God, with the purpose of barring the people from the path of Eman and Belief — God shall degrade him in this world and the chastisement of the Hereafter is apart from it.

16. When giving punishment it will be said that to no one is done any wrong or injustice. That punishment is the result of his own misdeeds, the taste whereof is he tasting today.

17. Some man adopts religion for the sake of the world and his heart is always puzzled. If he sees some worldly good in religion he externally sticks to it but if finds some trouble he leaves it. On the one side the world is gone, on the other side the religion is gone. He is standing on the edge i.e. the heart is neither this side nor that side as if some one is standing at the door of a house. he may run out whenever he desires.

12. He calls upon such a thing beside God which harms him not and which neither profits him anything, that is indeed the far error.[18]

13. He goes on calling upon him whose harm reaches before his profit.[19] No doubt a bad friend and a bad comrade is he.[20]

14. God shall surely admit those who believed and did virtues into gardens underneath which rivers flow.[21] God does whatever He likes.[22]

١٢- يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۟

١٣- يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ۟

١٤- اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۟

---

18. It means he gave up the worship of God for want of worldly good. Now he calls upon those things in whose control is neither an atom of virtue nor an atom of vice. Will he get from the stones what God has not given him ? What a more foolishness would be than that ?

19. The hope of any gain from the idols is but unreal (according to the superstition of the idolaters) but the harm of their worshipping the idols is sure and certain. Therefore much less to speak of the gain, the loss, however, is at hand.

20. When the results of idol-worship appear on the Day of Resurrection even the idol-worshippers shall also say : لبئس المولیٰ ولبئس العشیر i.e. what a bad companion and what a bad comrade is he ? It means those from whom there were large hopes and expectations, proved very bad friends and comrades that due to them they incurred so much loss, less to speak of gaining any profit from them!

مہر کی تجھ سے توقع تھی ستمگر نکلا موم سمجھا تھا ترے دل کو سو پتھر نکلا

There was a great expectation of love from Thee, but thou camest out a tyrant !

I thought thy heart would be as soft as wax, but it came out as hard as stone !

21. After a description of the Disbelievers Disputants and the Puzzle-hearted here the end of the sincere Believers is related.

22. He punishes whom He deems fit and He confers reward on whom He likes. There is none to hold His hand.

15. Whosoever thinks that God will not help him in this world and in that world let him stretch a rope to heaven, then let him cut it, now see if his rage somewhat goes away with this contrivance.[23]

١٥- مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِى الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ○

16. And even so We sent down this Quran —clear facts and the fact is that God brings him home whom He wills.[24]

١٦- وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍ بَيِّنٰتٍ وَّاَنَّ اللّٰهَ يَهْدِىْ مَنْ يُّرِيْدُ ○

23. In لن ينصره the pronoun points out to the Holy Prophet whose thought is always seething and surging the mind of the Reader because he is the first addressee of the Holy Quran. In other words after describing the end of the Believers this is the narration of the Future of their Prophet. The substance is that the promises of God about the victory and help in this world and in that world, which He has made to His Prophet, shall surely be fulfilled, however the Unbelievers and the Malevolent may get enraged, and whatever efforts they may make to repel the Divine Succour but the victory and help to the Prophet can never be checked, it will surely become an event. If these Unbelievers and the Jealous ones are enraged at the Divine Support to the Prophet and they think they would be able to sever the Divine Will then they should try to apply all their endeavours in the struggle against the Prophet and Divine Will so much so that they should stretch up a rope to heaven and hang it in their necks and die of this hanging in their extreme anger, or they should climb up the rope to heaven and there they should sever the Divine Help, then see whether that Divine Help stops by these schemes, that Divine Help at which they are so much frowned. Many of the Commentators have given like interpretations, but Hazrat Shah Sahib has joined the subject of the present verse with that of ومن الناس من يعبد الله على حرف and given an excellent interpretation. According to him the objective pronoun in من كان يظن ان لن ينصره الله turns to من , meaning thereby that whosoever gives up the worship of God in worldly pain, being disappointed of God, and begins to worship false things he should imagine for the resting of his heart as if a man is hanging by a high rope, if he is unable to climb up by himself there is enough hope of his being drawn upward, but if he severs the rope then there is no hope left. Will he be able to gain success after being disappointed of Divine Mercy ? In other words the rope is hope of God, its cutting is disappointment, the sky (heaven) is the representation of sublime heights. (Mozihul Quran)

24. How clear and open facts are these, but only that one understands whom God gives understanding.

17. Those who are the Muslims and those who are the Jews, the Sabaeans, the Christians, the Magians[25] and the Idol aters (Associators)—God shall definitely decide between them on the Day of Qeyamat. Everything is before God.[26]

18. Hast thou not seen how to God bow everyone who is in the heavens and everyone who is in the earth and the sun and the moon and the stars and the mountains and the trees and the animals and many of mankind ?[27] And there are many upon whom the chastisement is appointed.[28] And whom God abases, there is none to give him honour. God does whatsoever He will.[29]

١٧- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

١٨- أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَ
مَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَ
الْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ
فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۩ ○ السجدة

25. The Majoos (Magians) worship the fire and believe in two gods — one the Creator of Virtue whose name is Yazdan, and the other is the Creator of Vice who is called Ahraman. They also take the name of some Prophet. It is not known whether they became erroneous afterwards or they were wrong from the very beginning. Shehristani has written an elaborate account on their religion in 'Milal and Nahl'. Sabaeans are mentioned in Sura Baqara.

26. The disputes of all religions and sects shall be decided practically and exactly in the Divine Court of God, the High, on the Day of Judgment. All shall be carried to their last abode after sorting them. Only God knows who is entitled to what station and who is liable to which punishment !

27. There are two Sajdas — one is general and the other is particular. The general Sajda means that all creatures are helpless, obedient, subservient and submissive to the Divine Command schematically. Willynilly everyone is compelled to surrender and bow before Him i.e. everyone is bound by the Divine Laws of Nature which are known as Physical Laws in modern science.

The other Sajda is particularly assigned to particular creatures. This Sajda means that everyone should subject himself to the particular function he is created for. This Sajda many men perform and many men do not observe. But leaving men all other creatures do it. On this basis the Sajda mentioned in the verse 'ان الله يسجد له' shall denote distinctive Sajda characteristic of each creature according to his individual state, or after ومن في الارض another يسجد shall be taken as understood.

Note :- The connection between the present verse and the previous one is that past people of various religions had cherished so many differences, whereas other creatures are obedient and subservient to God. Man who is wiser than all other creatures ought to have more unity than others.

28. They were entitled to chastisement on account of denying and turning away from performing Sajda.

29. Whom God wills to degrade for the misfortune of his misdeeds who can deliver him from the pit of degradation unto the station of honour ?

19. These are two disputants who have disputed on their Lord,[30] so those who are disbelievers for them garments of fire are cut,[31] boiling water is poured over their heads—

20. Whereby comes forth melting what is in their bellies and the skins too.

21. And for them are hammers of iron (iron-rods).[32]

22. When they desire to come out of the Hell due to suffocation they shall be again thrown into it and : 'Taste the chastisement of the burning.'[33]

١٩ - هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ فَالَّذِيْنَ
كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ
مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۝
٢٠ - يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ۝
٢١ - وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝
٢٢ - كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا
ع ١٢ فِيْهَا وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝
٩

30. On the basis of right and wrong the above sects which are mentioned in the verse (ان الذين آمنوا والذين هادو (الخ can be divided in two groups — one is the group of Believers, who accepts all the Divine Teachings of his Lord and bows before His commands, the other group consists of all the Unbelievers comprising the Jews, the Christians, the Majoos, Sabaens and the Associators who do not accept the Divine Directions and do not bow down their heads in His submission. These two groups are diametrically opposed to each other in all circumstances of disputation, claims, wars and fights as in the battlefield of Badr, Hazrat Ali, Hamza, Ubaida bin Harith (God is pleased with them) were in front of Atba Ibne Rabi'a, Shaiba Ibne Rabi'a and Walid bin Uttba respectively. The end of the two groups is described as under.

31. As the garment covers the body of a man similarly the fire of the Hell shall encompass them, or they shall be dressed with such clothes which become extremely hot by the heat of the fire very soon.

32. The heads of the people of the Hell shall be crushed by the hammer and boiling water shall be poured over which will go down to the stomach through the brain and will melt the intestines etc. coming forth out of the stomach. And when the hot water touches the upper part of the body the skin of the body will melt and fall down from the body. Then they shall be restored to the original condition and the same operation shall be done over and over again. (God forbid)

كلما نضجت جلودهم بدّلنا هم جلوداً غيرها ليذوقوا العذاب (سوره نسآء- ركوع ٨)
اللّهم اعذنا من غضبك وعذابك

"O God give us shelter from Thy wrath and Thy chastisement !"

33. Being distressed and suffocated they will try to run away somewhere else. The flames of the fire shall raise them up, then the angels shall throw them down by striking them with the iron-rod and it will be said to them, "Taste on the taste of the eternal chastisement without any temporary relief even."

SECTION 3

23. No doubt God shall admit those who believe and do good deeds into gardens underneath which rivers flow, therein they shall be dressed with the bracelets of gold and with pearls,[34] and their apparel shall be of silk.[35]

٢٣- اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۭ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ○

24. And they found the way of the good word[36] and they found the way to the All-Laudable.[37]

٢٤- وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ○

34. They will live there with high decorations and great adornment and there will be a good manifestation from all sides, of beauty and blessing.

35. Formerly the fire-garments of the inhabitants of the Hell were mentioned قطعت لهم ثياب من نار . In its contrast here the dressing of the people of the Paradise is mentioned that their apparel shall be of silk. Hazrat Shah Sahib says : "When it is said that bracelets of gold and apparel of silk shall be given to man, it shows that in this world they are not meant for man. The bracelets shall be given because when the service of the slave is approved he is given bracelets to wear in the hands."

Note : The Traditions say that the man who wears the garment of silk in this world, shall not wear it Hereafter.

36. They found the way to the good word in this world too that they said : لا اله الا الله (There is no god but God), recited the Quran, glorified and praised God and bade to virtues and forbade vices, and they found the good word in the Hereafter also that the angels shall salute them and the people of the Paradise shall talk good words to one another ; there shall be no chattering and prattling and they shall observe thanks on the bounties and blessings of God. For example they shall say : الحمد لله الذى صدقنا وعده واورثنا الجنة

'Praise to God who kept His promise truthfully and gave us Paradise in inheritance.'

And in Sura Fatir the following verse gives an additional interpretation of the present verse :

يحلون فيها من اساور من ذهب و لؤلؤا ولباسهم فيها حرير
وقالوا الحمد لله الذى اذهب عنا الحزن

(Ruhul Maani)

37. It means they found the way of God, whose name is Islam. This way is itself laudable and the Owner of this way is also Laudable. Or they found the way to that station reaching where a man has to thank God for His bounties.

25. Those who denied and barred from the way of God and the Holy Mosque that We have made for all the people, alike him who lives there and who comes from outside,[38] and whosoever desires swerving way out of insolence—him We shall make taste a painful chastisement.[39]

۲۵۔ اِنَّ الَّذِیۡنَ کَفَرُوۡا وَیَصُدُّوۡنَ عَنۡ سَبِیۡلِ
اللّٰہِ وَالۡمَسۡجِدِ الۡحَرَامِ الَّذِیۡ جَعَلۡنٰہُ لِلنَّاسِ
سَوَآءَ ۨ الۡعَاکِفُ فِیۡہِ وَالۡبَادِ ؕ وَمَنۡ یُّرِدۡ فِیۡہِ
بِاِلۡحَادٍۭ بِظُلۡمٍ نُّذِقۡہُ مِنۡ عَذَابٍ اَلِیۡمٍ ۝

38. Formerly in the verse هٰذٰنِ خصمٰنِ اختصموا الخ the dispute of the Believers and the Unbelievers was described. Here some of the forms of that dispute are mentioned—there are people who are themselves in error and try to keep others away from guidance. They desire that no one should adopt the path of God. One of the great examples of their error is that they did not allow the Followers of the Prophet to perform the Umrah in company of the Holy Prophet. They were rather compelled to go back to Medina from the place of Hudaibia. They neglected this fact that God had made the Holy House and its surroundings equally accessible to all men and the passengers and the residents, the local population and the outsiders had equal rights of staying and worshipping in that place. Of course, they were liable to expulsion who disrespected the Holy House by committing association (Shirk) and doing other insolent activities.

Note : As for the rights of purchasing and ownership of land in the Holy Precincts they are discussed in Ruhul Ma'ani and form an exclusive subject of Fiqh.

39. One who commits irreligious and heretic activities knowingly and intentionally within the surrounding of the Holy House shall be given a greater punishment lawfully than that to be given at other places beyond this holy place for the said crime. Just imagine what punishment could be given to those who bar the people from pilgrimage to this holy place !

SECTION 4

26. And when We set the place of that House for Ibrahim :[40] 'Thou shalt not with Me associate anything,[41] and keep thou My House pure and holy (inviolable) for the performers of circumvention (Tawaf) and for those who stand and for those who perform Ruku and Sajda (bowing and prostration),[42]

٢٦- وَإِذْ بَوَّأْنَا لِإِبْرٰهِيْمَ مَكَانَ الْبَيْتِ أَنْ لَّا
تُشْرِكْ بِيْ شَيْئًا وَّطَهِّرْ بَيْتِيَ لِلطَّآئِفِيْنَ وَ
الْقَآئِمِيْنَ وَالرُّكَّعِ السُّجُوْدِ ○

40. It is said that the place of Ka'aba had been holy and inviolable since ancient times, after a long while the mark of that place was effaced. Hazrat Ibrahim received order to build the House of God (Baitullah) and the sign of that revered place was shown. Hazrat Ibrahim took his son Hazrat Ismaeel and built the Ka'aba.

Note : The Holy House was mentioned above, in that connection the foundation of Ka'aba and some orders thereabout are described at length.

41. Hazrat Ibrahim was ordered to lay the foundation of that House on pure Divine Oneness (Tauhid). No one should be allowed to perform any polytheistic rites save the worship of One God. The Unbelievers of Mecca, on the contrary, placed 360 idols in that House. (God forbid). The Last Prophet, Mohammad, (be peace upon him), came and purified the House from the defilement of those idols.

42. Hazrat Ibrahim was directed to keep up the sanctity of the Holy House by means of severe administration that it should be reserved for only those men who were the upholders of Tauhid and performed prayer, Circumvention, Ruku and Sajda, and that it should be purified of other people who were polluted with polytheism and association.

Hazrat Shah Sahib says : "In the prayers of the ancient nations there was no Ruku, it is given only to the Salat of this Ummat of the Holy Prophet, Mohammad (be peace upon him). It means Hazrat Ibrahim gave information that people would come in the coming generation who would manage its affairs." This is a manifestation of the profound reflection of Shah Sahib.

27. And call unto men for Hajj that they come unto thee walking on foot and riding upon lean camels coming forth from distant ways—[43]

28. That they may reach the places of their benefit[44] and remember the Name of God for several days well-known over the slaughter of such beasts of the flocks as He has provided them.[45] So eat thereof and feed the poor of bad condition.'[46]

٢٧- وَاَذِّنْ فِى النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّعَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ۝

٢٨- لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللّٰهِ فِىْٓ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ۝

43. When the Ka'aba was built Hazrat Ibrahim standing on a mountain called out, "O men, Hajj is made obligatory on you, come to perform Hajj." God, the High, communicated the voice of Hazrat Ibrahim to the spirit of every soul. It is not something strange beyond comprehension in this age of electronic communication. All those souls who were destined to perform the Hajj responded to the call and said, " لبيك " (Labbaika). That is that hidden fire of love and devotion that urges man to Hajj. They come from distant places with great difficulty. Their animals, camels, horses, etc. become lean passing long distances of the journey. In this period of scientific advancement when space travels have become possible one can not imagine the hardships of past journeys. However, the prayer of Hazrat Ibrahim was very effective and has been a blessing for millions of people who perform the great duty of Hajj with intense love and devotion.

فاجعل افئدة من الناس تهوى اليهم

44. The main purpose is to achieve the benefits of religious nature and the prosperity of the Hereafter e.g. by the performance of Hajj and Umrah and other worships the good pleasure of God is achieved and the high stations of spiritual progress are attained, but at the same time by this mighty congregation many political, cultural and economic benefits are also attained, and it is not hidden to anyone.

45. The well-known days according to some scholars are the first ten days of Zil-Hijja and according to some, they are the Three Days of Sacrifice. However, great excellence of Zikrullah (ذكر الله)— Remembrance of God — during these days is quoted. Under this Zikr it is also understood that at the time of sacrficing (slaughtering) the animals the Name of Allah should be taken i.e. بسم الله الله اكبر should be said. The most excellent deed during these days is the making of sacrifice unto God in the Name of God.

46. Some Unbelievers thought that one who makes sacrifice should not eat of the sacrificed animal. Here it is corrected that the meat should be eaten without hesitation. It should be given to the friends and relatives and to the needy people.

29. Then they should finish with their unkempt state (self-neglect) and fulfil their vows and perform Tawaf of this Ancient House.[47]

٢٩- ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۝

47. The hair are not cut from where Labbaika is commenced, nor the nails are cut, nor the hair are oiled, nor do they cleanse the body in particular of dirt etc. in bathing. The state of those going to perform Hajj is like that of lovers and admirers. Complete devotion is seen over them. On the tenth day of Zil Hijja they perform the remaining affairs — they go to perform the Tawaf in sewn clothes after bathing and finishing with the self-neglect. One who has to sacrifice does it beforehand. The fulfilling of vows means that he should accomplish those vows which he has promised to God for the completion of his objects and purposes. Vow is only dedicated to God and to no one else. According to some scholars the vows here mean the rites and obligations of the Hajj, and it seems more akin to the context.

Note : عتيق means old and ancient, and according to some writers this word shows its permanent survival i.e. God shall not allow those powers to succeed who try to destroy this Sacred House till at last He will Himself intend to raise it up.

30. You heard it, and whosoever venerates the sacred things of God it is better for him with his Lord.[48] And lawful are flocks for you[49] but that which are recited unto you,[50] so eschew the abomination of idols,[51] and eschew the false word—[52]

۳۰۔ ذٰلِكَ ۖ وَمَن يُعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ
لَّهٗ عِندَ رَبِّهٖ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ
إِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّوْرِ ۝

48. It is a great virtue and goodness to forsake the Haram (Unlawful) things thinking them to be heinous, or venerate those things which God has made reverential. The end of such virtue shall be excellent. Among the reverential things are the Animals of Sacrifice, Baitullah,' Safa and Marwa, Mina, Arafat, Mosques, the Holy Quran and all other things connected with God as the Divine Commands. Emphasis is laid here especially on the veneration of the Holy Mosque and the Animal of Sacrifice (Hadya) that they should not bar the worshippers of One God from reaching the Holy Mosque and need not compell them to return the Animals of Sacrifice from there. They should rather sacrifice fat and costly animals.

49. The order of sacrificing the animals is not against the veneration of the sacred things of God because it is sacrificed by the permission and in the name of that very Lord who had told about their veneration.

50. It means those animals are not lawful that are rehearsed unto you time and again as Haram as in Sura An'am their details have been given.

51. The animals are the creation and ownership of God. By His permission and in His name they can be sacrificed only and they can be dedicated to His Ka'aba only. The animal which is sacrificed on the place of the idol is unlawful an is a carrion. Such deeds of association and defilement should be warded off.

52. False words, false evidence, to sacrifice the animal created by God dedicating it to other than God, to say any anything as Halal or Haram without the constitutional authority of Sharia — all are included in قول الـزور —false word. Its abomination can be judged by this fact that 'false word' is described in the context of 'association.' At another place it is said:

وان تشركوا بالله مالم ينزل به سلطانًا وان تقولوا
على الله مالا تعلمون (سوره اعراف۔ رکوع ۴)

The Holy Prophet has forbidden it with great stress and severity in the Traditions.

٣١ - حُنَفَآءَ لِلّٰهِ غَيۡرَ مُشۡرِكِيۡنَ بِهٖ ؕ وَمَنۡ يُّشۡرِكۡ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخۡطَفُهُ الطَّيۡرُ اَوۡ تَهۡوِىۡ بِهِ الرِّيۡحُ فِىۡ مَكَانٍ سَحِيۡقٍ ○

31. Being one-sided unto one God and not being as associating with Him.[53] And one who associates anything with God, so it is as though he has fallen from the heaven and the birds snatch him away or the wind has thrown him into a distant place.[54]

٣٢ - ذٰلِكَ وَمَنۡ يُّعَظِّمۡ شَعَآٮِٕرَ اللّٰهِ فَاِنَّهَا مِنۡ تَقۡوَى الۡقُلُوۡبِ ○

32. You heard it, and whosoever venerates God's waymarks (signs) that is a thing of the godliness of hearts.[55]

---

53. It means leaving all, one should belong to God only. All your actions and intentions should exclusively and entirely belong to God without the least element of association.

54. This is the example of association. The substance is that Divine Unity is a very high and lofty station. Leaving Him when a man bows before anyone else he degrades his own self and throws himself from sublimity to deep low. Obviously he can not survive after such a big fall from such a high height. Now he is laid in a very awkward position. Either the vultures of low desires and absurd notions shall snatch him away from all round, or the cursed satan will fly him as a hurricane does and shall throw him down into such a deep pit that all his bones shall be shattered.

Or it can be said that in the present example two types of associators are described. The associator who is not staunch and refractory in his association, sometimes he declines this side or that side, he is characteristic of فتخطفه الطير and that associator who is staunch, adamant and unflinching in his association he is characteristic of تهوى به الريح فى مكان سحيق

Or تخطفه الطير denotes the death brought about by the hands of men, and تهوى به الريح فى مكان سحيق denotes natural death. Most commentators have said such possibilities in the expression of the present example but Hazrat Shah Sahib says :

"One whose intention نية is on One God he is steadfast. When the intention loiters about they all shall snatch him away in the way, or disbelieving all shall become atheist." (Mozihul Quran)

55. It means the veneration of the sacred things of God is not included in Association (شرك). One whose heart has the subject of piety and the fear of One God shall surely venerate those things wherewith His name is attached. This veneration is not association but belongs to the manifestations of Divine Onenesss that the Lover of God venerates all those things which somehow or other are attached or connected with Him.

33. For you are profits in the flocks till a stated promise, then their lawful place (of sacrifice) is unto that Ancient House.[56]

٣٣- لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
ع إِلَى الْبَيْتِ الْعَتِيقِ ۝

SECTION 5

34. And We have appointed for every nation sacrifice that they may remember the Name of God at the sacrifice of such beasts of the flocks which God has provided them. So your God is One God then keep to His order alone.[57] **And give thou good tidings to those showing humbility—**[58]

٣٤- وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ
اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ
فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ
الْمُخْبِتِينَ ۝

35. Those, when God's name is mentioned, their hearts are terrified and they endure patiently whatever befalls them[59] **and they are steadfast in prayer and they do expend of what We have given them.**[60]

٣٥- الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ ۙ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ۝

---

56. The Ancient House is the Holy Baitullah and here perhaps in the broader sense includes the whole Haram (حرم). You can have many benefits from the camel, cow and goat, etc. — you can use them in riding, utilize their milk, reproduce the breeding, obtain the wool and use it. But all these benefits can be had before making them Hadya (the animal of sacrifice). When once they are made Hadya then no profit can be gained from them but in grave necessity. Now its mighty gain of the Hereafter is only to sacrifice it in the Name of God bringing it to Ka'aba.

57. To sacrifice animals in dedication to God has been proclaimed as worship by all Divine Religions. If you do this act in dedication to other than God, it will turn into association (شرك) wherefrom extreme abstinence is required. The Unitarian should sacrifice for Him alone, who is One, and in whose name the sacrifice has been an order in all Heavenly Constitutions. He should not go out of His commandment.

58. Give them good tidings of the good pleasure of God who only obey His order who is One, they only bow before Him, their hearts are set on Him alone, and they are fearful and overawed oniy at His dignity and glory.

59. They endure patiently and with perseverance all miseries and hardships without budging an inch from the way of Truth.

60. In reaching Baitullah many miseries and hardships are suffered. During the journey there is also the danger of losing the prayers in time or missing them totally, money is also spent in great quantity. Perhaps it is why these attributes and qualities are mentioned that in spite of all harships they perform the prayer etc. punctually and patiently.

36. And the camels dedicated to the Ka'ba — We have appointed them for you waymarks of God's Name, for you there is goodness in it, so recite over them God's Name, standing in rows, then when their flanks collapse, eat of them[61] and feed that sitting with patience and the suppliant.[62] Even so We have subjected them to you so that you may feel obliged and thank God.[93]

٣٦ - وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ
فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا
الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ○

61. Formerly the order for the absolute veneration of the sacred things of God was given, now it is openly described that the camels etc. of sacrifice are also included in the sacred things of God. And there are very many worldly and hereafter benefits in their very selves and in their sacrifice with due veneration. So according to the general rule they should be sacrificed by mentioning the Name of God over them (at the time of sacrifice). The method of sacrificing the camel is known as نحر (slaughtering). The camel should be made to stand with its face towards Qiblah with one leg tied and then a cut should be given in the front side (breast). When the whole blood flows out and the camel falls down then it may be eaten after making the pieces of the flesh. If there are many camels they should be made to stand in a row.

62. These are two kinds of the needy — one is that who is sitting with patience and does not question, he is contented with a little amount he gets, the second one is that who loiters and questions, he is not contented with what what he gets.

63. God has subjected to you such big animals that are physically more enormous than you and you take from them different services and with ease sacrifice them too. This is the great bounty of God at which one should be greatly thankful to God, and should not commit unthankfulness by committing association.

37. Their flesh does not reach God, neither their blood, but to Him goes the godliness of your hearts.[64] Even so He has subjected them to you that you may celebrate the greatness of God upon that He made you understand the way, and say thou good tidings to the virtuous.[65]

38. God shall turn aside the enemies from the Believers,[66] Verily God does not love the traitor-ungrateful.[67]

٣٧۔ لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ
يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَبَشِّرِ
الْمُحْسِنِيْنَ ○
٣٨۔ اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّ اللّٰهَ
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ○

64. In this verse the real philosophy of Sacrifice is described. It means you can never achieve the good pleasure of God by simply slaughtering the animal or shedding its blood, nor by eating of its flesh or feeding others with the flesh. Neither the flesh nor the blood rises up to His glorious presence. Only your piety and the veneration of your heart reaches Him that with what intent pleasure and passionate love a valuable animal is sacrified, by His permission, in His Name, near His House. In other words by this sacrifice it is demonstrated that like this sacrifice we are also ready to be sacrificed in Thy Way. And this is the piety which was mentioned in the verse :— ومن يعظم شعائر الله فانها من تقوى القلوب and by virtue whereof the Lover of God can attain to the good pleasure of God.

65. It means the animal should be sacrificed reciting بسم الله الله اكبر اللهم منك ولك and thanks should be given to God that what a good way of manifesting His love and servitude He has taught us, and the sacrifice of one animal is made the substitute of self-sacrifice.

66. In ان الذين كفروا يصدون عن سبيل الله والمسجد الحرام الخ those Infidels were described who prevented the Muslims from the performing of Hajj, Umrah and pilgrimage to the Holy House. In the middle the orders of the veneration of the Holy House and its precincts were described. Now again the previous subiect is re-described that the Muslims should rest assured th at God will in no time clear their way of the Infidels and Associators. There shall be no hindrance in reaching the Holy Mosque and in obeying the commands thereto, they shall be performing the Hajj and Umrah without any fear or danger. In other words it is a part of the good tidings mentioned in clause وبشر المحسنين of verse 37.

67. If the traitors and ungrateful persons are given respite to an appointed term it does not mean that God is well-pleased with them. This respite is given for certain reasons. The final end is the victory of the Righteous and the obliteration of the False from the way.

SECTION 6

39. **Order is given to those with whom the Unbelievers fight, for that they were wronged.[68] And God is powerful over helping them—[69]**

٣٩- أُذِنَ لِلَّذِينَ يُقٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيرٌ ۙ

68. So far as the Holy Prophet lived in Mecca it was an order for the Muslims to keep patient at the atrocities of the Infidels and restrain their hands. In compliance with this Divine Command the Sahaba demonstrated a unique patience and perseverance against the terrible opressions of the Unbelievers for complete thirteen years. When Medina became Dar-ul-Islam (Islamic State) and the small party of the Muslims gathered at a stable centre, the oppressed Muslims with whom the Unbelievers had been constantly fighting were permitted (or rather ordered) to raise the sword against the oppressors and defend their party and religion. Many verses of similar orders and directions were sent down in that time.

69. The Muslims should not be distressed at their small number and meagre resources. God can make a handful of indigent souls prevail over the big armies and great Kingdoms of the world. In fact, it was a promise of help and succour to the Muslims in a style, as Kings and great men of honour at the moment of giving some promise generally utter such words —'We are enough for you' — to show their dignity and independence. Perhaps this style is so adopted that the addressed ones may understand that in doing so God is not under any compulsion, nor is subject to anyone. What He will do He will do with His own power and authority.

40. Those who were expelled from their houses and there is no charge (against them) but that they say : 'Our Lord is God.'[70] And had God not been repelling the people, some by the means of others, there had been destroyed cloisters and madrasahs and worship-houses and mosques, that God's Name is much recited therein. And God will appointedly help him who helps Him. No doubt, God is All-Strong, All-Mighty.[71]

۴۰ - الَّذِينَ أُخْرِجُوا مِن دِيَارِهِم بِغَيْرِ حَقٍّ إِلَّا
أَن يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَ
صَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ
كَثِيرًا ۗ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ○

---

70. There was no crime of the Muslim Migrants who were expelled from their homes, neither was there any claim against them, save that who they called One God as their Lord and why they worshipped not bricks and stones. In other words the greatest charge which they levied against the Followers of the Holy Prophet was that why they were adhering to One God severing all other relations.

71. If in no time and in no circumstances is one party allowed to fight with the other party it would be a sheer violation of God's Law of Nature. He has set the system of the world in such a manner that every thing, every person or every party should fight with the other party, person or man to keep its own survival. If it would have not been the case and God would have not made (with His support) the Virtue to stand against Vice, no vestige of Virtue had remained on the earth. The irreligious and arrogant men, who have generally commanded a good majority of mankind, would have obliterated all holy places and memorials, once for all, from the surface of the earth. No worship-house, no cloister, no Khanqah, no mosque, no madrasah could have remained secure in the world. On this basis it was necessary that the forces of evil, however enormous they may become, a time must come from the Divine Nature when the invasions of Vice should be repelled by the hands of Virtue, and God, helping the helpers of religion, should make the forces of virtue prevail over the enemies of Truth and Righteousness. No doubt, He is so strong and powerful that after His help and succour even the weakest thing can defeat the greatest forces and powers. However, the giving of permission of Jihad and slaughter to the Muslims against the tyrannical forces of unbelief in that time was subject to this very Law of Nature, and this is that General Law that no wise man can deny it. If there would have been no such Law of Defence and Protection there could exist no cottages of the monks and recluses, nor the churches of the Christians, nor the temples of the Jews, nor those mosques wherein the Name of God is abundantly remembered (celebrated). All these places of worship would have been dilapidated and razed to the ground. So under this General Law there is no reason why the Muslims should not be allowed, at an appropriate moment, to fight against their enemies.

41. Those people — if We give them power in the country they establish the prayer and the Zakat and command good deeds and forbid vice (or bad deed).[72] And in the power of God is the ultimate end of every affair.[73]

۴۱۔ اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ○

72. This is the description of those Muslims who were oppressed and who were expelled from their houses. It means why God will not help them when they are such a people that if We give them the kingdom of the earth they will never forget God, by themselves they will be performing good deeds of body and wealth and will try to summon others on this way. So God gave them rule over a greater part of the world and the prophecy which was made came true word by word. So praise to God on this Divine bounty ! This verse proves the righteousness, admiration and godliness of the Followers of the Prophet generally and of the Migrant-Followers especially, particularly the guided Caliphs (God is well-pleased with them).

73. Though the Muslims today are weak and the Unbelievers appear to be dominant, but it is in the power of God to make them triumphant and predominant eventually. Or it means this Ummat will establish the Divine Religion (Islam) for a certain time and eventually God knows what will happen.

42. And if they belie thee so before them the people of Noah had also cried lies and A'd and Thamood,

43. And the people of Abraham and the people of Lot,

44. And the people of Midian[74] and they belied Moses,[75] then I respited the Unbelievers, then I seized them, so how was the denial of Me.[76]

45. So how many a habitation We have destroyed and they were sinners (wrong), now they have fallen down upon their turrets,[77] and how many a ruined well and how many a towering palace (of sky heights)![78]

۴۲- وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودُ ○
۴۳- وَقَوْمُ إِبْرٰهِيمَ وَقَوْمُ لُوطٍ ○
۴۴- وَأَصْحٰبُ مَدْيَنَ ج وَكُذِّبَ مُوسٰى فَأَمْلَيْتُ
لِلْكٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ج فَكَيْفَ كَانَ نَكِيرِ ○
۴۵- فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ فَهِيَ
خَاوِيَةٌ عَلٰى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ
مَشِيدٍ ○

---

74. The people of Madyan are those among whom Hazrat Shuaib, the Prophet, was raised.

75. The Qibtees of Egypt cried lies to Moses.

76. Observing their number and strength the Unbelievers should not try to belie those Divine Promises of triumph and domination which are being given to the Muslims today. This is a respite from God. The ancient nations also cried lies to their Prophets being self-deceived by their power and numerical strength. At last when they were seized see how was their end ! And how God's repudiation of their haughty activities by means of terrifying them by the Divine Chastisement came true ! The next verse describes it in detail.

77. This verse is a delineation of their destruction in a topsy-turvy fashion. First the foundations of the houses shook, then the roofs fell down, then the walls and the whole building fell down on the roofs.

78. Now no drawer of the bucket is seen on those wells which were thronged sometimes by the crowd of water-drawers. And big and towering palaces of lime and bricks have been turned into ruins of debris without any soul residing therein.

46. Have they not journeyed in the land? If they had hearts to understand with, or they had ears to hear with![79] So it is not the eyes which become blind but the hearts become blind that are within the breasts![80]

٤٦ - اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَتَكُوْنَ لَهُمْ
قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ
فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ
الَّتِىْ فِى الصُّدُوْرِ ۝

47. And they demand of thee hastily the chastisement and God will never postpone His promise.[81] And one day with thy Lord is as one thousand years which you count.[82]

٤٧ - وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَنْ يُّخْلِفَ اللّٰهُ
وَعْدَهٗ ؕ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ
سَنَةٍ مِّمَّا تَعُدُّوْنَ ۝

48. And how many a habitation are there that I gave them respite and they were sinners then I seized them and to Me is the returning (homecoming).[83]

٤٨ - وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ
ع اَخَذْتُهَا ۚ وَاِلَىَّ الْمَصِيْرُ ۝
١٣

79. They never reflected upon seeing the vestiges of those ruined houses and palaces, otherwise they would have understood the truthful fact and their ears would have opened also.

80. If observation is not reflected upon by the heart then the observation is but non-observation, though their external eyes are open yet the eyes of the heart are blind, and the real blind is that whose heart becomes blind. (God forbid)

81. The chastisement shall surely come at its appointed time. There is no use to hasten for it by way of mockery and derision.

82. Your one thousand years are equal to one day with God. As the criminal is under His control today, he will remain the same one thousand years hence, he can not flee anywhere. Or it means God can do in one day the work of one thousand years but He does what is compatible with His prudence and will. He is not affected by the hastening demands of the Unbelievers. Or it can be said that the Promise shall surely be fulfilled concerning the chastisement of the Hereafter i.e. the Qeyamat shall come and you shall be given full punishment. Further the condition of the Day of Qeyamat is described that its one day shall be equal to one thousand years in considering its hardship and severity. When it is a terrible disaster, why then you make haste for its coming soon?

83. Did they run out of the Divine Jurisdiction in contravention of the divine respite? After all they had to return unto Us, and seizing them We destroyed them totally.

SECTION 7

49. Thou say : 'O men, I am only a plain warner unto you'—84

50. 'So those who believed and did virtues — their sins are forgiven and for them is an honourable provision,'85

51. 'And those who ran to defeat Our verses — they are the dwellers of the Hell.'

52. And the Messenger We sent before thee or the Prophet — so when he began to build up an idea the Satan cast into his idea, then Allah blots out what the Satan mixed, then He confirms His words. And God is All-Knowing, All-Wise—86

۴۹ - قُلْ يَٰٓأَيُّهَا النَّاسُ إِنَّمَآ أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ۝
۵۰ - فَالَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ
وَّرِزْقٌ كَرِيمٌ ۝
۵۱ - وَالَّذِينَ سَعَوْا فِيٓ اٰيٰتِنَا مُعٰجِزِينَ أُولٰٓئِكَ
أَصْحٰبُ الْجَحِيمِ ۝
۵۲ - وَمَآ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَّلَا نَبِيٍّ
إِلَّآ إِذَا تَمَنّٰٓى أَلْقَى الشَّيْطٰنُ فِيٓ أُمْنِيَّتِهِ
فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ
اللّٰهُ اٰيٰتِهِ ۗ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ۝

---

84. My work is to warn you and make you aware of the real fact and make you cautious of the future. It is not in my possession to bring the chastisement. It is only in the possession of God. He will Himself decide about the sinful and the obedient. He will decide their final destination and He will bring them to their suitable stations befitting their conditions and deeds.

85. They shall get excellent fruits and other various kinds of God's bounties and blessings and shall achieve the Sight of God in the Paradise.

86. There is difference in the interpretation of this verse. Hazrat Shah Sahib says : "A Prophet receives an order (or tidings) from God. There can be no atom of variation in it. And one is an idea or thought of his own heart. Sometimes the idea comes out correct and sometimes not as the Holy Prophet saw in dream (and the dream of a Prophet is no less than Revelation) that he went from Medina to Mecca and performed the Umrah. It came to his thought that perhaps it would happen that year (and as such he undertook the journey with the intention of Umrah but in the way he had to put off the Ehram) and next year the interpretation of the dream

was accomplished. Or promise of victory and triumph over the Infidels was given. He thought he would get victory in the coming battle, but it did not happen in that battle and took place afterward. Then God testifies that there was no variation in as much as the order or promise was given." (Mozihul Quran)

This interpretation of Shah Abdul Qadir Sahib is also supported by some writings of his well-known father Shah Waliullah Sahib (God may shower His mercy upon them) in his famous Book Hujjatullahil Baligha. حجة الله البالغه

It means there can be variation in the personal idea and elucidation (اجتهاد) of the Prophet, though he does not propagate his personal idea mixing it with the original prophecy. In this case, however, the connection of القاء (casting) with the Satan, will be just like that mentioned in the verse : وماانسانيه الاالشيطن ان اذكره (And the Satan made me forget that I may mention it). (God knows better)

According to Allama Shabbir Ahmad Usmani the best and the easiest interpretation of this verse, which has got its brief origin in the interpretations of the early writers of Islam, is as follows :—

The word تمنّى should be interpreted by recitation, reading or talking and the word امنيته should be taken to mean the recited portion or Hadith. Now it means that it has been an order since ancient times that whenever some Prophet or Messenger describes some thing or recites the verses of God the Satan casts various doubts in that described thing or verse i.e. about some things whispering into the hearts of some men he creates doubts and suspicions. For example the Holy Prophet recited the verse : حرم عليكم الميتة (Forbidden to you is the carrion———) The Satan created doubt that: the Muslims call their own slaughter as Lawful (حلال) and call the one killed by God as Unlawful (حرام).

Or the Holy Prophet recited : انكم وما تعبدون من دون الله حصب جهنم and the Satan whispered : It means Mary, Massieh and Uzair shall also go to the Hell because they include in the verse انكم وما تعبدون من دون الله حصب جهنم الخ (you and what you worship beside God shall go to Hell).

Or the Holy Prophet recited about Hazrat Massieh : كلمة القاها الى مريم وروح منه the Satan said it proved the sonship and divinity of the Christ.

In repudiation of these Satanic inspirations the Prophet recites unto them the clear and strong verses (محكمات) and tells such hard facts which allow no doubts to occupy the minds of the audience. In other words the temptation of the Satan generated through the متشابهات (allegorical verses) by taking their superficial sense is totally rooted out by the محكمات (the strong verses). Hearing them, all the doubts and suspicions are removed. Why these two types of verses are sent down, why the satans are set at liberty to cause such temptations and why not the confirmation of the order is done in the very beginning instead of doing it afterwards ? All these affairs emanate from the unlimited knowledge and wisdom of God. God has made this world a place of examination in knowledge and action. The servants of God are put to trial by such operatios to know who is entangled in his baseless and

whimsical notions due to the disease of heart and who is that wise man who reaches the high position of Eman and Recognition by dint of his knowledge and research? The fact is that if a man desires to understand with good intention and honesty God helps and shows him true guidance. As for the Rejectors and Doubtors they can not achieve peace till the Day of Resurrection.

ہرچہ گیرد علتی علت شود

(Whatever reason he attains to, the reason in itelf becomes a headache for him).

This interpretation also makes clear the meaning of the ensuing verses to a great extent. A wise man can apply the parts of this verse to other parts of the verses. These verses are very similar in sense to the verses of the Sura Aal-e-Imran :

هوالذى انزل عليك الكتاب منه آيات محكمات الخ

As such in الا اذا تمنّى القى الشيطٰن فى امنيّته the allegorical verses or متشابهات are referred to, and in ثم يحكم الله آيته the strong verses or محكمات are hinted. In ليجعل مايلقى الشيطٰن two kinds of perverts are mentioned :

(i) الذين فى قلوبهم مرض of Sura Hajj that stands against ابتغاء تاويلة

(ii) والقاسية قلوبهم of Sura Hajj that stands against ابتغاء الفتنة of Sura Aale Imran. Onward :

(a) ليعلم الذين اوتوا العلم الخ of Hajj that stands against of Sura Aale Imran

(b) In Aale Imran the prayer of ربنا لا تزغ قلوبنا was made and here in Sura Hajj the words ان الله لهادى are mentioned to show that the said prayer is granted.

(c) The words of Sura Hajj : ولايزال الذين كفروا are very akin to the words ربنا انك جامع الناس in Sura Aale Imran.

Note : Some of the Commentators have stated here the story of Gharaniq (غرانيق). It is briefly referred to in the comments of Sura Najm; here it is not the occasion to write it. Its full analysis and purpose are described in Fathul Mulhim. (This is a great book of Allama Shabbir Ahmad Usmani giving a very authentic interpretation of the famous Book of Tradition-Sahih Muslim. Tr.)

The present interpretation of the verse under discussion is given according to that given by the early scholars and it is quite plain. This interpretation figuratively represents the detail of the efforts made by the evil forces in defeating the verses of God as mentioned above in : والذين سعوا فى آيتنا معاجزين

53. For that He may test by what the Satan mixed those in whose hearts is disease and those whose hearts are hard, and verily the sinners in opposition have fallen far away,

54. And for that they, who have been given understanding, may know that it is the truthful word (fact) from thy Lord and believe in it and their hearts may become soft unto Him. And verily God is the guide of those who believe to the straight path.[87]

55. And those who denied will ever keep in doubt of it till the Qeyamat comes upon them all of a sudden, or there comes upon them the calamity of a day wherein there is no way of release.[88]

56. The Kingdom upon that day belongs to God, He shall judge between them.[89] So those who believed and did good deeds, they shall be in Gardens of Bliss,

٥٣ - لِيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ
قُلُوْبِهِمْ مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ۗ وَاِنَّ
الظّٰلِمِيْنَ لَفِيْ شِقَاقٍ بَعِيْدٍ ۙ ○
٥٤ - وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ
رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ۗ وَ
اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○
٥٥ - وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ حَتّٰى
تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ
يَوْمٍ عَقِيْمٍ ○
٥٦ - اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ۗ يَحْكُمُ بَيْنَهُمْ ۗ فَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ○

87. Hazrat Shah Sahib says : "In this the unguided ones are betrayed and gone astray, so they have an inherent tendency to aberration. But the Believers get stronger thinking that in this Divine Word there is no say of man. If there would have been any say of man in this Divine Word, then this word had also sometimes proved correct and sometimes turned out wrong. And whose intention is upon faith, God makes him understand this thing." (Mozihul Quran)

88. The accident of Qeyamat with its horrible devastations may occur suddenly, or the chastisement of the Day of Resurrection may come upon them in the form of worldly disaster. It is also possible that عذاب يوم عقيم may point out to the worldly chastisement itself, and they may be given punishment in this world wherefrom no release is possible.

89. On the Day of Resurrection only the Kingdom of God shall work. No **external** or feigned kingdom of any one shall exist on that day even in name. That time the affairs of the whole world shall be practically judged at a time whose detail is given below.

57. And those who denied and belied Our words—so for them is the chastisement of disgrace.

SECTION 8

58. And those who emigrated in God's way then were slain or died, God shall provide them with an excellent provision of course. And God is the best of providers.

59. Of course He shall admit them into such a place which they will appreciate, and God knows everything, All-Clement.[90]

۵۷- وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ
ع لَهُمْ عَذَابٌ مُّهِيْنٌ ۝
۵۸- وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ
مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ۭ وَاِنَّ
اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ۝
۵۹- لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ۭ وَاِنَّ اللّٰهَ
لَعَلِيْمٌ حَلِيْمٌ ۝

90. The end of the Believers was mentioned before. Here the description of a special group among the Believers is given. Those people who went out of their houses in the way of God, whether they are killed in the way of God as martyrs or they die a natural death, in both cases they shall be given special hospitality — eating, drinking, living, etc. shall be according to their pleasure — and God knows with what they will be well-pleased and also knows them who have left their houses sincerely in the way of God, and God shall be clement to the mistakes and faults of such migrants and strugglers and shall deal with them with an honourable forgiveness and pardon. Or the attributes of Knowing and Clement are mentioned because God knows everyone, He knows the oppressors too who compelled them to give up their homes, but does not seize them all of a sudden due to His clemency.

60. This you heard, and whosoever took revenge like that he was pained then he is again oppressed so God will help him ofcourse.[91] No doubt, God is All Pardoning, All-Forgiving.[92]

٦٠۔ ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ○

61. That is because God takes the night into the day and the day into the night[93] and God is assuredly All-Hearing, All-Seeing.[94]

٦١۔ ذٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ○

91. If the oppressed takes due revenge from the oppressor, and the oppressor again oppresses him then he again became oppressed and wronged. God shall again help him as it is the way of God that He, after all, helps the oppressed one.

واتّقِ دَعْوَةَ المظلُومِ فإنّهُ ليس بينَهُ وَ بَيْنَ اللهِ حِجَابٌ

"Fear you the prayer of the oppressed because there is no veil between it and God."

بترس از آہ مظلوماں کہ ہنگام دعا کردن
اجابت از در حق بہر استقبال می آید

"Be afraid of the sigh of the oppressed people because at the time of praying acceptance comes to welcome it from the Court of God."

92. The servants should also adopt the habit of clemency in their personal and social affairs. They should not be always prone to retaliation.

Hazrat Shah Sahib says : "God does not chastise the one who takes due revenge, though not taking revenge was better. In the war of Badr the Muslims took the revenge of the Unbelievers' persecution, then the Unbelievers came to do aggression in Uhad and Ahzab, then God gave full help to the Muslims." (Mozihul Quran)

93. He is so powerful that the revolution of days and nights is under His exclusive control. It is He whose powerful hand sometimes lengthens the nights and sometimes lengthens the days. So is He not powerful enough to release the oppressed people from the claws of the tyrants ? He can make the oppressed ones dominate over the oppressors. Formerly the Muslim Migrants were mentioned, in this verse it is indicated that the circumstances were going to take a new turn like the days and nights. As God takes the night into the day, similarly He shall admit the land of unbelief into the bosom of Islam.

94. He hears the call of the oppressed and sees the misdeeds of the oppressor.

62. **That is because Allah — He is the True, and what they call upon apart from Him — it is the false, and Allah is above all, All-Great.**[95]

63. **Hast thou not seen how God sent down water from heaven, then the earth becomes green?**[96] **No doubt, God knows all hidden plans, is All-Aware.**[97]

64. **To Him belongs what is in the heavens and the earth, and Allah— He is alone Carefree, All-Laudable (possessing all attributes).**[98]

٦٢- ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ
دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ○
٦٣- اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ
الْاَرْضُ مُخْضَرَّةً اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ○ ج

٦٤- لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنَّ
ع اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ○
١٥

---

95. Who can bring about such revolutions apart from God ? In fact, the True and Truthful God is He who is One. Apart from Him all fictions of godship and divinity which are spread by the Polytheists and the Unbelievers are false, untrue and wrong. Only He who is above all and who is the greatest one should be held as God, and this dignified state is exclusively attached with that One God — Allah — alone without any difference of opinion.

96. Even so He shall make the dry land of unbelief green with the rainfall of Islam.

97. He alone knows how the Vegetations grow with the water of rain. It is the act of Nature that the dry land absorbs the water etc. and becomes verdant. Similarly God shall make the hearts of mankind with the rains of Islam green and verdant by His kindness, hidden planning and training and by His perfect discerning and awareness.

98. When all the heavenly and earthly things are His creation and ownership and everyone is dependent on Him and He is not dependent yon anyone and as such He brings about all kinds of applications and changes in those things without any external pressure and force (though He does whatever is wise and prudent despite His perfect independence and His absolute sovereignty), so all His actions are admirable and excellent, and His Holy Self contains all good attributes and praised qualities.

SECTION 9

65. Hast thou not seen that God has subjected to you all what is in the earth and the ship that runs upon the sea at His command and holds back the heaven lest it should fall upon the earth save by His order. No doubt, God is All-Gentle to mankind, All-Merciful.[99]

66. And it is He who gave you life, then He shall make you dead, then He shall give you life again.[100] No doubt, man is ungrateful.[101]

۶۵۔ اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی الْاَرْضِ وَالْفُلْكَ تَجْرِیْ فِی الْبَحْرِ بِاَمْرِهٖ ؕ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِیْمٌ ۝

۶۶۔ وَهُوَ الَّذِیْۤ اَحْیَاكُمْ ؗ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ۝

99. What care or fear or benefit did He have of you or anyone else ? Behold His kindness and benefaction that how He subjected to you things of land and sea ? Then He alone has held up in the space by His powerful hand the heaven, the sun the moon and the stars without any visible pillar or column, and they never move down from their set orbits and stations, otherwise falling down and breaking against the earth they would have torn your world to pieces. Unless His order is given these spheroids shall keep in their position, they can not budge an inch. الا باذنه simply shows the positivity of His Divine Power, or perhaps it is an indication to the event of Qeyamat.

100. Even so He shall bring to life, by the spirit of Eman and Recognition, those people who had died a spiritual death out of ignorance and unbelief.

101. Even beholding all such benefactions and bounties he is not grateful to Him. Leaving the Real Benefactor he begins to bow down before others.

67. For every nation We appointed a way of worship that they perform the worship in that way, so they should not wrangle with thee upon this affair and do thou summon unto thy Lord. No doubt, thou art upon the straight way, of acute discerning.

68. And if they should dispute with thee, do thou say, 'God knows very well what you do.'

69. 'God shall judge between you on the Day of Qeyamat touching that wherin your ways were separate.'[102]

٦٧ - لِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ○

٦٨ - وَإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ○

٦٩ - اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ○

102. All the Prophets have been unanimous in the principles of Religion. Ofcourse, God has appointed different forms of worship for every nation in different periods, according to which those nations had been performing the worship of God. For this Ummat of the Holy Prophet too a special constitution (شريعه) was sent down, but the original religion had been the same in all ages. Save God no one was ever allowed to be worshipped. Hence it is not worthwhile on the part of anyone to raise disputes in the unanimous affairs emanating from the Principle of Oneness. If differences and disputes are created in such clear and established facts then you (Holy Prophet) should not care a little. You do summon the people to the straight path on which you are standing erect, and hand over the affairs of the wranglers to God who will judge all their differences and disputes practically on the Day of Resurrection as He knows well all their activities. You should not bother much about them after performing your duty of delivering the Divine Message unto them. The remedy of such refractory and perverse people is with God.

Note : فلا ينازعنك فى الامر may also mean that when God has appointed different constitutions for different nations in history, then why the dispute if this Ummat is also given a separate constitution ? Some commentators have taken the meaning of sacrifice for the word (منسك), but the more correct and appropriate meaning is that which is described.

70. **Dost thou not know that God knows all what is in the heaven and earth? That is all written in the Book. That for God is easy.**[103]

71. **And they worship, apart from God, that thing whereof He sent down no authority and whereof they have no knowledge.**[104] **And for the unjust there is no helper.**[105]

72. **And when Our verses are recited unto them, plain verses, thou recognisest in the faces of the Unbelievers detestation (denial). Wellnigh they rush upon those who recite unto them Our verses.**[106] **Thou say: 'Should I tell you a thing worse than that? That is Fire! God has promised it to the Rejectors, and that is a very bad home-coming!'**[107]

٧٠ - أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ وَالْأَرْضِ ؕ
إِنَّ ذٰلِكَ فِي كِتٰبٍ ؕ إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيرٌ ○
٧١ - وَيَعْبُدُونَ مِنْ دُونِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ
سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَمَا لِلظّٰلِمِينَ
مِنْ نَّصِيرٍ ○
٧٢ - وَإِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِي
وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ؕ يَكَادُونَ
يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ
أَفَأُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ وَعَدَهَا
ع ٨ ١٦ اللّٰهُ الَّذِينَ كَفَرُوا ؕ وَبِئْسَ الْمَصِيرُ ○

103. It is not limited to their deeds, His Knowledge is All-Embracing and encompasses all things of the heaven and the earth and because of some reasons all events are written in Loh-e-Mahfooz according to His Knowledge and all deeds of mankind are written in their Books of Deeds and the judgment shall be made accordingly on the Day of Resurrection. The exact knowing of innumerable things and the writing of them in the Loh-e-Mahfooz accordingly and finally judging them one by one on the Day of Resurrection — none of these things is difficult for God that He may feel some trouble or weariness in it.

104. They merely do it in the blind following of their fathers. They have no reason nor possess any heavenly authority in support of their action.

105. The greatest wrong and injustice is that, assoication with God is commited. So such wrong and unjust people should remember well that their partners shall be of no avail to them in times of difficulty, nor anyone else shall tender them any help.

106. The verses of the Quran (which comprise of the plain narrations of Divine Unity etc.) must be a source of inspiration to all who hear them. But the hearts of the Unbelievers and Associators are so much vile that when they hear God's verses they become enraged, their faces are distorted and they express their extreme displeasure frowningly, as if they are apt to invade the reciters of the verses out of outrageous frenzy. And somtimes they do it.

107. A thing more detestable and abominable than the outrageous frenzy and displeasure which occurs to you at the recital of God's verses is also there, upon which you shall never be patient — that is the Fire of the Hell promised to the Unbelievers. Now judge between the two which bitter draught do yon prefer.and feel easier to swallow.

SECTION 10

73. O men, a similitude is said, so give you ear to it.[108] Surely those whom you worship beside God shall never create a fly though they gather together for it; and if a fly should take away something from them they can never rescue it from it. Feeble indeed is the lover and the beloved.[109]

٧٣- يَاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ۭ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ۭ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَـيْــــًٔـا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ۭ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۝

74. They understood not the dignity of God as His dignity is. No doubt, God is All-Strong, All-Mighty.[110]

٧٤- مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۭ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝

75. God chooses of the angels Messengers and of men.[111] Allah is All-Hearing, All-Seeing.[112]

٧٥- اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰۗىِٕكَةِ رُسُلًا وَّمِنَ النَّاسِ ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝

---

108. This similitude is struck to describe the heinousness and ugliness of association and polytheism in contrast to Divine Oneness. You should give ear to this similitude and reflect upon it seriously so that you may ward off such indecent and reflect upon it seriously so that you may ward off such indecent and disgraceful activity.

109. The fly is a very insignificant animal. Those things which have got no such power as to create a small fly with their combined efforts, or rescue the thing taken from their immolations, what an impudent immodesty and insolence is that to promote them to Divinity and make them equal to the Creator of the heavens and earth. The fact is that the fly is weak, weaker than fly are their idols, and weaker than the idols are the Idolaters themselves, who have made such feeble objects as their gods and their helpers.

110. If they had understood the dignity of God they would have not committed such insolence. Is the high state of God and His dignity so much low as to equalize such weak things (as stone-idols) with God. (God forbid). Before His power and honour the great Angels and Messengers are but weak and powerless.

111. He takes the work of Messengership from some angels (e.g. Hazrat Gibraeel, be peace upon him) and also from mankind. It is obvious that the Messenger-Angels and the Messenger-Men should be superior in degree to other creatures.

112. He sees all their deeds and all their past and future conditions, so He has the exclusive right to appoint him a Prophet whose conditions and talents of messengership He has thoroughly judged.

الله اعلم حيث يجعل رسالته‘ (سوره انعام- رکوع ١٥)

Hazrat Shah Sahib says, "The best of all creatures are those who deliver the Message of God. They are also supreme among angels. It is a great shame to accept the idols and leave the (advice of) high angels."

76. He knows whatsoever is before them and whatsoever is behind them and unto God is the approach of every matter.[113]

77. O Believers, perform Rukoo and perform Sajda and worship your Lord and do good so that you may reap good.[114]

78. And struggle for the sake of God as it is required for Him.[115] He chose you[116] and laid not upon you any difficulty in religion,[117] the religion of your father, Abraham.[118] He named you Muslims aforetime and in this Quran,[119] so that the Messenger may be a teller upon you and you may be tellers upon mankind;[120] so establish the prayer and pay the Zakat and hold you fast to God, He is your Owner — an excellent Owner and an excellent Helper![121]

٧٦- يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ○
٧٧- يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا
رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ○ السجدة
٧٨- وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا
جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ
أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ ۵
مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ
فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ ۗ
ع هُوَ مَوْلَاكُمْ ۚ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ○

113. "They do not have power. The power is with God alone". (Mozihul Quran)

114. After the condemnation of polytheism and the disparagement of the Polytheists the Believers are addressed that they should stick to the worship of God, they should bow before Him alone, they should put their foreheads on the ground before Him alone and they should do other deeds of virtue for Him alone so that they should prosper in this world and the Hereafter.

115. To reform yourselves and to bring the world to reformation, struggle hard befitting such a lofty purpose. After all, you bear so many difficulties to achieve the worldly aims, this is the way of religion and of the permanent prosperity of the Hereafter, so whatever labour and toil you endure in it, from the viewpoint of justice, it is lesser.

Note : مجاهده includes all kinds of efforts and struggles of tongue, pen, money and body, and all kinds of Jehad are included in it, e.g. Jehad against the self, Jehad against the Satan, Jehad against the Unbelievers, Jehad against the rebellions, Jehad against the false forces.

116. He chose you i.e. gave the best and supreme prophet and gave the most perfect Shariah (constitution) of all the Divine Constitutions, chose you to deliver His message unto the whole world and preferred you to all the nations of history and the world.

117. He has put no difficulty in religion which may be unbearable for you. All types of permissions and leaves have been put in the Orders and Injunctions. It is, however, a different thing that you make an easy thing difficult.

118. Because Hazrat Ibrahim is the grand-father of the Holy Prophet so he is the Father of the whole Ummat. Or it means that He is the father of the Arabs because they were the first to be addressed.

119. It means God has put your name in the past Books and in this Quran as Muslims which means the law-abiding, the submissive and the loyal. Or Hazrat Ibrahim had called you Muslims when he said, in his prayer : ومن ذريتنا امة مسلمة لك (بقرہ رکوع ۱۵) and perhaps this name (Muslim) is given in the Quran out of his praying. In short, your name is Muslim (مسلم), though other nations were also Muslim but the title has been reserved for you alone. So this name should be duly honoured by you.

120. He preferred you and chose so youthat you teach other nations and the Messenger should teach you. And this Ummat is sent in the last so that it may rectify the mistakes of other nations and tell them the way of straight guidance. In other words the honour and distinction, which is given to this Ummat, is given to it so that it may become the Teacher of the World and wage the Jehad of Tabligh (delivering the message).

Note : Other commentators have translated the words شہید and شہداء to mean witness. On the Day of Resurrection when other nations will deny the Tabligh of the Prophets i.e. they will say that no Prophet delivered them message and witnesses will be demanded of the Prophets, they will present the Ummat of the Holy Prophet as witness. This Ummat will give evidence of the fact that the Prophets were sent to them and they had established the argument against them by delivering unto them the message of God. When they are questioned how they came to know, they will answer that their Prophet had informed them whose truth is confirmed by the Book of God — the Quran. In other words you are given this distinction and honour because you will have to stand as a witness in a great and mighty case but the honour and value of your evidence is due to your Prophet that he will purify you.

121. Regard the value and importance of the Divine Rewards, and honour your name, distinction and dignity and think that you have been raised for a very great work. So first make you yourselves a paragon of character and do not fail in performing Prayer and paying Zakat i.e. there should be no laxity in presenting bodily and monitory sacrifices. In every work hold fast the rope of God and you should not move an inch from the path of truthfulness. Have trust in His grace and mercy, denounce all weak props, think Him the only Protector and Owner of yourselves. Who is a better Protector and Helper than He ?

ربّ اجعلنا من مقیمی الصّلوٰۃ و مؤتی الزکوٰۃ والمعتصمین بکَ والمتوکلین علیک

فانت مولٰینا و ناصرنا فنعم المولٰی انت و نعم النصیر

(O Lord, make us the performers of Prayer and the payers of Zakat and the holders of Thy rope and those who trust in Thee, as Thou art our Owner (Protector) Helper, so how excellent a Protector is Thou and how excellent a Helper !)

The Sura Hajj is completed by His Grace and Kindness, so the praise is to God, and be peace upon our Prophet.

آياتها ١١٨ سُورَةُ الْمُؤْمِنُونَ مَكِّيَّةٌ رکوعاتها ٦

SURA MU'MINOON—MECCAN—VERSES 118— SECTIONS 6

In the name of God who is Exceedingly Compassionate, Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1. The Believers have prospered,	١۔ قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○
2. Who are humble (bowing) in their prayer,[1]	٢۔ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○

1. خشوع (Khushoo) means to be still and humble before anyone with fear and awe. This is why Hazrat Ibne Abbas has interpreted خاشعون by ساكنون i.e. those who stand motionless, and the verse : ترى الارض خاشعة فاذا انزلنا عليها الماء اهتزت وربت also shows that خشوع has some sort of motionlessness and humbility in its sense. In the Holy Quran خشوع (Khushoo) is said to be the attribute of faces, eyes, voices, etc. At one place it is the quality of heart :

الم يان للذين آمنوا ان تخشع قلوبهم لذكر الله (حديد)

It means, therefore, that originally the quality of خشوع (Khushoo) belongs to the heart and the خشوع (Khushoo) of the bodily organs is subservient to the خشوع of the heart. When the heart in prayer is خاشع (humble), fearful, peaceful and low, the ideas will not wander hither and thither. On the other hand, a state of concentration to one point will be over-whelming which will result in the manifestation of the effects of fear, awe, peace and humbility on the body and its organs. Khushoo is said to be a state in which the head and arms assume a posture of bowing humbly, standing courteously with hands folded. In the state of Khushoo خشوع man does not look hither and thither, he does not play with the clothes, cracks not the fingers, etc. Consequently, concentration, tranquility, humbility in standing, meekness in bowing, courteous gesture, not moving frivolously are the essentials of Khushoo (خشوع). Hazrat Abu Bakr and Hazrat Abdullah bin Zubair stood in prayer without any visible motion. They thought as if some dead wood was standing. Even birds sat on their bodies thinking them to be (motionless) bodies.

If the prayer is acceptable to God without Khushoo , is an important question before the jurists. According to Ruhul Ma'ani Khushoo is not an essential condition for the acceptance of prayer as such. Of course, for a good acceptance Khushoo is a primary condition. (God knows better).

In short, glorious prosperity and sublime success is the fate of those persons who observe their prayers with Khushoo and Khuzoo (humbility and submission), and they are possessed of those excellent qualities which are described in the ensuing verses.

3. And who do not pay heed to the idle (useless) talk,[2]	٣- وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝
4. And who pay the Zakat,[3]	٤- وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۝

2. They do not waste their time in idle talks and useless engagements. When they hear someone speaking non-sense they pay deaf ear to it and turn their faces. Beyond their spiritual absorptions and services they have no time for rubbish activities.

چہ خوش گفت بہلول فرخندہ خو چوبگذشت برعارف جنگجو
گرایں مدعی دوست را بشناختے بہ پیکار دشمن نہ پرداختے

What an excellent thing the polite Bahlol spoke,
When he passed by a so-called fighting sage,
Had this claimant recognized the friend (in reality) he would have not engaged himself in the fight against the enemy.

3. It means they pay the Zakat punctually without fail. It is not their habit that sometimes they pay and sometimes they do not pay. They pay the Zakat with a habitual practice. This is why perhaps للزكوٰة فاعلون is used in stead of : يوتون الزكوٰة

According to some commentators زكوٰة here means purity and purification :

خذ من اموالهم صدقة تطهرهم و تزكيهم بها (سورہ توبہ)

Purification of body, heart and wealth is the essential requirement of this world and of that world :

قد افلح من تزكّٰى قد افلح من زكّٰها

Purification with respect to wealth has two sides. Man has a greed for wealth. It is a spiritual disease. It requires purification. Unless purified from the love of wealth he can not become a true Muslim. Secondly, wealth is sometimes blended with dirt despite all efforts of lawful earning. It requires purification. Consequently, these honourable souls are steadfast in prayers and Zakat and the efforts of self-purification.

Some say the present verse is Meccan and Zakat was prescribed in Medina, so it does not carry the meaning of alms. Ibne Kathir has given answer that originally Zakat was made obligatory in the early days of Islam. but details of Nisab, quantities, classification of expenditure etc. were given in Medina.

5. And who guard their private parts,

6. Save from their wives and the ownerships of their right hand — so there is no blame upon them,

7. Then whosoever seeks other than that (which is lawful), those are they who are transgressors.[4]

8. And those who are observant of their trusts and their covenant.[5]

9. And those who are heedful of their prayers.[6]

٥ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

٦ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

٧ - فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

٨ - وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝

٩ - وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝

---

4. Beyond wife and slave-woman all ways and means of sexual satisfaction are unlawful. They include adultery, sodomy, handpractice etc. Some commentators have also argued on the illegality of Muta' on the basis of this verse. Much is said about this subject in Ruhul Ma'ani under the present verse.

5. They preserve their trusts and covenants, they do not commit treachery, neither in case of God nor in case of mankind.

6. They perform the prayers in their prescribed times with due consideration of rules and regulations. They do not become heedless of God's worship on account of worldly engagements. Upto this place six qualities of sincere Believers are described :—

(a) The observation of prayers with humbility and submission (خشوع وخضوع) i.e. inclining towards God with body and heart.

(b) To be away from wrong, frivolous and useless talks.

(c) The payment of Zakat i.e. the observation of financial obligations, the purification of body, soul and money.

(d) The restraint and control of the sexual sentiments.

(e) The preservation and observation of trust and agreement i.e. to maintain the affairs with rectitude and fidelity.

(f) Finally, full observation and performance of prayers—that these should be done with due regard and conditions. It shows the high degree of prayer (Salat) with God. How significant and important the prayer is that it is the commencement and it is the end of the Divine Words of the present Sura describing the noble virtues of the Believers !

10. They are those who are the inheritors —

11. Who shall inherit the gardens of cool shadows.[7] They shall dwell therein for ever.

12. And We created man of an extracted clay,[8]

13. Then We set it making it a drop in a safe (fixed) lodging.[9]

14. Then We created of the drop a clot, then We created of the clot a little lump, then We created of the little lump, bones, then We clothed the bones with flesh,[10] then We raised him in a new form,[11] so blessed be God, the fairest of creators ![12]

15. Then you thereafter shall die.[13]

١٠- أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝

١١- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝

١٢- وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ۝

١٣- ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝

١٤- ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا
الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝

١٥- ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝

---

7. See the comments of Verse 43, Sura Aaraf.

8. Hazrat Adam was created of the chosen clay and the children of Adam are also created of the sperm-drop which is the substance of the foods produced from the earth.

9. It means in the womb of the mother wherein he is safe and secure without any radical motions.

10. It means some part of the flesh is hardened and metamorphosed into bones and afterwards the structure of the bones is garmented with flesh. Like manner of human creation is described in Sura Hajj also.

11. It means after breathing the spirit of life a full man, waking and living, comes into existence and it passes through many states and stages of childhood, youth and senile age.

12. No doubt, God is the best and fairests of creators who fashioned all powers and organs into an excellent frame and made its structure according to wisdom highly symmetrical and well-adjusted.

13. Your existence is not self-original and self-begotten, it is borrowed and taken from an external source. This is why death comes and disfigures the whole map. You can not at that time protect yourselves from the clutch of death. Certainly there is some omnipotent power over you Who has held up the rein of existence in His hand. He relaxes it when He wills and pulls it whenever He wills.

16. Then you on the Day of Resurrection shall be raised up.[14]

17. And We have created above you seven ways[15] and We are not heedless of creation.[16]

18. And We sent down water from the sky measuring,[17] then We lodged it in the earth,[18] and if We take it away We can do it,[19]

١٦- ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ○

١٧- وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ○

١٨- وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِى الْاَرْضِ ۖ وَاِنَّا عَلٰى ذَهَابٍۢ بِهٖ لَقٰدِرُوْنَ ○

14. He who had created first time shall raise up alive second time, so that the hidden powers of the first existence and the results of deeds, manifesing themselves in their perfect most forms, may prove that such a tremendous workshop was not made futile and purposeless.

15. طرائق according to some philologists and commentators mean 'zones' i.e. The heavens are made seven zones one above the other. The Holy Quran says : كيف خلق الله سبع سمٰوات طباقا — Sura Noah, Section[1].

Some of them have taken their meaning as 'Ways' i.e. God has created seven heavens which are the passages of the angels.

Some modern commentators say they are the orbits of the seven planets. (God knows better.)

16. Everything is created with a systematic order, exact laws and perfect awareness, and We know well how to administer and guard them. No individual of the celestial bodies and the terrestrial creatures is beyond the circumvention of Our knowledge and power, otherwise the whole system and order might have been destroyed (upset) :

يعلم ما يلج فى الارض وما يخرج منها وما ينزل من السماء وما
يعرج فيها الخ (سوره حديد ركوع ١)

17. We send down water with a goodly measure, neither too much that the world may be destroyed before time and inopportunately, nor too little that it may not suffice the necessities of life.

18. The earth absorbs the water of rain into its interior and we draw it by making wells in the earth.

19. If We desire We may not send water from the sky, and if We cause it to fall We may not give you access to it e.g. We may pour it deep down into the earth that you may not be able to draw it, or We may dry it into the air, or We may make it too much saline and bitter. Verily We can do all this !

19. Then We produced for you therewith gardens of date-palm and vines. For you there are many fruits therein and of them you eat,[20]

20. And that tree which issues from the Mount of Sinai that bears oil and bread-dipping thereinto for the eaters.[21]

21. And for you in the cattle is a thing for reflection. We give you to drink of what is in their bellies and there are numerous advantages for you in them and of some you eat.[22]

22. And upon them and upon the boats (ships) you are borne.[23]

١٩ - فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ
لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ۝
٢٠ - وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ
بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ۝
٢١ - وَاِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ۭ نُسْقِيْكُمْ مِّمَّا
فِيْ بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّمِنْهَا
تَاْكُلُوْنَ ۝
٢٢ - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ۝

---

20. You feel happy looking their verdure, and some of them you use as fruits and some you use as food.

21. It means the olive-tree that gives oil which is used as medicine and as curry. This tree is mentioned especially because its advantages are numerous and it has got special grace and eminence. This is why in Sura Jinn its oath is said upon. Its connection with the Mount Tor also shows its blessing and gracefulness. There might have been abundant production of this tree in Mount Tor.

22. After vegetation it is the mention of animals. We give you the milk of animals. We give you the milk of animals by Our power, and We have put in them numerous advantages for you so much so that some of them have been made Halal for you to eat their meat.

23. You travel in land on the backs of animals and in sea on board the ships and boats from one place to the other and load on them heavy weights. With respect to the boat the story of Hazrat Noah is related onward that how God caused him to make the boat for the deliverance of the Believers in the great Flood. Then in relation to Hazrat Noah the stories of other Prophets are also related. Perhaps in the description of these stories it is also hinted that as the verses aforementioned described the arrangement and administration of your physical needs, similarly for the accomplishment of your spiritual needs and requirements He has maintained, from the very beginning of the human world, the system of Revelation and Messengership. Or you can say that describing the signs of Nature above was meant to invite towards Tauheed, and from this place the narration of Prophethood is started in order to give perfection to the description of Divine Oneness, underlining the good end of the Prophets and their followers and the evil destination of the rejectors and unbelievers.

SECTION 2

23. And We sent Noah to his people and he said : 'O people, worship God, there is no Ruler for you save Him. Do you not fear ?'

٢٣ - وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَٰقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا
تَتَّقُونَ ۝

24. Then said the chiefs, who were unbelievers, of his people : 'What is this ? Nothing but a man like you,[24] he desires to gain superiority over you. And if God willed He would have sent down angels;[25] we never heard of this among our fathers, the ancients.'[26]

٢٤ - فَقَالَ الْمَلَؤُا الَّذِينَ كَفَرُوا مِن قَوْمِهِۦ مَا
هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ
عَلَيْكُمْ ۚ وَلَوْ شَآءَ اللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً ۚ مَّا
سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا الْأَوَّلِينَ ۝

25. He is only a man, in whom is madness, so watch him for a while.

٢٥ - إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا بِهِۦ
حَتَّىٰ حِينٍ ۝

26. Said he, 'O my Lord, help me for that they belied me.'[28]

٢٦ - قَالَ رَبِّ انصُرْنِى بِمَا كَذَّبُونِ ۝

---

24. The Unbelievers said, "What is the difference between you and Noah that he may become Prophet and you may not be."

25. They said, "Noah wants to become superior over you, this is the reason of his farcical sermons, otherwise if God would have sent some Messenger how He had chosen him when he is an ordinary mortal. He could have sent some angel for His message."

26. They said, "We have never heard such a strange thing that a mortal like us may become God's Messenger and denouncing all gods, force upon the divinity of One God."

27. They said, "It seems he has gone mad. Is it not an open frenzy to say something against the whole nation and against all ancestors, which no man can believe ? It is better to wait for sometime and be patient, perhaps he may come to his senses and get relief from fits of insanity, or death may end all his games." (God forbid)

28. When all the efforts of Noah proved futile and he could not succeed in correcting them despite suffering hardships for nine hundred and fifty years then he asked God for help against those wretched souls because those people did not seem to refrain from rejecting him (Noah) and they were also corrupting others.

27. Then We sent him order : 'Make thou the Ark before Our eyes and under Our order, then when Our order comes and the Oven boils so put therein two of every kind of spouses and the folk of thy home,[29] but for that against whom the word has already been determined,[30] and address Me not about those transgressors, surely they shall have to be drowned.'[31]

28. Then when thou are on board the Ark and those with thee, say : 'Thank God who delivered us from the sinful people.'[32]

29. And say, 'O my Lord, Thou harbour me with a harbour of blessing, for Thou art the best of harbourers.'[33]

30. Surely in that are signs and We are the trial-maker.[34]

31. Thereafter, after them We created another generation.[35]

٢٧- فَأَوْحَيْنَآ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَ
وَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ
فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبْنِي
فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ۝
٢٨- فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ
الْحَمْدُ لِلّٰهِ الَّذِي نَجّٰىنَا مِنَ الْقَوْمِ الظّٰلِمِينَ ۝
٢٩- وَقُلْ رَّبِّ أَنْزِلْنِي مُنْزَلًا مُّبٰرَكًا وَّأَنْتَ
خَيْرُ الْمُنْزِلِينَ ۝
٣٠- إِنَّ فِي ذٰلِكَ لَأٰيٰتٍ وَّإِنْ كُنَّا لَمُبْتَلِينَ ۝
٣١- ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا أٰخَرِينَ ۝

29. This story is described in Sura Hud etc. See there the explanation of some words in the present verse.

30. God said, "Do not let the Unbelievers, even if they belonged to his family, embark on the Ark."

31. God said to Noah, "The final commandment of chastisement is issued. This decision is final. It shall happen imperatively. So do not recommend Us the delivering of any wrong-doer."

32. Thanks to God who kept us secure from the chastisement by separating us from them.

33. Give us comfort in the Ark and also at its harbouring place. Every place and every time Thy mercy should be with us.

34. Who gains lesson and receives advice hearing all these signs and who neglects them : ولقد تركنٰها آية فهل من مّدّكر (قمر- رکوع ١)

35. Another genertion is either A'ad or Thamud.

32. **Then We sent amongst them a Messenger of themselves :[36] 'Worship God, there is no Ruler over you beside God, so do you not fear?**

SECTION 3

33. **And said the chiefs of his people who were unbelievers and cried lies to the meeting of the Last Day and We had given them comfort in the life of this world:[37] 'This is naught but a mortal like you, he eats as you eat and drinks of the kind you drink of.'[38]**

34. **'And if you obey a mortal equal to you, then surely you shall be ruined.'[39]**

35. **'Does he promise you that when you are dead and become dust and bones you shall be brought forth?'**

36. **How can it be, how can it be the promise which is made to you ?[40]**

37. **And there is nothing but our living of this World, we die and we live and we are not to be raised up.[41]**

۳۲۔ فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ۟

۳۳۔ وَقَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا
بِلِقَآءِ الْاٰخِرَةِ وَاَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۙ
مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُوْنَ ۟

۳۴۔ وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ اِذًا
لَّخٰسِرُوْنَ ۟

۳۵۔ اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَّ
عِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ۟

۳۶۔ هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۟

۳۷۔ اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا
نَحْنُ بِمَبْعُوْثِيْنَ ۟

36. Either Hud or Salih (be peace upon them).

37. They were not sure of meeting one day with God. They had no lofty aims but the pleasures and comforts of this transient world.

38. Outwardly this man has no distinction among you.

39. What a worse disgrace and humiliation would it be than to promote an ordinary and average man like him to our leadership and guidance ?

40. The Unbelievers said that it was absolutely beyond reason to believe that the bone-particles mixing with the soil will again come into existence in the form of full man and come out of the graves in numbers. They thought that no one would be ready to accept such a foolish thing — Resurrection.

41. They said there was no Last Day and there would be no reckoning. They knew that there was no such thing as physical resurrection, but it was the world only where they lived and died and it was a visible fact. "We live and we die, there is no continuation whatsoever", they said in a nutshell.

38. And nothing but this is a man who has forged against God a lie,[42] and we are not to believe him.'

39. He said, 'O my Lord, help me for that they belied me.'[43]

40. Said He, 'Now in a few days they will in the morning get remorseful.'[44]

41. Then the Cry (vociferous sound) seized them verily,[45] then We made them sweepings,[46] so away with the sinful people.[47]

42. Thereafter We produced other generations after them.

43. No nation outstrips its promise (term), nor lags behind.[48]

٣٨ - إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَّ
مَا نَحْنُ لَهُ بِمُؤْمِنِينَ ○
٣٩ - قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○
٤٠ - قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نٰدِمِينَ ○
٤١ - فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَاءً
فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِينَ ○
٤٢ - ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا اٰخَرِينَ ○
٤٣ - مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○

42. They said that Noah was a liar when he declared himself a Prophet of God and proclaimed that He would chastise the dead after raising them up in a new phase of life. They said it was impossible for them to believe those two claims. They said there was no use of further discussion and disputation. It was their final conviction.

43. At last being disappointed of the Unbelievers the Prophet prayed to God.

44. God responded to the prayer that the chastisement was drawing near and they would be remorseful thereafter but to no use.

45. It shows that this story belongs to Thamud because they were killed by the Cry. (God knows better)

46. As the flood sweeps away the scum and rubbish similarly they were swept away by the Divine Chastisement.

47. Away with the sinners means they were thrown far away from the Mercy of God.

48. Every nation who denied its Prophets had been annihilated according to the respective promise to each nation. The appointed term never receded nor exceeded even by a second.

44. Then sent We Our Messengers without cease. Whenever its Messenger came to a nation they cried him lies so We caused them to follow one another and We made them as but tales,[49] so away with the people who do not believe.[50]

45. Then We sent Moses and his brother Haroon with Our signs and a manifest authority—

46. Unto Pharaoh and his chiefs, then they waxed proud and they were climbing up on pride power.[51]

47. So they said, 'Shall we believe two mortals like ourselves, and their people are our servants ?'

48. Then they belied both of them, then they became of those who are destroyed.

49. And We gave Moses the Book so that they might find the way.[53]

۴۴۔ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّمَا جَاءَ أُمَّةً
رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَ
جَعَلْنٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ○
۴۵۔ ثُمَّ أَرْسَلْنَا مُوسٰى وَأَخَاهُ هٰرُونَ ۵ بِاٰيٰتِنَا
وَسُلْطٰنٍ مُّبِينٍ ○
۴۶۔ إِلٰى فِرْعَوْنَ وَمَلَائِهٖ فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا عَالِينَ ○
۴۷۔ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا
لَنَا عٰبِدُونَ ○
۴۸۔ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ○
۴۹۔ وَلَقَدْ اٰتَيْنَا مُوسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُونَ ○

49. The Messengers were not stopped, but were being sent one after the other. And the rejectors too followed one another in destruction. The succession of Prophets and the succession of the destroyed nations went parallel with each other. Some of the nations were exterminated totally and no remnants of their existence except their tales are left on earth. Today they are heard and read only for lesson and eye-opening.

50. They were also thrown far away from the Mercy of God.

51. This is why they did not pay heed to the Divine Message. The intoxication of pride and arrogance had completely corrupted their minds.

52. The people following Pharaoh said, "How can we make the two men our leaders who belong to a contemptible nation in our bondage ?"

53. After the annihilation of the army of Pharaoh, We gave them the Taurat, so that the people might reach the destination of Paradise and the good pleasure of God after following it.

50. And We made the son of Mary and his mother to be a sign[54] and gave them abode upon a height where there was an occasion to stay and water cleansed[55] (flowing).

٥٠- وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ۝

54. It is certainly a great sign of Divine Nature that Hazrat Eisa (be peace upon him) was born of mother alone without father. (Confer Aale Imran and Maryam.)

55. Perhaps it is the hillock or the high place where Hazrat Maryam stayed at the time of delivery. The verses of Sura Maryam prove that the said place was high and beneath it a spring or river was flowing and the palm-tree was near at hand. (Ibne Kathir)

فناداها من تحتها ان لا تحزنی قد جعل ربك تحتك سريًّا
وهزی اليك بجذع النخلة تساقط عليك رطبًا جنيًّا

But generally the commentators write that it is the story of the childhood of Hazrat Messiah. A Tyrant King, Hirdos by name, had become his enemy in the very childhood hearing from the astronomers that Hazrat Eisa would become a chief one day. He wanted to kill him. Hazrat Maryam brought him to Egypt according to a divine inspiration and after the death of that Tyrant she came back to Sham. The Bible also confirms this story. And the highness of Egypt is in relation to the River Nile, otherwise it would have been drowned, and ماء معين is the River Nile.

Some say ربوه (high place) is Sham or Palestine. It is not impossible if she was given the same place for her shelter where Jesus was born. (God knows better)

However, no Islamist has taken the heights of Kashmir for Rabva, nor his grave is said to be located in Kashmir. Some of the perverts of today, however, have said that Rabva is situated in the mountainous region of Kashmir and the grave of Hazrat Massieh is also there. But there is no historical proof of this perversion. It is a blatant lie and an impudent falsehood.

In the colony of Khanyar in Srinagar there is a grave which is known by the name of Yuz Aasaf, and the writer of Tarikh-e-Azami has quoted a legend that the people of that region say it is the grave of some Prophet. But the said Historian says it is wrong, it is the grave of a certain prince who had come there from some foreign country. The Qadyanis say that this grave belongs to Hazrat Eisa. It is sheer ignorance and an insolent impudence of the Qadyanis. They want to nullify the living existence of Hazrat Eisa by this treachery. But it is a frenzy to disbelieve the living existence of Hazrat Massieh. Munshi Habibullah of Amritsar has written a very good account of this grave after a great research and in this pamphlet he has set at naught the false notions of the Qadyanis. May God give him reward, an excellent reward, from us and all the Muslims of the world !

51. O Messengers, eat of the excellent (pure) things and do virtue,[56] I know what you do.[57]

۵۱۔ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟
صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ۝

52. And these people are of your religion, all upon one religion, and I am your Lord, so do fear Me.

۵۲۔ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ
فَٱتَّقُونِ ۝

53. Then they split their affair among them into pieces.[58] Every sect is rejoicing in what is with them.[59]

۵۳۔ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ
بِمَا لَدَيْهِمْ فَرِحُونَ ۝

---

56. It has been the general order in all the constitutions of the Prophets that they shall eat of pure and lawful things through lawful means, and shall do righteous (virtuous) deeds. Everyone knows what is virtuous deed. So all Prophets with great firmness and perseverance persisted in lawful living, truthful wording and virtuous doings throughout their life and emphatically directed their nations to do the same i.e. to earn through lawful means, eat of lawful things, speak the truth and do righteous deeds. Similar order, which is given here to the Messengers, is given to the common believers at another place in the Holy Quran. In this order the repudiation of Christian Ruhbaniyat (Renunciation of the World) is implicit because here Hazrat Eisa is under discussion. The holy sayings of the Holy Prophet say that a man, whose eating, drinking and clothing is unlawful should not expect that his prayer shall be granted and accepted by God. And some Traditions say that a body nurtured by unlawful food rather deserves the fire of the Hell. (God forbid)

57. Those who eat of lawful things and do righteous deeds should be observant of this fact that God is aware of all their hidden and open actions. He shall deal with them accordingly. This is recited unto the nations through an address to the Messengers.

58. From the viewpoint of principle, the Religion and Creed (   ) of all Prophets is one and the same, and the God of all is also One whose disobedience should be warded off and feared all times. But splitting the people broke the original religion into pieces and discovered seperate paths, thus following the wishes and caprices they made hundreds of sects. This division, the Prophets had never taught. With them there was only minor difference due to Time and Space. But they had been unanimous in the fundamental principles of Religion. The commentators have generally given the said interpretation but Hazrat Shah Sahib writes : "At the hand of each Prophet God rectified the then corruption among the people. Afterwards they thought everyone of them had seperate o der. At last, through our Prophet the remedy of all corruptions and the cure of all diseases was told in lump. Now all the religions are metamorphosed in one Religion — Islam, and all the nations have been gathered under one banner." (Mozihul Quran)

59. They think that they are themselves upon Truth and only their way is straight.

54. So leave thou them in their intoxication (senselessness) till a time.[60]

۵۴۔ فَذَرْهُمْ فِیْ غَمْرَتِهِمْ حَتّٰی حِیْنٍ ○

55. Do they think that in what We are giving them of wealth and children—

۵۵۔ اَیَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِیْنَ ○

56. So We are speedily expediting virtues for them ?[61] Nay ! They do not understand.[62]

۵۶۔ نُسَارِعُ لَهُمْ فِی الْخَیْرٰتِ بَلْ لَّا یَشْعُرُوْنَ ○

57. Of course, those who tremble with the fear of their Lord[63]—

۵۷۔ اِنَّ الَّذِیْنَ هُمْ مِّنْ خَشْیَةِ رَبِّهِمْ مُّشْفِقُوْنَ ○

60. When the people have corrupted the unanimous guidance and directions of the Prophets and created diverse groups and sects, and every sect has set its heart upon its own convictions, in no way it wants to detach itself from from those ideas and faiths, however efforts you make to lead them to the right path, then you should not also grieve much for them, but give them some respite so that they may remain drowned in their intoxication, ignorance and heedlessness, till the Hour may come and their eyes get aghast i.e. death or chastisement may hover over their heads.

61. It means the Unbelievers are misled by the plentitude of their wealth and childrn, and they think if they would have been wrathed and rejected in the eyes of God, then how they had got so much wealth and children. They said : نحن اکثر اموالا و اولاداً وما نحن بمعذبین i.e. We have ample wealth and children and we are not to be chastised.

62. But they do not understand that the abundance of wealth is not due to their grace and excellence, it is given for a respite and a trial and that they are drawn step by step. The greater the respite the greater the increase in their misfortune.

سنستدرجهم من حیث لا یعلمون و املی لهم ان کیدی متین (اعراف۔ رکوع ۲۳)

"We draw them from where they do not know, and We give them respite, surely Our device is strong."

63. The Unbelievers are fearless of God's device, but the Believers are not fearless of His device despite their Eman and Ehsan (Belief and Nearness). They are always in a trembling state due to the fear of God. They think if their virtues are accepted or they are simply the show of their self-deception and that they are being drawn step by step in an imperceptible way to a bitter end !

Harat Hasan Basri says :

ان المؤمنین جمع احساناً وشفقةً وان المنافق جمع اساءتاً وامناً

"A Momin does good and is fearful, while a Munafiq (Hypocrite) does evil and is fearless."

58. And those who have faith in the Words of God—[64]

٥٨- وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ۝

59. And those who associate naught with their Lord—[65]

٥٩- وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ۝

60. And those who give what they give and their hearts are fearing for that they have to return to their Lord[66]—

٦٠- وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝

61. Those people run for the virtues, and they reached them first (ahead of all).[67]

٦١- أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ۝

62. And We load not anyone but to his capacity and with Us is a Record (Book) which speaks the truth and they shall not be wronged.[68]

٦٢- وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝

---

64. They believe both in the sign of the Universe and in the verses of the constitution, that whatever comes from there is pure wisdom, the tidings which is given is surely truthful, the order which is issued is by all means reasonable and correct.

65. They are adhering to pure Eman and Tauhid. They perform every deed with righteousness and sincerity, not allowing an atom of association, open or secret.

66. They fear whether it was accepted or not, whether it may avail in future or not. Expending in the way of God they are beset with this fear of God, they are not proud of good deeds, they fear and fear despite doing virtues.

67. They are the winners in this world and in the next world as God says :

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ (آل عمران- ركوع ١٥)

"So God gave them the reward of this world and the reward of the Hereafter is fairer." (Aale Imran, Section 15)

So in fact real virtue lies in good deeds, excellent morals and supreme traits of character, and not in wealth and children as the Unbelievers thought-

68. It means all those deeds and traits which are mentioned above are not os much difficult that they may be beyond the capacity of man. It is not Our habit to charge the people beyond their capacity. These are all those things which can be attained with the help of due attention very well. And those men, who can not reach the degree of the foremost and the nearest servants, should also try their level best according to their courage and strength to attain those virtues and traits and they are charged not moire than this. With Us there are written the deeds of every one, according to degrees, in the Books of Deeds which shall be presented openly before them and the recompense shall be given in accordance with the degree of actions, and they shall not be wronged an aught therein, neither the good of any one shall be void, nor the recompense diminished, nor the load of any one else shall be laid on him without fault.

63. Nay, but their hearts are unconscious of this and they have other deeds beyond that that they are doing them.[69]

٦٣- بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذٰلِكَ هُمْ لَهَا عٰمِلُونَ ○

64. Till that when We (shall) seize the well-to-do among them with disaster, then they will begin to cry (supplicate).

٦٤- حَتّٰى إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْئَرُونَ ○

65. 'Cry not today, you shall not be released from Us.'[70]

٦٥- لَا تَجْئَرُوا الْيَوْمَ قف إِنَّكُمْ مِّنَّا لَا تُنْصَرُونَ ○

69. They are heedless of the reckoning of the Hereafter and they are engrossed in other affairs and engagements of the world and they have no time to get rid of them that they may turn to the Hereafter.

Or it means their hearts are drowned in the dark waves of heedlessness, ignorance, doubt and suspicion. The greater sin is this, and there are other sins beyond this which they are earning. These sins never leave them even for a moment, and how can those sins be away from them when those actions are ordained for them because of their evil potentials? and they will have to do them and reap their consequences, of course.

70. When they shall be seized in the chastisement of the world or the Hereafter they will cry and raise noise that they should be saved from that disaster, but who is there to save them ? They shall be ordered not to cry because there is no use to raise hue and cry today. There shall come no one to help you, nor can protect or release you from Our chastisement. As such the sample of this chastisement was shown in Badr to the Unbelievers where their big chiefs were slain or arrested and made captive. Women lamented for them for a long time, they beat their breast with their heads shaven; wept, cried, made hue and cry but to no avail. Once when the Holy Prophet invoked an evil prayer for them being extremely distressed at their oppressions they were seized by a famine of seven years and they were forced to eat of skin, bones and blood of carrion. At last they requested the Holy Prophet—the Mercy for the Universe—that he should pray for mercy for them. Then God raised up that disaster and chastisement. At that time neither the idols of Lat and Manat availed them an aught, nor the idols of Hubul and Naela.

66. 'My verses were recited to you and upon your heels you ran back—'

٦٦۔ قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى
اَعْقَابِكُمْ تَنْكِصُوْنَ ۙ

67. 'Waxing proud against it[71] leaving a storyteller (talking foolish talk by night).'[72]

٦٧۔ مُسْتَكْبِرِيْنَ ۖۗ بِهٖ سٰمِرًا تَهْجُرُوْنَ

68. So have they not pondered the Word[73] (this Word), or there has come to them such thing which had not come to their forefathers?[74]

٦٨۔ اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ
اٰبَآءَهُمُ الْاَوَّلِيْنَ

---

71. When they will cry at the coming of chastisement they shall be asked why then they were crying and making noise. They should remember the time when Divine Verses were recited to them by the Prophets and they took to their heels not even tolerating hearing. Their pride and boasting did not allow them to accept the Truth and give ear unto the Prophets.

72. You ran away from the meeting of the Prophet as if you left some story-teller. Or سٰمِرًا تَهْجُرُوْنَ means that they talked about the Holy Prophet and the Holy Quran in their night meetings, and forged various stories about them. Someone said it was a magic, others said it was but poetry. Someone said it was soothsaying, others said it was something else. They said all such ravings and nonsense as in delirium tremens. It shall be said to them to taste the chastisement of all those irrational talkings ; there was no use making hue and cry.

73. They do not reflect upon and think over the beauties and the excellent qualities of the Quran, otherwise reality would have been divulged that no doubt it is the Word of God, the Exalted, in which there is given a correct remedy for their diseases.

74. Not a new thing has come to them, there had always been coming, since the early days of human life, Prophets or their representatives and viceroys to mankind. The Heavenly Books had also been descending now and then. So it is not some strange thing having no example in previous history. Of course, the most perfect and dignified Book which has come today had never come before. So its demand was that they should have more esteemed and honoured this bounty, and coming forward responded positively to its call as the Sahaba of the Holy Prophet did. God is well-pleased with them.

Note : آباؤ الاوّلين perhaps denotes here the ancient and distant fore-fathers, and the word آباؤهم in the verse لتنذر قوما ما انذر اٰباؤهم (Sura Yasin) denotes the fathers of the inmmediate past. (God knows better.)

69. Or did they not recognize their Messenger and so denied him (thought him strange).[75]

٦٩۔ اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ۝

70. Or do they say : 'He is bedevilled?' Nay, he has brought them the truth, but most of them are avers. from the truth.[76]

٧٠۔ اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ
وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ۝

75. If they are prone to rejection and belying because they are not aware of the biography of the Prophet? although the whole of Arabia knows that the Prophet from his early childhood has been truthful, righteous, trustworthy, chaste and godly. This is why Hazrat Jaffer, before the King of Habasha ; Hazrat Mughaira Ibne Sha'uba ( ) before the viceroy of Kisra (Kosros) and Abu Sufyan in his period of infidelity before the Roman King (Hiraclitus) expressed the same characteristics of the Prophet which had been observed all times before Prophethood. Then how it can be imagined about such a well-known, famous and righteous servant that he can invent some forgery against God ? (God forbid !)

76. Are the talkings and wordings of the fanatics and the bedevilled men so clear and truthful as the sayings of the Prophet ? In fact, the Unbelievers say such remarks only by the tip of the tongue, otherwise in their hearts they knew that what the Prophet had brought was absolutely true. But because Truth was not in consonance with their wishes and pleasures or interests so they were averse to it, and they were not prepared to accept it.

71. And if the True Lord follow their pleasures (wishes), the heavens and the earth and whosoever is in them may be ruined (corrupted).[77] Nay, We have brought them their advice,[78] and they do not pay heed to their advice![79]

72. Or dost thou ask them for tribute? So the tribute of thy Lord is better and He is the Best of providers.[80]

٧١ ـ وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنٰهُمْ بِذِكْرِهِمْ
فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُونَ ○
٧٢ ـ أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ
خَيْرُ الرّٰزِقِينَ ○

77. Let them resent the truthful fact, if they are prone to this unnatural disposition, because Truth can not be made subservient to their wishes and pleasures. If the True God follow their wishes and pleasures He can not remain a God. God forbid! He will become a puppet in the hands of servants. In such a position how can the administration of the heavens and the earth (Universe) can survive? If the administration of a small village may be made subservient to the wishes and pleasures of the people it can not survive even few days, then less to speak of the administration of the Universe! The reason is that common wishes are generally antagonistic to the Rational System and are also (mutually) self-contradictory. In the struggle (tug of war) between Reason and Wish and in the mutually destructive conflicts of the wishes themselves all the systems shall become upset and get collapsed.

78. They have been given the Remembrance for which they had been craving so long :—

لو انّا عندنا ذكراً مّن الاوّلين لكنّا عباد الله المخلصين (صٰفّت ركوع ٥)

"If we had the remembrance of the ancients with us we would have become sincere servants of God. (Sa'ffat, Section 5)

79. When it came and it came such that they got thereby a mighty grace and dignity as a nation, they now turn away their faces and are losing such a high grace and distinction by their own hands.

80. You are not demanding of them an aught as a recompense for your advising and delivering and as a reward for your well-wishing. The wealth of the two worlds which God has given you is far better than this recompense.

73. Verily thou calleth them to the straight path !

74. And those who believe not in the Hereafter have swerved from the way.[81]

75. And if We do mercy on them and remove the affliction which reached them even then they will persist in their insolence, deviated blindly.[82]

76. And We had seized them with disaster, yet they humbled not themselves unto their Lord, neither did they implore.[83]

77. Until when We open upon them a door of terrible disaster, then they will become despondent in it.[84]

٧٣۔ وَاِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

٧٤۔ وَاِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ ○

٧٥۔ وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

٧٦۔ وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَمَا يَتَضَرَّعُوْنَ ○

٧٧۔ حَتّٰى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ○

81. Everyone is aware of your righteousness, truthfulness and trustworthiness ; and the excellent virtues and qualities of the Divine Word you have brought, are very manifest. God forbid ! you are not deranged mentally, you are not the seeker of any recompense from them, the way you are inviting to is straight and clear which everyone of straight wisdom can understand easily : there is no complexity or swerving in it. Of course, walking upon it is the portion of those who believe in the second life after death and have fear of a bad end. Those who have no fear of the end and have no anxiety about the last hour can never walk upon the straight path, surely he shall remain swerving and make the straight thing curved by his curved methods and modes.

82. If We bring them forth from pain into comfort they will never be thankful and refrain from haughtiness and treachery. By the invocation of the Holy Prophet, once famine befell the Meccans, then it was removed by the prayer of the Holy Prophet himself. Perhaps it is that which is mentioned in the present verse.

Or it mens that if We remove their loss i.e. We give them understanding of the Quran. even then they will never adopt obedience and submission due to their eternal loss and bad capacity. God says :

وَلَوْ علم الله فيهم خيراً لا سمعهم ولو اسمعهم لتولّوْ وَهم معرضون (انفال۔ رکوع ٣)

83. They were smitten with disasters like famine, etc. even then they were not humble before God and did not accept the Divine Word.

84. "The chastisement" here means either the chastisement of the Hereafter, or perhaps the door of fights opened in which they being tired, got helpless. (In that stage they were deadly torn and accepted Islam.)

SECTION 5

78. And it is He who produced for you ears and eyes and hearts ; little do you thank![85]

79. And it is He who has scattered you in the earth and to Him you shall be mustered.[86]

80. And it is He who gives life and makes to die and to Him belongs the alternation of night and day, then will you not use wisdom ?[87]

٧٨۔ وَهُوَ الَّذِيٓ اَنْشَاَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ
وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ○

٧٩۔ وَهُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَاِلَيْهِ
تُحْشَرُوْنَ ○

٨٠۔ وَهُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ وَلَهُ اخْتِلَافُ الَّيْلِ
وَالنَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ○

85. By the ears listen to His Divine Verses sent down through the Prophet, by the eyes observe the signs of the Universe, and by the hearts comprehend both. The thanks of these bounties was that they should have utilized those powers for the perception of Divine Reality, but they did not do so. Most of the people utilized these faculties in wrong ways in most times.

86. Every one there shall be given the recompense of thankfulness and thanklessness. At that time no person or deed shall remain absent. One who has spread can also muster.

87. One who is able to bring the dead to life and cause the living to die, and who can bring light from darkness, and can bring darkness from light — how can it be difficult for His almighty power that He may bring you to life again and wipe off the curtains of ignorance and darkness from the sights whereafter the realities may become manifest and brilliant as it is to happen in Qeyamat : فبصرك اليوم الحـديد the eyesight in the Hereafter shall become acutely sharp.

81. There is no matter but that they are saying the same as the ancients used to say.

٨١ - بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ○

82. They say, 'What, when we are dead and become dust and bones, shall we be raised up alive ?'

٨٢ - قَالُوْٓا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا
لَمَبْعُوْثُوْنَ ○

83. 'We and our forefathers have been promised this very thing since before— and nothing else, they are the fables of the ancients.'[88]

٨٣ - لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ قَبْلُ
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

84. Say : 'Whose is the earth and whoso in it, tell if you know ?'

٨٤ - قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ○

85. Now they will say, 'All belongs to God.' Say thou, 'Will you not then think over?'[89]

٨٥ - سَيَقُوْلُوْنَ لِلّٰهِ ۭ قُلْ اَفَلَا تَذَكَّرُوْنَ ○

86. Thou say : 'Who is the Lord of the seven heavens and the Owner of the mighty Throne ?'

٨٦ - قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ
الْعَظِيْمِ ○

87. And they will tell : 'God's'. Thou say, 'Do you not then fear ?'[90]

٨٧ - سَيَقُوْلُوْنَ لِلّٰهِ ۭ قُلْ اَفَلَا تَتَّقُوْنَ ○

88. They are merely following the ancient people blindly, nothing to do with reason and wisdom. They present only those conservative doubts which their forerunners did — how shall we be raised up after mixing with the dust and becoming dust particles ? The Unbelievers generally said that such irrational things were also communicated to their fore-fathers but during that long period between them and their ancients they saw no such case that the dead ones would have ever come out of their graves after becoming a part of the earth. A wholesome revival, they imagined, was not rationally possible. So the claims of the Prophet, they remarked, were nothing but the copying of the efforts of the Ancient minds.

89. Whether your handful of dust can be out of His possession, who has full possession of and control over the whole earth and all what is thereupon ?

90. Do you not then fear that such a great Emperor may seize you at your insolence and disobedience ? Is not this a sheer insolence that you deem Him helpless concerning an insignificant particle ?

88. Thou say : 'In whose hand is the dominion of everything and He protects and no one can save from Him, tell if you know ?'

٨٨- قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَ
لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

89. They will now point out God.[91] Thou say : 'How then are you bewitched ?'[92]

٨٩- سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ○

90. Nay, but We brought them the Truth and they are liars of course.[93]

٩٠- بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ○

91. God took no son to Himself, neither the authority (command) of anyone else is exercised with Him, for then each authority would have taken off what he created and some of them would have risen up over others.[94] Allah is secluded (holy) from their utterings—[95]

٩١- مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهٗ مِنْ
اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ
عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ○

91. His is the execution of all authority over everything. He gives shelter to whomsoever He desires but others can not give shelter to His criminal and rebellion.

92. Wherefrom does this magic come to you which spoils your senses that you are unable to understand such clear facts ? When He is the Owner of the heavens and the earth and everything is under His power and sovereignty, then where will the particles of the bones go getting out of His control, that He will not be able to execute His will on them ?

93. By means of reasons and observations it is shown and proved that what is being said is absolutely correct and truthful and they are following false ideas only.

94. He alone is the Owner and Master of each and every particle of the Universe. He neither needs a son nor a helper, nor there is any partner in His sovereignty having a permanent control of even an atom. Had it been so, then every self-possessor would have adopted seclusion from the other taking his subjects with himself and would have made an onslaught on the other by dint of his party force, and this formidable and strong system of this great Universe, would not have survived even few days. The verse of Sura Anbia : لوكان فيهما آلهة الا الله لفسدتا also supports the subject of the present verse.

95. It is beneath the Divine Glory that someone may dare disobey Him, or an atom may get out of His control.

92. Knower of the hidden and the visible and He is far far above that they associate ![96]

۹۲۔ عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

SECTION 6

93. Thou say : "O my Lord, if Thou shouldst show me that they are promised,"

۹۳۔ قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۝

94. "Then, my Lord, put me not among the people of the sinners."[97]

۹۴۔ رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ۝

95. And We are able to show thee that We have promised them.

۹۵۔ وَاِنَّا عَلٰٓى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ۝

96. In answer to the evil word say what is fairer ; We very well know what they tell.[98]

۹۶۔ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ۝

9 . Will those things, whose power and knowledge etc. are limited and borrowed, share the sovereign power of that Being whose comprehensive and absolute power has been described before and whose knowledge is so circumventive that no secret and public thing is hidden from Him ? (God forgive)!

97. When such an ugly insolence is committed against God, then surely some disaster shall befall. So the Momins are instructed that fearing the Divine Chastisement they should pray to God : "When the chastisement should befall the transgressors, put me not among those people." The Holy Prophet has said in a Tradition : واذا اردت بقوم فتنة فتوفنى غير مفتون —It means that they should be helped by God in their way of Eman and Ehsan. They should not commit such faults which may become the cause of being seized by the chastisement. In Sura Anfal it is openly declared
واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة (الانفال ركوع ٣)
Here though the address is made to the Holy Prophet yet it is rehearsed unto others through him and this is the general habit of the Quran.

98. We have power over punishing them in this world before your eyes, but your high degree and supreme morals demand that you repel evil by virtue, so far as it can be repelled by this way, and do not become excited with anger at their profane provocation. We know them very well. At the proper time they shall be given sufficient punishment. Your lenient behaviour and connivance will captivate most of the people, they will bend towards you and the purpose of delivering and reformation shall be achieved.

97. And say : "O Lord ! I want Thy shelter from the spurring of the satans.[99]

98. And want Thy shelter, O Lord, from that they come to me,"[100]

99. Till when death comes to any one of them he will say, 'O my Lord, send me again,

100. Haply I shall do some righteous deed in that I left behind.'[101]
Never, it is a word and it is he who says it,[102] and behind them is a curtain until the day that they are raised up.[103]

101. Then when the Trumpet is blown there shall be no kinship that day among them, neither will they question one another.[104]

٩٧ - وَقُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ۝

٩٨ - وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ۝

٩٩ - حَتّٰى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ۝

١٠٠ - لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ اِنَّهَا
كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ
اِلٰى يَوْمِ يُبْعَثُوْنَ ۝

١٠١ - فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَّلَا يَتَسَآءَلُوْنَ ۝

99. Formerly, the way of behaving with the human satans was told, but the Jinn-satans can not be impressed by that way, no plan or leniency can mould them. It's cure is only استعاذه — Istea'za (seeking shelter with God) that the Omnipotent may protect us from their spurrings and evil.

Hazrat Shah Sahib says : "The spurring of the satan is that one is excited with anger in the question and answer about religion and fighting may start. At this it is told that in answer to the evil one should be fairer."

100. In any condition let not the satan come to me that he may make an assault on me.

101. You do repel the evils of these Unbelievers in a fairer way and the porfane talks they make, you should leave them to Us, till when some of them draw near death and they begin to feel remorseful in the hours of death pangs, at that time they will wish and request to return them to the world instead of pushing them to the graves so that they could make up for the faults and deficiencies they committed in their worldly life, by doing good deeds, and in future they would not repeat them as God has said :

وَاَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ
اِلٰٓى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ (منافقون - رکوع ٢)

102. After the approach of the appointed hour they can not be returned for this purpose (of transformation). And if suppose they are returned, they shall never do good works. They will repeat the bygone errors and treacheries.

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ (انعام ۔ رکوع ٣)

These are mere words of that who is simply uttering them by the tongue of his own and can not keep silent out of the pressure of remorsefulness and pangs. Let him utter this of his own, there shall be no response from Our side.

103. What has he seen as yet ? He is perplexed so much by the death ! onward there is coming thereafter another World of Isthmus reaching where he shall be behind the curtain from the people of this world, and the hereafter shall not also be within the visible distance. Of course, a sample of the hereafter-chastisement comes before, which he shall be going on tasting till the Day of Resurrection.

104. After the end of the Isthmus-World there is the Hour of Qeyamat. After blowing the trumpet second time all the creatures shall be mustered in a plain. At that time every one shall be anxious about himself. The children will have no concern with parents, the brothers will have no concern with brothers, the husband will have no concern with the wife ! They shall be acquit of one another. No one shall question other soul.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ وَاُمِّهٖ وَاَبِيْهِ وَصَاحِبَتِهٖ وَبَنِيْهِ لِكُلِّ
امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ (عبس ۔ رکوع ١)

Sometime thereafter it is possible that kinship or other relations may be of some avail as God has said :

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ (طور ۔ رکوع ١)

Note : In some Traditions the Holy Prophet has said that all relations of Kinship and Sonship-in-law shall be severed on the Day of Resurrection (i.e. these relations shall not be of any avail) save the relation of my kinship and my sonship-in-law : (الا نسبی وصهری). It means that the relations with the Holy Prophet are an exception to this rule. Hearing this very Tradition, Hazrat Umar (God is well pleased with him) married with Umme Kulsoom, the daughter of Hazrat Ali bin Abu Talib. Hazrat Shah Sahib says : "There, son and father are not associated with each other, everyone is answerable for his own reckoning." (Mozihul Quran)

102. So whose scales are heavy they are the prosperers ;

103. And whose scales are light so they are those people who lost their souls in the Hell dwelling for ever ;

104. The Fire shall scorch their faces and they shall be becoming mis-shapen there.[105]

105. "Were My verses not recited unto you and you denied them ?"[106]

106. They said, 'Our Lord, misfortune prevailed over us and we people remained deviated,

107. 'Our Lord, bring us forth out of it, then if we revert we shall be sinners.'[107]

108. He said, 'Remain in it cursed and speak Me not.'

109. There was a sect of My servants who said, 'O our Lord, We believed, so forgive us and have mercy on us and Thou art the best of the merciful.[108]

١٠٢- فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

١٠٣- وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ○

١٠٤- تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ○

١٠٥- أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ○

١٠٦- قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا
قَوْمًا ضَالِّينَ ○

١٠٧- رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ○

١٠٨- قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ○

١٠٩- إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا
آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ○

---

105. The body shall swell due to constant burning. The lower lip shall hang (droop) to the navel and the upper lip shall swell upto the skull and the tongue shall stretch to the ground and the people of the Hell shall trample on it. (May God save us from this and all other kinds of chastisement!)

106. At that time they will be reproached by these words — i.e. "those things which you falsified in the world have now proved true. Now you see with your own eyes whether they were wrong or right."

107. They will confess that no doubt their misfortune pushed them into the everlasting trouble from the righteous way. "Now we have seen everything. Kindly, please give us release once from this place, if we again do it, then we are sinful, prepared for any punishment You pronounce."

108. "Do not utter nonsense. Bear the punishment of what you had done in the world. From the Athaar (sayings of the followers) it is known that after this answer the seeking of mercy shall be banned. Except noising and crying they shall not be able to speak. (God forbid) !

110. But you took them for a laughing-stock, till that you forgot after them My remembrance and you had been mocking at them.[109]

111. Now today We have given them the recompense for their patient enduring and they are those who achieved the goal.[110]

112. He said, 'How long have you tarried in the earth by number of years.'

113. They said, 'We tarried a day or less than a day, ask the numberers .'[111]

114. Said He,' You tarried there not much but a little, if you do know.'[112]

١١٠- فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتّٰى أَنْسَوْكُمْ ذِكْرِي
وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ○
١١١- إِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْا لا أَنَّهُمْ
هُمُ الْفَآئِزُوْنَ ○
١١٢- قٰلَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِيْنَ ○
١١٣- قَالُوْا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَآدِّيْنَ ○
١١٤- قٰلَ إِنْ لَّبِثْتُمْ إِلَّا قَلِيْلًا لَّوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ ○

109. "You laughed at the Muslims when they begged pardon from God and prayed to Him in the world. You made so much fun of their habits and traits and so much jested that in their pursuit you even forgot to remember Me, as if there was no Sovereign or Ruler over you who could take you to task on your such activities and punish you for your such heinous treacheries."

110. "The poor Muslims had endured with patience your oppressions and persecutions. Today you see what fruit (recompense) they are given in your contrast. They have been brought to such a station where they are successful in all directions and are enjoying all kinds of bliss and merriment."

111. "Ask the numberers" i.e. the angels, who have numbered every virtue and vice, they might have also numbered it. "Living in the earth" means living in theworld or in the grave - this period will also appear as very little. "This question is because they hastened for the chastisement in their worldly life, now they will know that the chastisement came soon." (Mozihul Quran)

112. Really the age of the world was little. But if they had understood it in the world by the saying of the Prophets they would have never become heedless of the end being proud of the transient enjoyment of the world, and they would have never committed insolence and treacheries which they did being engrossed in the transient pleasures of the world.

115. So do you think that We created you but for sport and you will not come back to Us?[113]

١١٥ - اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا
لَا تُرْجَعُوْنَ ۝

116. So far far high is Allah, the King, the True. There is no sovereign but He, the Lord of the Noble Throne.[114]

١١٦ - فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ
رَبُّ الْعَرْشِ الْكَرِيْمِ ۝

117. And whosoever calls upon another sovereign with God wherefor there is no authority with him, so his reckoning is with his Lord.[115] No doubt, the Unbelievers shall not prosper.

١١٧ - وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ
بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۗ اِنَّهٗ لَا يُفْلِحُ
الْكٰفِرُوْنَ ۝

118. And thou say : 'O Lord, forgive and have mercy and Thou art the best of the merciful.[116]

١١٨ - وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ۝ ع

113. In the world the full result of good and evil is not attained. If there is no second life after the present life it means this whole workshop was mere sport and purposeless. So God's Excellency is far above it that it may be thought about Him that He created a futile and purposeless workshop. This is a very base idea about God.

114. When He is the Supreme Sovereign and the Absolute Ruler then it is not possible that He may leave the loyal and the criminal in such a suspense without punishing or rewarding.

115. The punishment shall be given there according to the quantum of crime after reckoning.

116. Forgive us our faults and by Your mercy give us prosperity in this world and in the other world. There is nothing difficult in front of Thy unlimited mercy.

From till the end, these verses have great excellence and effectiveness proved by some of the Traditions, and the Mashaekh have experienced it. These verses should be recited very often. Now as a good blessing I write the prayer which was taught to Abu Bakr Siddiq (God is well-pleased with him) by the Holy Prophet (Be peace upon him) because its words are in consonance with these verses.

Sura Mominoon has ended by His grace and kindness and by His good help, and I ask Him the completion of the remaining comments.

SURA NOOR, SENT DOWN IN MEDINA, VERSES 64, SECTION 59.

In the name of God who is Excessively Compassionate, Extremely Merciful.

بسم الله الرحمن الرحيم ○

1. This is a Sura that We sent down and appointed obligatory and sent down in it words clear so that you remember.[1]

١- سورة انزلنها وفرضنها وانزلنا فيها ايت بينت لعلكم تذكرون ○

---

1. This sura contains very necessary commandments and injunctions, examples and sermons, realities of Divine Oneness and other admonitions and reformations. Its most distinguished and lesson-giving part is that which belongs to the Story of Slander. Some of the simple and sincere Muslims had also staggered to a certain extent by the heinous propaganda of the Hypocrites against Hazrat Aisha Siddiqa, the holy Mother of the Muslims (God is well-pleased with her). The repercussions of the scandalous propaganda were not only seriously dangerous for the noble position of Hazrat Aisha and her honourable family, but also surreptitiously injured the supreme excellency of the Holy Prophet. As a matter of fact the main purpose of the Hypocrites was to harm the glorious and noble personality of the Holy Prophet in order to mislead the Muslims and make them disbelieve in Islam and the Prophethood of Mohammad (Be peace upon him). Hence it was most imperative that such a dangerous activity and misunderstanding should be immediately rectified with full diligence and force and the Muslims should be warned, once for all, not to be misled by the propaganda of the enemies. The supreme excellency of the Holy Prophet and the noble personality of the holy Mothers of the Believers was not such that any Muslim should become indolent in understanding and remembering it. Perhaps it is the reason that the Sura is commenced with a very impressive and emphatic style : سورة انزلنها وفرضنها الخ so that the audience should know that its subjects and contents bear a special significance and it is incumbent on the part of the Believers to retain these subjects in their memory and practice them in their life. They must deem the instructions and directions given in this Sura as most important for the pure atmosphere of the Muslim Society. They should not be heedless of those instructions and commandments, otherwise there is the danger of the loss of both the Worlds.

٢۔ اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَأْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ۝

2. The fornicatress and the fornicator—scourge each one of them a hundred stripes[2] and in the execution of God's order let no mercy (tenderness) for them seize you if you believe in Allah and the Last Day,[3] and let a party of the Muslims see their punishment.[4]

2. This punishment is appointed for that fornicator or fornicatress who is free, adolescent and wise and is unmarried, or married but consummation has not taken place. The one who is not free shall be scourged (with) fifty stripes. Its commandment is mentioned at the end of the first section of Part V. And the one who is not adolescent or wise is not charged. And that Muslim who bears all qualities (freedom, adolescence, wisdom, marriage with consummation) is known as Muhsan (محصن), and his punishment is stoning as given in Sura Maeda (Verse 43) with the reference of the Taurat : وكيف يحكمونك وعندهم التوراة فيها حكم الله
What was that حكم الله (Commandment of God) ? It was the commandment of stoning as given in the comments of the said verse. The Holy Prophet had decided the case of the Jewish pair (See comments of the Verse 41, Sura Maeda) according to it, and after the execution of the Divine Order of stoning the culprits, the Holy Prophet and said : اللّٰهم انى اوّل من احيا امرك اذا ماتوه —"O God, I am the first to revive Thy commandment after they had made it dead." The Holy Prophet not only gave the punishment of stoning the Jewish pair, but in all cases which happend thereafter, he stoned the married fornicator. After the Holy Prophet, the Sahaba (God is well-pleased with them) stuck to the same law. Not a single individual of the Ahle Sunnat wal Jama'at dared to differ from it. In other words the continued Sunnat and the concensus of the righteous men has told us that in this case the Mohammadan Shariah has retained the Law of the Taurat, just as the Holy Quran has described the punishment of slaying the intentional murderer with reference to the Taurah : وكتبنا عليهم فيها ان النفس بالنفس الخ (مائدة)

Similarly the punishment of an apostate who denounces Islam after becoming Muslim is also slaying. This capital punishment was prescribed by the Taurat as mentioned in the Quran : فتوبوا الىٰ بارئكم فاقتلوا انفسكم (بقرة)
The capital punishment of an apostate as enjoined by Mosaic Law is incorporated into the Islamic Law.

The Holy Quran, however, confirms the slaying of an intentional murderer and the stoning of a married fornicator or fonicatress with reference to the Heavenly Book, and has greatly condemned those religionists who believe in the Heavenly Religion but do not promulgate the Heavenly Law (despite possessing the coercive power of the state) and finally it is addressed to the Prophet :

وانزلنا اليك الكتٰب بالحق مصدقا لما بين يديه من الكتٰب و مهيمنا عليه
فاحكم بينهم بما انزل الله الخ (مائده ۴۸)

"And We sent down upon thee the Book with truth confirming the former Books and guarding their subjects, so judge between them according to what God has sent down and do not follow their wishes (caprices) leaving the straight path which came to thee------" (Maeda, Verse 48).

This verse is purported to show that these laws of the Taurat are now under the custody of the Holy Quran, in the execution and promulgation whereof the Prophet should not care about the wishes and caprices of anyone. So neither he cared, nor his followers took any notice of the whims and fancies of the enemies. This is why when the Caiiph Hazrat Umar apprehended, or rather came to know through divine inspiration, that the perverts shall deny these laws one day (as the Kharjees and a perverted sect of our times have done) he stood on the pulpit and proclaimed this Divine Commandment in the presence of the Sahaba and the Tabe'een (followers of the Sahaba) with great force and emphasis and referred to a Quranic Verse while declaring this order of God. This verse had the clear order of God in which the stoning of the married fornicator was stated ; although its recitation was abrogated afterwards, yet its order stood as before.

Note : Abrogation means 'change of order,' or 'change of verse.' The Holy Quran says," We do not abrogate any verse or make it forget but that We bring the like of it or better than it." So if a verse is abrogated, another verse shall come down bearing the like order or knowledge, or bearing better knowledge or order. So there is no wonder if a verse is abrogated in recital, but its order is retained by a like verse. This subject requires a wider research which is not possible in these comments.

3. If you believe in God you should not hesitate a little in the promulgation and execution of His Laws and Commandments. You should not diminish the punishment of the culprit feeling merciful upon him, nor you should withdraw the punishment, nor you should devise a very light form of punishment which may mar its punitive aspect totally. You should understand it very well that God is All-Wise and is Kinder to His servants than you. His order, whether lenient or severe, is not empty of wisdom and mercy for the collective creatures of the Universe. If you fail in promulgating and executing the Laws of God, you shall be seized in the Hereafter.

4. The punishment should not be given in solitary confinement, it should be given before an assembly of the Muslims, because in that humiliation there is the perfection snd publicity of the punishment, and a source of lesson for the hearers and seers, and perhaps it is also purported to move the Muslims, observing the punishment, so that they may pray for his forgiving and pardon feeling merciful at his pitiable condition. (God knows better)

3. The fornicator shall marry none but a fornicatress or an idolatress; and the fornicatress—none shall marry her but a fornicator or an idolator,[5] and this is forbidden upon the Believers.[6]

٣- اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۡ وَّ الزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَ حُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ○

5. After describing the punishment of adultery, the extreme heinousness of this deed is mentioned i.e. those men or women who are habituated to this heinous practice are not worthy of marrying with some chaste Muslim. Their ungodly nature and character demands that they should maintain their conjugal relations with a like man or woman of a wicked and unholy character or worse than that—some idolator or idolatress, as God, the High, has said :

الخبيثٰت للخبيثين والخبيثون للخبيثات والطيبات للطيبين والطيبون للطيبات

Birds of the same feather flock together. The real demand of their heinous activity was this which is mentioned. Now it is another thing that God has not permitted, due to some reasons, that a so-called Muslim should marry with a Mushrik or Mushrika (Idolator or Idolatress), or for example, if a wicked man marries with a chaste woman then it is not appointed as void.

Note : The interpretation of the verse which is given is very simple and understandable. In it لا ينكح is interpreted as السلطٰن لا يكذب may be interpreted, i.e. the negation of the capacity of action is attributed to the negation of action itself. (Understand it and be straight.)

6. It means adultery is Haram on the Momins. How can a Momin commit such a heinous action being a Momin ? The Holy Prophet has said :

لا يزنى الزانى حين يزنى وهو مومن

Or it means that marrying with the fornicatress is made Haram on those pious men who really deserve to be called Momins i.e. schematically their holy souls are prevented from inclining towards such unchaste place. At this occasion حرّم shall mean the same which is taken in وحرمنا عليه المراضع or in حرام على قرية اهلكنٰها (God knows better)

Note : God had forbidden to Moses to be suckled by any foster-mother when he was picked up by the wife of Pharaoh, and she had called many women to suckle the child. But Moses did not suckle any woman as God had forbidden him to. This forbidding means he was restrained from suckling any woman except his mother.

4. And those who cast (imputation) upon the guarded (chaste) women and then bring not four witnesses (male),[7] scourge them (with) eighty stripes, and do not accept their testimony ever,[8] and those are the people of the disobedient (ungodly).[9]

٤ - والذين يرمون المحصنت ثم لم يأتوا بأربعة
شهداء فاجلدوهم ثمنين جلدة ولا تقبلوا
لهم شهادة أبدا ج وأولئك هم الفسقون ۝

5. But those who repented thereafter and became purified then verily Allah is All-Forgiving, All-Compassionate.[10]

٥ - إلا الذين تابوا من بعد ذلك وأصلحوا فإن
الله غفور رحيم ۝

6. And those who cast (imputation) on their wives[11] and there are no witnesses with them except their own souls, so the form of such a person is that he should testify four times that by God he is indeed truthful—

٦ - والذين يرمون أزواجهم ولم يكن لهم
شهداء إلا أنفسهم فشهادة أحدهم
أربع شهدت بالله إنه لمن الصدقين ۝

---

7. The punishment of casting imputation on such a chaste woman, whose characterlessness is not proved by any constitutional evidence, is now described. And the same order applies to the calumniation of pure men. Because these verses were sent down in the story of a woman so the punishment of calumniating the women is described. If four witnesses according to the Shariah are produced then the outcast shall be punished according to the law given above.

8. This is the punishment (eighty stripes) of those who cast imputation. He shall be punished at the demand of the calumniated person. His witness shall not be accepted in transactions ever. According to the Hanafis his evidence shall not be accepted in transactions even after repentance.

9. If he had cast imputation knowingly and falsely then obviously he is disobedient and transgressor, and if really he had spoken the truth but knew that the claim could not be proved without four witnesses, then the expression of such a thing is nothing but tantamount to the calumniation and disgrace of a Muslim which is in itself a sin and the Ulema have included it in big sins.

10. He shall not be reckoned among the disobedient servants after repentance and reformation, though his testimony is unacceptable on account of the punishment for his casting calumniation. This is the religion of Qazi Sharih, Ibrahim Nakhai, Said bin Jubair, Makhool, Abdur Rahman bin Zaid bin Jabir, Hasan Basri, Mohammad bin Sirin, Said bin Al-Mussayyib (May God have mercy on them). (Ibne Kathir and Durr-e-Manthoor)

11. If the husband cast imputation on his wife or say her child is not born of him....

7. And a fifth time that the curse of God should be upon him if he is of the liars.

٧۔ وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۝

8. And it shall avert from the woman the punishment if she testify by God four times that the man is indeed of the liars,

٨۔ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۝

9. And a fifth time that the wrath of God should come upon her if the man is truthful.[12]

٩۔ وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝

12. First four witnesses shall be demanded of the man who accuses his wife of adultery. If he produces four witnesses then the woman shall be given the punishment of adultery. If he does not bring four witnesses then he shall be told to say by God four times that he is truthful in the accusation (claim)— he did not tell a lie in casting upon his wife the imputation of fornication. In other words these are the four witnesses on oath in place of four witnesses of men. On the fifth time he shall have to say that if he is false in his claim then God's curse be upon him. If he denies to say the aforementioned words he shall be closed and the judge shall compell him either to accept that he is a liar (then the punishment of eighty stripes shall be given to him) or he should say five times the words which are mentioned above. If he says those words then the woman shall be ordered to say by God four times that the man is false in casting imputation upon her, and fifth time she should say that God's wrath should befall on her if the man is truthful in his claim. The woman shall be closed unless she says these words. She shall be compelled either to confirm clearly the claim of the husband (then the punishment of adultery shall be given to her), or she should falsify him by the aforementioned words. If she says these words like the husband and the Le'an (لعان) is over, then the intercourse with her and its incentives shall become unlawful (Haram). Then if the man divorces her, it is better, otherwise the Qazi (Judge) should announce separation between them, even though they do not agree to the separation. He should orally say that he has divided them, and this separation shall be deemed as Talaq-e-Baen i.e. they can rejoin after remarriage.

Note : This system of testimony on oath by the husband and wife in the given case is known as لعان (Le'an). It is an exclusive concern of the wife and husband in the given case. The order for other woman is the same as given above.

10. And but for God's grace upon you and His mercy and that God is turning and the Knower of reasons what not would have occurred![13]

١٠ - وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝

13. In the absence of oath-testimony (Le'an) the husband was liable to punishment of eighty stripes in case he cast imputation on his wife without producing four withesses, or else he would have to lament for ever, because it is very probable that he might be true in casting. As for a man other than the husband he is not constrained in expression, so he has no such rights in Law. On the other side if the case would have been decided on the basis of oaths by the husband the woman had been in distress, because she may be truthful very probably. Similarly if the woman should have been taken as truthful on the basis of her oaths alone, then the husband was liable to punishment according to law, despite that there is every possiblity of his being truthful. So the prescription of Oath-evidence (لعان), with an open latitude of defence for all, is really the effect of the Divine Grace, Divine Mercy and Divine Wisdom, because the truthful disputant is saved from undue punishment and the liar is given respite in the concealment of his or her sin, haply they may repent. And the acceptance of his repentance is the effect of the Divine Attribute of Turning (تواب).

SECTION 2

11. Those who have brought this slander[14] are a band of you.[15] Do not reckon it evil for you, rather it is good for you.[16] Upon every man of them is as much as he earned of the sin, and for him, who has borne the great load of it among them, is a mighty chastisement.[17]

١١ - اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا
تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ
امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِىْ
تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ○

14. From here onward is the story of that calumny which was raised against Hazrat Aisha Siddiqa (God is well pleased with her). The story is that the Holy Prophet was returning in 6th Hijri from the Ghazwa of Bani-al-Mustaliq. Hazrat Aisha Siddiqa was also with him and her camel was separate. She sat in the saddle of the camel within curtain, and the loader fastened the saddle with the back of the camel. At one station the caravan was staying. Just before starting Hazrat Aisha stood in need of easing herself and she went out in a jungle away from the caravan. By chance her necklace broke there and fell on the gound. She got late in its search, and the caravan started without notice. The loaders as usual came to the camel of Hazrat Aisha to put the saddle on the camel-back. Due to usual curtain they thought Hazrat Aisha might be sitting in it. She was light in weight because of small age hence the loaders did not feel the absence of Hazrat Aisha in the saddle-chair. In short, the loaders fastened the saddle-chair with the camel-back and the camel started with the caraven. When Hazrat Aisha returned she found no one at that place. She thought with utter confidence that she should stay there because moving from that place was not wise. When they would not find her with them in the onward journey they would definitely return to that place in her search. At last she stayed there. It was night time so she lay there on account of the heaviness of sleep. Hazrat Safwan bin Mu'tal followed the Caravan at some distance in order to pick up what they missed in the way. At this occasion he reached there early in the morning and saw some one sleeping there. When he drew near he recognized it was Hazrat Aisha (because he had seen her before the order of veil came down). When he saw her he was troubled and thinking she was dead he said : انا لله وانا اليـه راجعون (the Quranic words said at the death of some-one) Hazrat Aisha woke up at these words. At once She covered her face with the chadar (sheet of cloth). Hazrat Safwan made his camel sit near her. She sat on it with the usual curtain. He hastened to the caravan near-about noon. Abdullah bin

Ubai was an evil, misfortuned, wretched man and was a great enemy of the Messenger of God (be peace upon him). He found it a point to give vent to his inimical and treacherous passions against the Holy Prophet. He began to utter all kinds of nonsense against Hazrat Aisha. And some of the simple Muslims (Hazrat Hassan, Hazrat Mistah, Hazrat Hamna bint Jehash) were also affected by the betraying propaganda of the Hyprocrites and began to talk about the story in not a fair way. The Musalmans in general were distressed to hear such talk in different places and the Holy Prophet too was grieved at this propaganda. For about one month the, propaganda continued, the Holy Prophet heard but did not say any word about it without proof. He was, however, sorry in his heart. After one month Hazrat Aisha, the Mother of the Believers, came to know about this propaganda. Due to severe pain she was extremely restless and fell ill. She wept day in any day out. The tears did not stop even for a moment. Meanwhile discourses were held and many events took place. They are described in Bukhari etc. and are worthy of reading. At last, God Himself revealed through the Holy Quran the several verses of Sura Noor : ان الذین جآءُو بالافك الخ and Hazrat Aisha was declared innocent of that calumny for all times to come. Hazrat Aisha felt proud of this divine acquittal. No doubt, the chastity of Hazrat Aisha is immortalized by God Himself.

15. Those who have cast imputation on Hazrat Aisha are those who say they are Muslims and take the name of Islam falsely or truly. Some of them made it a conspiracy, and some people were affected by the treacherous conspiracy of those men. Despite this it is the mercy of God that a majority of the Muslims did not fall prey to their net.

16. This address is to those Muslims who were shocked at this propaganda of the Hypocrites, especially Hazrat Aisha and her folks. Obviously they were all sorrowful and distressed. Though this propaganda was externally detestable, sorrowful and unpleasant, yet there was hidden in it a great virtue for you. The enduring of such aggressive attacks and painful propaganda with an unparelleled patience cannot go empty. Is it not a great grace that God Himself sent down your acquittal in the Holy Quran and desparaged the enemies and made your mention in the Quran as a recital for all readers till Qeyamat. To recognize and appreciate the honour and rights of the wives and folks of the Holy Prophet (be peace upon him) such a lesson is given that can never be forgotten. Praise to God at this grace !

17. The greater the part anyone took in this propaganda the greater the sin he earned in it and became liable for the like punishment. For example, some of them talked about the story with pleasure and merriment, some of them expressed their sorrow in a clandestine way, some of them touched it in some gathering to provocate the heated discussions and at such occasions they themselves heard all these slanderous absurdities silently, some of them fell in doubt, most of them kept silent and most of them falsified it. These two last groups are praised (admired) and others are charged according to the degrees of their feelings and expressions. The great loader is the Leader of the Hypocrites—Abdullah bin Ubai—as proved by numerous Traditions. This evil man gathered the people and provoked them to propaganda and very cleverly keeping aloof urged others to spread this calumny. For him in the Hereafter is great chastisement, in the world too he was much humiliated and cursed, and till Qeyamot he shall be remembered by this very disgrace and humiliation.

12. Why, when you had heard it, did the believing men and women not think a fair thought about their own people, and say : 'This is a manifest calumny ?'[18]

13. Why did they not bring four witnesses against it ? But when they did not bring the witnesses, then those people, with God—they are the liars.[19]

14. And but for God's grace upon you and His mercy in the present world and in the last World, there would have befallen upon you for this propaganda some mighty disaster.[20]

١٢- لَوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنٰتُ
بِأَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوا هٰذَآ إِفْكٌ مُّبِينٌ ○

١٣- لَوْلَا جَآءُوْ عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَآءِ فَأُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُونَ ○

١٤- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي الدُّنْيَا وَ
الْاٰخِرَةِ لَمَسَّكُمْ فِي مَآ أَفَضْتُمْ فِيهِ عَذَابٌ
عَظِيمٌ ○ ج صلے

18. A Muslim should have a good thought about his sister/brother Muslim, and when he hears some calumny against a good man without proof at random, he should not allow such ideas to enter into his own heart, he should rather falsify them. The Holy Prophet has said that anyone who helps his brother Muslim at his back, God shall help such Muslim at his back. Without research or proof raising calumny against anyone is far distant from Eman. A man should estimate the honour of others at his own honour, as Hazrat Abu Ayyub Ansari did at the propaganda of calumny against Hazrat Aisha. One day his wife said to him that people were talking such about Hazrat Aisha Siddiqa. Hazrat Ayyub Ansari said they were liars. Could she do that work ? She said "Never" He said the daughter of Hazrat Siddiq and the wife of Hazrat Mohammad (be peace upon him) was far more holy and purified than she ? Why should they think so about her without reason ?

19. It means according to the Divine Constitution those people are declared liars who do not produce four witnesses after slandering anyone and spread the scandal without proof required by Shariah.

20. "It means God has saved this Ummat by virtue of the grace of the Holy Messenger from the worldly disasters and chastisements, otherwise this scandalization was liable to chasitsement." (Mozihul Quran)

Moreover, the sincere ones are forgiven by giving them divine help in resorting to repentance at that occasion, otherwise like the slander-mongering Hypocrites they would have also been involved in the mighty chastisement on the Day of Resurrection. (God forbid)

15. When you took it to your tongues and began to speak with your mouths the thing whereof you had no knowledge and you think it a light thing and with God it is a mighty thing—[21]

١٥ - إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ
مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَّتَحْسَبُونَهُ هَيِّنًا ۖ
وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ○

16. And why, when you had heard it, did you not say : 'it is not for us to bring this thing to our mouths, God Thou art Holy ! This is a mighty calumny ?'[22]

١٦ - وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا يَكُونُ لَنَآ أَنْ
نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ
عَظِيْمٌ ○

17. God admonishes you that again you may not do such work ever if you have Eman,[23]

١٧ - يَعِظُكُمُ اللّٰهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ
كُنْتُمْ مُّؤْمِنِيْنَ ○

21. Why would you not have been liable to the mighty chastisement when you were spreading such a baseless and self-contradictory thing, and uttering random things (without investigation) by your tongue of which you had no knowledge.

The tragedy becomes serious when you took in a light way the most heinous crime of slandering a chaste woman and especially that who was the pious wife of the Holy Prophet and the spiritual mother of all the Momins. It was a very serious crime in the eyes of God and you thought it unimportant or light (in your ignorance). This is a greater crime than the original crime of casting imputation.

22. It means the demand of good-thought about a Momin was that it must not have struck the heart even, as it is said above ; but suppose if some bad whim strikes the heart by the insinuation of Satan then it is not permissible that such ungodly and profane thing should come to the tongue. A Momin should be mindful of his own position and integrity and he should clearly say that it does not behove him to express such a baseless thing by his tongue.

O God ! Thou art Glorious and Holy ! How do the people say such things by their tongues ? How is it possible that a woman, whom Thou hast chosen for wifehood of the Supreme Prophet, the Chief of Messengers, will degrade the Prophet by committing such an indecency ? Never ! The enemies have concocted this scandal against an innocent (guiltless) soul.

23. It means the Believers should always keep vigilant and cautious, and should never be snared by the frauds of the evil souls. They should always be mindful and conscious of the reverence of the Prophet and his kinsmen.

18. And He expounds unto you acute things, and God is All-Knowing, All-Wise.[24]

١٨- وَيُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

19. Those people who desire that scandal (indecency) should go abroad amongst those who believed,[25] for them is a grievous chastisement in this world and in the next world.[26] And God knows and you know not.[27]

١٩- اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي
الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا
وَالْاٰخِرَةِ ۭ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

---

24. "God expounds unto the Momins acute things concerning their society and the religious bounds. He informs them through perceptible signs of the activities of the enemies detrimental to their worldly and religious aspects. It shows therefore that the whole concoction was discovered and the chief protagonist was known." (Mozihul Quran)

The Commentators have commonly interpreted the word آيات in the present verse by the sense of laws, commandments, directions, Hudood (حدود) and the subject of the acceptance of repentance. Here the mention of the attributes of knowledge and wisdom is purported to show that God knows very well the condition of heart-repentance of the sincere ones, therefore He granted the repentance ; and because He is All-Wise, therefore they are trained and taught with prudence and wisdom.

25. Either indecency should spread or the news of indecency should spread—the Hypocrites desired it, but in mentioning the Hypocrites and their propaganda the Muslims too are warned that if some evil thought came to the heart of anyone of them and some word came out of the mouth in carelessness, he should not broadcast it. If he degrades any Momin consciously or unconsciously he should know well that his honour will not also remain secure. God shall degrade him assuredly, as given in a Tradition of Musnad Imam Ahmad.

26. In the world the punishment of eighty stripes, dishonour and other different kinds of punishment and in the world to come the Chastisement of Hell - - - -.

27. God knows well such mischief-mongers though you do not know them, and it is also in His knowledge how far one is criminal i.e. He knows the degree of crime of everyone, and He knows what is the purpose (behind it) of the mischief-mongers.

Note : The love of spreading indecency is one of heart-actions like that of malevolence, jealousy, etc.; it is not included in the order of intention. So there should be no difference in taking to task for it.

20. And but for God's grace upon you and His mercy and that God is Lenient, Kind, what not would have happened ![28]

٢٠ - وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ
رَءُوْفٌ رَّحِيْمٌ ○ ع ٢ النصف ٨

SECTION 3

21. O Believers, follow not the steps of Satan! And whosoever follows the steps of Satan, so assuredly he shall bid to indecency and evil thing.[29] **And but for God's grace upon you and His mercy, not one of you would have been purified ever, but God purifies whom He will and God is All-Hearing, All-Knowing.**[30]

٢١ - يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ۭ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ
يَاْمُرُ بِالْفَحْشَاۗءِ وَالْمُنْكَرِ ۭ وَلَوْلَا فَضْلُ اللّٰهِ
عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ
اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ
سَمِيْعٌ عَلِيْمٌ ○

---

28. This scandal was so horrible that no one knows how many would have succumbed to it, but God by His grace, mercy, love and kindness granted the repentance of the turners amongst you, and some were purified by the execution of the legal punishment, and those who were more vile were given respite for a while.

29. Beware of the treacheries of Satan ! It is not upto the Muslim that he may follow the steps of men-satans and the jinn-satans. The mission of those cursed fellows is nothing but to push man to indecency and evil. Why do come into their snare knowingly ? Just behold, how the Satan raised an enormous scandal with a little insinuation and how some simple Muslims followed his foot-steps ?

30. The Satan would have corrupted all and would have not let them go to the right. It is but the grace of God and His mercy that He protects many of them by helping His sincere servants, and to some of them He gives the divine succour of repentance and then ameliorates them. It is in the power of One God only and He alone knows by His comprehensive knowledge and perfect wisdom that who is that servant who has the capacity of being purified and whose repentance should be granted. He hears the repentance of all and is fully aware of the conditions of their hearts.

22. And let not those of you who possess high degrees and ample means swear off giving kinsmen and the poor and those who have left their native land in the way of God, but let them pardon and pass ever. Do you not wish that God should forgive you? And God is All-forgiving, All-Kind.[31]

٢٢۔ وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ
يُؤْتُوا أُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ
فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا
تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

31. Among those who had spread the scandal against Hazrat Aisha some of the Muslims had also joined with them unfortunately. One of them was Hazrat Mistah who was a sincere devotee and was either the sister's son or maternal cousin of Hazrat Abu Bakr Siddiq. Before the story of slander Hazrat Siddiq Akbar helped and took care of Hazrat Mistah. When this story was over and the acquittal of Hazrat Aisha was sent down from the heaven, Hazrat Abu Bakr said on oath that he would not help Mistah in future. Perhaps it might have also occurred to other Sahaba too. At this the present verse was sent down i.e. those who are given religious distinction and worldly affluence should not say such an oath. Their ambition should be highly lofty, and the great valour is that evil should be answered by good. It does not behove the religious dignitaries and the valiant souls to give up the helping of needy relatives and migrants in God's way. If they have sworn by God, they should not fulfil it. The atonement of the breach of oath should be given. You should possess the trait of connivance at the faults of the defaulters and forgive their mistakes and pass over their blunders. If you do so God will pass over your faults. Do you not wish and expect forgiveness and pardon from God? If you do you should also adopt the same character concerning His servants. In other words they are taught to create and develop the morals of God. It is given in the Traditions that when Hazrat Abu Bakr Siddiq heard the proclamation of the Holy Quran : الا تحبون ان يغفر الله لكم (Do you not like that God should forgive you), he atonce spoke out : بلٰى يا ربنا انا نحب. (No doubt, O Lord, we certainly desire). Saying this he r continued the help which he gave to Mistah. It is also said in the traditions that he ، oubled the help. God is well-pleased with him.

٢٣- إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنٰتِ الْغٰفِلٰتِ
الْمُؤْمِنٰتِ لُعِنُوا فِي الدُّنْيَا وَالْاٰخِرَةِ ۖ وَلَهُمْ
عَذَابٌ عَظِيمٌ ۝
٢٤- يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيهِمْ وَ
اَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۝

23. Those who cast it up on chaste women, negligent, believing—they shall be cursed in this world and in the last world and for them is a mighty chastisement—32

24. The day when their tongues and their hands and their feet shall testify against them the thing that they did.33

32. It is given in Bukhari and Muslim :

اجتنبوالسبع الموبقات الشرك بالله وقتل النفس التى حرّم الله الا بالحق و اكل الربٰو
واكل المال اليتيم والتولّى يوم الزحف وقذف المحصنٰت المؤمنات الغافلات

It shows slandering of chaste women is one of the absolute destructive offences and the slandering of the pious wives of the Holy Prophet is still more fatal. Hazrat Aisha Siddiqa has a special distinction among the pious wives of the Holy Prophet and slandering her is more heinous and fatalistic. The Ulema have said that after the revelation of these verses, whosoever slanders Hazrat Aisha or anyone of the pious wives of the Holy Prophet is an unbeliever, rejector of the Quran and is out of the circle of Islam. And according to a Tradition of Tibrani, slandering of a pious woman destroys the good deeds of hundred years :

قذف المحصنة يهدم عمل مائة سنة (God forbid !)

33. It means the criminal will not himself desire to speak and express by his own mouth, but his tongue, the hands and the feet will speak of themselves. Everyone of these organs will disclose the action done by it.

A Humour :—The slanderer had cast imputation by the tongue and there was the demand of presenting four witnesses which could not be fulfilled by the slanderer. In its comparison here also five things are mentioned : One is the tongue, the chief organ of slander, and four hands and feet which will testify his treachery.

٢٥ - يَوْمَئِذٍ يُّوَفِّيهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ
اَنَّ اللّٰهَ هُوَالْحَقُّ الْمُبِيْنُ ○

٢٦ - اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ
وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ
اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ۗ لَهُمْ مَّغْفِرَةٌ
وَّرِزْقٌ كَرِيْمٌ ○

25. Upon that day God shall give them their punishment which is due in full, and they shall know that God is the True, Opener.[34]

26. The vile women to the vile men and the vile men to the vile women, and the good women to the good men and the good men to the good women,[35] those are quit of what they say—[36] for them is pardon and a noble provision.[37]

---

34. God is the Truthful Opener who opens all the deeds even to the atom and whose reckoning is quite clear, there can be no conception of injustice and wrong with Him. This subject will be clear and open to everyone on the Day of Resurrection.

35. The vile and wicked women are worthy of vile and wicked men. Similarly vile and wicked men are worthy of maintaining relations with vile and wicked women. The pure and good men have no concern with the vile and wicked souls. Hazrat Ibne Abbas has said that the wife of a Prophet is never vile (fornicatress) i.e. God protects their modesty. (Mozihul Quran)

Note : Some early commentators have said that in the present verse الخبيثات and الطيبات do not denote women, they denote words and utterances i.e. profane words are worthy of the dirty souls and good words are worthy of good souls. Pure and pious men and women are quit of such vile language as the ensuing words : اولئك مبرءون مما يقولون show. Or it can be said that vile words come out of the vile men, so whosoever said some dirty words against a pious soul, we should understand that the sayer is himself wicked.

36. The pure men are pure of those things which these dirty men utter.

37. Slandering does not make them bad, on the other hand when they endure the unholy propaganda with patience their sins are obliterated in consequence. And the pious ones get the reward of noble provision in recompense of humiliating words uttered against them.

SECTION 4

27. O Believers, do not enter houses other than your houses until you first talk (ask leave) and salute the people thereof ; that is better for you so that you may remember.[38]

28. Then if you find not anyone therein enter it not until leave is given to you;[39] and if you are told, 'Return', then return, that is purer for you[40] and God knows what you do.[41]

٢٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ
بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○

٢٨ - فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى
يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا
هُوَ اَزْكٰى لَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ○

---

38. One should not enter the houses of others beside his own house of living, without information and permission. He knows not in what condition the house-mates are sitting or working, and they do not like the entering of others in that condition. It is therefore necessary to take permission of the house-mates before entering their houses. The best way of taking permission is the saying of salam (saluation). There is given in the Tradition that the visitor should say salam three times and take permission of coming inside. If he receives no answer after saluting three times he should go back. In fact, this is a very good and reasonable teaching. If it is followed honestly it is better for the host and the guest both. But alas ! The Muslims are ignoring these directions ond other nations are learning and making progress.

Connection :—From the early start the commandments and laws dealing with the punishment of fornication and calumniation etc. were discussed; because entering the houses of others without permission very often urges to such heinous movements and affairs, so the laws of taking permission are described in these verses.

39. If it is known that no one is there in the house, even then one should not enter the house without the permission of the resident or owner, because no one has a right to touch the property of others without their permission. It can not be said before-hand what strife may come out of entering without permission. Of course, if there is clear or tacit permission then there is no harm in entering the house.

40. One should not resent this reply. Sometimes a man does not want to meet the visitors, or he does not want to be disturbed at that particular time, or he is in some private business at home, so it is not worthwhile on the part of the visitors to be a burden on him. This attitude injures the harmony of mutual understanding and relations.

41. God is aware of all of your actions of the body and heart. God shall give recompense according to the nature and intention. And God has issued these commandments with full consideration of all affairs.

29. There is no sin upon you in that you enter those houses where no one is inhabited wherein something belongs to you.[42] And God knows what you reveal and what you conceal.[43]

30. Say to the Believers that they cast down somewhat their eyes[44] and guard their private parts.[45] In it there is good purity for them. No doubt, God is well aware of what they do.[46]

۲۹۔ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ
مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَاللّٰهُ يَعْلَمُ مَا
تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ○
۳۰۔ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا
فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌ ۢ
بِمَا يَصْنَعُوْنَ ○

---

42. You can enter such houses, of course, which do not belong to any particular man, nor there is any check or restraint or prohibition, as mosque, school, monastaries, rest-houses, etc. If you have something of your interest there or if you want to utilize it for a time then there is no sin to go there. There is no need for any permission to enter such houses.

(See Books of Fiqh for such masael.)

43. God has made these laws considering all your public and private conditions and circumstances. They are purported to close the doors of corruption and seduction. A Momin should follow these laws with the intention of this very purpose.

44. Casting of bad eye is generally the first stair-case of adultery. It is the door of great indecencies. To abolish indecency and adultery the Holy Quran has primarily shut this very hole. The Muslim Men and Women are ordered to abstain from bad-looking and control their sexual passions. If a man's eye is once cast on a strange woman involuntarily or vice versa, they should not cast their eyes second time by intention, because this second looking will happen by his intention and power, and he shall not be deemed excused therein. If a man develops the habit of casting down his eyes and look not at unlawful things by his intention and power, his soul can be soon purified, because the first casting of eye all of a sudden is not out of sexual desire and lustfulness, and is forgiven in Tradition as such. Perhaps in the present verse the use of مِن indicates the forgiving of the first sight.

45. They should abstain from adultery and should not open their hidden parts before anyone, save before their wives and hand-maidens as permitted by the Law of Shariah.

46. The theft of the eyes, the secrets of the hearts and the condition of the intentions—everything God knows. So keeping God in mind one should abstain from all kinds of bad actions, otherwise He shall punish you according to His Knowledge : يعلم خائنة الاعين وما تخفى الصدور (سورہ مومن۔ رکوع ۲) . Hazrat Shah Sahib has interpreted the word يصنعون by the immodest activities of the pre-Islamic days. It means God knows all those immodest activities which you have been doing since long before. Therefore He has promulgated these commandments through His Prophet so that you may get purified.

31. And say to the believing women that they cast down somewhat their eyes and guard their private parts and reveal not their adornment save such as is outward of it,[47] and let them cast their sheets over their bosoms[48] and not reveal their adornment save to their husbands, or their fathers,[49] or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women,[50] or what their right hands own,[51] or such men as attend them who have no interest,[52] or boys who have not yet become familiar with the secrets of women,[53] and should not stamp their feet so that there may be known what they hide of their ornament,[54] and turn to God all together, O Believers, that you may attain to prosperity.[55]

٣١- وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ
اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى
جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ
اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ
اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ
اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ
مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا
عَلٰى عَوْرٰتِ النِّسَآءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ
لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ وَتُوْبُوْٓا اِلَى
اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ○

---

47. زينة (adornment) is generally the external and the artificial adornment which is attained through dressing and ornamentation, but here the word زينة is used in a broader sense which denotes both natural and artifical adornment, whether it belongs to the creational manner of the body or it belongs to the dressing and ornamental decoration. The substance is that it is not lawful for a woman to make open any kind of artifical and natural adornment before any person save the consanguine relations etc. mentioned below. Of course, there is no harm in revealing that adornment which is beyond her power to hide and whose disclosure is inevitable, provided there is no danger of fitnah (corruption). From the Tradition and sayings of the Sahaba it appears that the face and palms are included in الا ما ظهر منها because many of the religious and worldly necessities compel their opening. If they are ordered to hide them totally the women will have to suffer great trouble and narrowness in daily business. The Fuqha (Jurists) on the permission of palms have also included the feet. And when these organs are excepted their blongings as ring, bangles, powder, etc are also excepted. But it should be noticed that the words : الا ما ظهر منها permit only the women to reveal those parts in necessity, but the strangers are not allowed to cast their eyes on the women and see their organs. Perhaps this is why that God has, first ordered Muslim men and women to cast down their eyes and guard their private parts and then given this permission described in الا ما ظهر منها . It shows therefore that the permission of revealing some parts on one side does not legalize the action of seeing them from the other side. The men are not ordered to keep purda (veil) but women are ordered to cast down their eyes in the same verse. It should be noted, however, that in the

present verse the law of concealment is descrilbed i.e. which part of the body can be opened by a woman, either inside or outside the house, and before whom and in what circumstances. As for the Law of Veil i.e. in what conditions and circumstances the Sharia has given them permission to go out of the house and tour in the land, is not mentioned here. Its details shall come, if God will, in Sura Ahzab.

As for the condition of Fitna, which is given above in connection with the permission of revealing some parts, it is proved by other arguments and the rules of Sharia, which can be easily understood with a little ponderance and a perusal of the Quranic Verses and the Holy Traditions of the Holy Prophet.

48. Of the creational adornments of the body the most prominent is the pomp of the breast. Its hiding is additionally ordered with emphasis, and how to abolish the manners of the Days of Ignorance is also told. In the Days of Ignorance the women cast the sheet over their heads and then hung it over their backs, thus the breast remained prominent, and it was an (illicit) demonstration of beauty. The Holy Quran has told that the sheet should cover the head and the bosom both so that the ear, neck and the chest may be hidden fully.

49. 'Save to their husbands or their fathers--the uncles (maternal and paternal) of the husbands have the same order, but there are degrees with respect to these forbidden relatives. For example, the adornment which she can reveal to husband can not reveal before other Maharim (Forbidden Relatives). The details can be found in the Books of Fiqh. Here it is to be told that there is difference between the strangers and relatives. It does not mean that she can reveal herself equally before all mentioned relations.

50. 'Or their women—those women who generally move in her company provided they possess good character. Many early commentators have said they are Muslim-Women and not the Kafir-Women. The Unbelieving Women are included in strangers.

51. 'Or what their right hands own—, they are slave-women and some scholars have also included slave-men in them. The apparent elucidation of the Quran also supports it, but the majority of the early scholars do not hold this religion.

52. Those men 'who have no interest—, they have no interest in the affairs of women, they are engrossed in their service and attendance, absorbed in eating and sleeping, not flirt and wanton, having no lascivious eyes, or they are imbecile living with the members of the house as indolent servants.

53. The boys who are unaware of the secrets of women and donot have sexual desire or passions.

54. The women should not walk or move in such a manner that the sound of the ornaments may enchant the strangers or captivate their attention. Sometimes this sound is more dangerous than the sight in the excitement of sexual emotions.

55. Repent on the past activities, and in future every man and woman should adopt piety and turning in all movements, motions and manners, fearing God. In it lies the prosperity of this world and the world to come.

32. And marry the spouseless among you[56] and those who are virtuous of your slaves and handmaidens.[57] If they are poor God will enrich them by His grace,[58] and God is of boundless Extension and Knowledge.[59]

۳۲۔ وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ
عِبَادِكُمْ وَاِمَآئِكُمْ ۭ اِنْ يَّكُوْنُوْا فُقَرَآءَ
يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ○

56. In the above verses the orders of taking permission, casting down the eyes and the unrevealing of bodily organs and adornment etc. were described so that the movements of indecency and adultery may be checked and restrained. In the present verse this order is given that the single and spouseless persons should be married at opportune time. The Holy Prophet has said in a Tradition, "Ali, do not delay in three works—(i) The obligatory prayer when its time comes, (ii) the coffin when ready (iii) and the widow when her equal is found." Those people who frown at the marriage of widows should know that their Eman is not secure.

57. Marry the slave-man and the slave-woman also if you see that they shall not fail their rights and duties i.e. they will fulfil the obligations of marital life and will also carry on their duties to you and will not denounce you becoming proud after marriage.

58. Some men hesitate in marrying thinking that how they will bear the burden of wife and children after marriage. They are made to understand not to postpone marriage at the thought of such imaginary apprehensions. The provision of yours and the wife and children is in the hand of God. Very probable it is that God may increase your provision by their luck. Neither single living is the cause of opulence, nor marriage necessarily brings about poverty. These things belong to the Will of God as mentioned elsewhere :

وان خفتم عيلة فسوف يغنيكم الله من فضله ان شآء (سوره توبه - ركوع ۴)

And from the viewpoint of external factors it is reasonable that after marriage the burden increases and he makes further struggle for his economic activities. Moreover, the children and wife and sometimes the relatives of the wife also support him in his economic struggle. However, the opulence and scantiness of provision does not depend upon marriage or singleness. Then why this idea should hinder marriage ?

59. God increases provision for whom He will.

33. **And let those who find not the means to marry be abstinent till God gives them resources by His grace.[60] And those, who seek a writing of emancipation by giving wealth, of the slaves of whom you are the owners, so give them such a writing if you understand in them some good (virtue),[61] and give them of the wealth of God which He has given you.[62] And do not force your slave-girls to prostitution, if they desrie to live in abstinence, that you may earn the chance goods of the worldly life.[63] And whosoever forces them then God after their helplessness is Forgiving, Kind.[64]**

٣٣- وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى
يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۭ وَالَّذِيْنَ يَبْتَغُوْنَ
الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ
عَلِمْتُمْ فِيْهِمْ خَيْرًا ڰ وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ
الَّذِيْٓ اٰتٰىكُمْ ۭ وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَاۗءِ
اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ
الدُّنْيَا ۭ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ
بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ۝

---

60. Those who do not possess even as much resources as to bear the necessary expenses of marriage, they should control themselves till God gives them power to marry, and should try to keep chaste. It is not improbable that by the blessing of self-control and chastity God may make them rich and provide best chances of marriage.

61. If some slave-man or slave-woman says, or for confirmation desires a writing, that he or she would earn for him so much wealth in such and such a period if he gave him or her emanicpation, the master should grant the request and give him or her in writing that he would do so. This affair is knwon as Mukatebat—the Writing, (and this is a particular form of slave-emancipation), but the master should accept this offer when he understands that emancipation shall be better for that slave-man or slave-woman, and he will not resort to theft, adultery or other wicked activities after the emancipation. When the master has got satisfaction he should, no doubt, give him the chance of freedom so that he may make good progress in the field of prosperity, and if desires marriage he may do it by his own free-will. His field should not be narrowed in slavery.

62. This is said to the rich Muslims that they should help such slave-man and slave-woman either by Zakat or charity so that he may get freedom soon, and if the master forgives some portion of the written amount for emancipation it is also a great help.

Note : The item of فى الرقاب which is inserted in the classification of the expenditure of Zakat is the fund for the emancipation of such slaves who promise to give the masters a certain amount as a cost of emancipation. During the period of Khulafa-e-Rashideen such slaves were given help from the Baitul Mal.

63. In the Days of Ignorance some men subjected their slave-women to prostitution. Abdullah bin Ubai had many slave-girls and he used to earn through their prostitution. Some of those girls embraced Islam and denied this unholy profession. At this the cursed fellow beat them. This verse is sent down in connection with this story. The limits of : ان اردن تحصنا (If they desire to live in wedlock or abstinence) and لتبتغوا عرض الحيٰوة الدنيا (that you may earn the chance goods of the worldly life) are added in regard of the said origin, otherwise prostitution is utterly unlawful and the wealth earned through this means is unholy and unlawful, either the slave-girls do this work willingly or under compulsion. Of course, if the slave-girls do not want it and are averse of it and the masters compel them by force to prostitution for the sake of contemptible worldly gain, then this work becomes more wretched and abominable, and is the demonstration of extreme shamelessness and impudence.

64. Fornication is such a bad thing that it remains bad even after compulsion. But seeing the helplessness of the compelled girl God passes it over by His mercy. In this way the cruel master shall be chastised severely and the forced prostitute shall receive God's merey.

34. **And We sent down unto you clear verses and some condition of those who passed away before you and an admonition for the fearers.**[65]

٣٤- وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا مِّنَ
ع ٨ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝
١٠

SECTION 5

35. **God is the Light of the heavens and of the earth.**[66] **The similitude of His Light is a niche wherein is a lamp, the lamp is put in a glass, the glass as it were a shining star, kindled from a blessed tree, it is olive neither of the east nor of the west, well-nigh its oil may shine even if no fire touched it, light upon light, God guides to His light whom He will and God strikes similitude for men and God knows of everything—**[67]

٣٥- اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ
كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ
اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ
شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّ
لَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ
لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ
لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

65. The Holy Quran comprehends all sorts of instructions, laws, and the stories of the past nations giving lesson to mankind, that God-fearing persons hearing them may receive lesson and reflect upon their final end.

Or there may be an implication in the words من الّذين خلو that the past nations were also given the same orders and injunctions which are described in this sura, and also events similar to the present 'story of imptation' took place, but God supportd His good servants by His help. Hazrat Maryam Siddiqa and Hazrat Yusuf Siddiqven were slandered, but God raised them to glory by giving them divine support. Even Hazrat Aisha was slandered by the Hypocrites but God proved her chastity and eminence by Divine Revelation and made her immortal, and the faces of the enemies were blackened.

66. "Allah is the source (origin) of the inhabitation and decoration of the heavens and the earth. But for His help everything may be destroyed." (Mozihul Quran).

Every creation has received the light of existence from God. The external or internal light of the sun, the moon, the stars, the angels, the Prophets and Saints has emanated from the same Fountain of Light. The spark of guidance and recognition which comes to anyone, comes from that transcendent source of Light. All the celestial and terrestrial creations are enlightened by His Verses of Revelation and His Signs of the Universe. Any spark of beauty or grace, virtue or excellence, visible anywhere in the Universe, is but the reflection of the grace and perfection of His Bright Countenance and Blessed Self.

It is said in the Seerat of Ibne Ishaq that when the people of Ta'ef teased the Holy Prophet the following prayer was on his tongue :

اعوذ بنور وجهك الذى اشرقت له الظلمٰت و صلح عليه امر الدنيا والآخرة
ان يحل بى غضبك او ينزل سخطك لك العقبیٰ حتیٰ ترضیٰ ولاحول ولا
قوۃ الا باللہ

"I take refuge with the Light of Thy Countenance wherewith the shadows were lighted and the affair of this World and the Last World was set aright that Thy wrath may befall on me or Thy severity may come down on me, unto Thee is the threshold till Thou become well-pleased, and there is no authority and power save with Allah, the Mighty."

In the shadows of night the Holy Prophet called upon God :
انت نور السمٰوٰت والارض — Thou art the Light of the heavens and the earth—and asked Him for light in his ears, eyes, heart, every organ of the body, rather in each and every hair, and finally said in short :

Assign for me light,	واجعل لى نوراً
or Increase my light,	اعظم لى نوراً
and Make me light (as a whole)	واجعلنى نوراً

It means the Holy Prophet prayed the increase of his light, or prayed that he should become light all in all.

One of the Traditions says :

ان الله خلق خلقه فى ظلمة ثم القىٰ عليهم من نوره فمن اصابه من نوره
يومئذ ن اهتدىٰ ومن اخطاه ضلّ (فتح البارى ۴۳۰/۶)

"God created His creation in the darkness (of non-existence) then threw of His Light on them, so he who got the portion of light at that time got guidance, and he who failed went astray. (Fathul Bari—430/6)

It must be noted that as the real state of the Divine Attributes like Hearing, Seeing, etc. can not be described, similarly the attribute of Light should not be taken on the light of the creatures.

(For detailed study see Imam Ghazzali's Pamphlet—Mishkat-ul-Anwaar.)

67. Obvious it is that the appearance of the whole creation is from the Light of God, the High. But the similitude of the special portion of guidance and recognition given to the guided Momins from the Divine Light is as the body of a submissive Momin is like a niche in which a glass is put like a shining star. This glass is his heart which has its connection with the Upper World. In that glass the lamp of recognition and guidance is lighted. This light is being received from such a bright and clear and delicate oil which has come out of a very blessed tree of olive—that olive which is neither in the east nor in the west with respect to any curtain i.e. there is no hindrance to the sunshine on any side, standing in an open plain receiving the sunshine in the morning and in the evening (experience has shown that the oil of such a tree is very delicate and pure). In short, its oil seems so clear and bright that it appears to shine without the touch of fire. This oil, in my opinion, is that good internal capacity and that light of divine succour which was cast in the very nature of a Momin (as it is mentioned above) and as the blessed tree was said to be neither of the east nor of the west, that Divine Light is also pure from direction. The substance is that the glass of the heart of a Momin is very bright and clear, and by the grace and help of God such a great capacity of absorbing truth is found in his heart that it is ready to shine without the touch of a match. Now when a fire is shown to it i.e. the bright light of the Quranic Revelation touched it (or the face of the Holy Prophet turned to it) atonce its natural light was kindled. This is said as light upon light. Now it is in the possession of God that He may give His Light whom He will, and He alone knows who deserves this light and who does not deserve it. The main purpose of relating these similitudes is also that those who have capacity should gain the light of insight. God alone knows well the opportune occasions of striking similitudes. No one else has such a power to relate such similitudes. Onward it is told that this light is gained through attention to those mosques where the perfect men worship God morning and evening.

Note : The Commentators have variously explained the similitude of the present verse. Hazrat Shah Sahib has also given a very deep and profound elucidation of the similitude in Mozihul Quran. The lovers have different approaches to their beloved object.

The fire in— يوقد ولو لم تمسسه نارٌ —is similiarized by the Divine Revelation (and this has its support in the comments, of the verse in Baqara : مثلهم كمثل الذى استوقد نارًا by Hazrat Shah Sahib,) and a Tradition of Bukhari and Muslim also confirms it in which the Holy Prophet has used these words.

انّما مثلى و مثل الناس كرجلٍ استوقد نارًا فلمّا اضآءت ماحولهٗ
جعل الفراش وهٰذه الدّوابُّ الّتى يقعن فيها الخ

36. In those houses which, God has ordered to be raised (exulted)[68] and His Name to be commemorated therein[69] glorifying Him therein morning and evening,[70]

٣٦ - فِي بُيُوتٍ أَذِنَ اللّٰهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۝

37. Those men who do not become heedless, neither in traficking nor in selling, of God's remembrance and establishing prayer and paying Zakat,[71] fearing that day wherein hearts and eye shall be turned about,[72]

٣٧ - رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ
ذِكْرِ اللّٰهِ وَإِقَامِ الصَّلٰوةِ وَإِيتَاءِ الزَّكٰوةِ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

38. That God may recompence them for their fairest work and give them in addition of His grace[73] and God provides whomsoever He will without reckoning.[74]

٣٨ - لِيَجْزِيَهُمُ اللّٰهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ
مِنْ فَضْلِهِ وَاللّٰهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝

---

68. God ordered to revere and purify them i.e. they should be supervised and should be kept pure from all kinds of defilement and absurd words and actions. It is also included in the reverence of the Mosques that after entering it two raka'at should be performed in its reverence. This prayer is known as Tahayyat-al-Masjid and it is optional and not obligatory.

69. It includes glorifying, divination and all other commemorations (افكار).

70. They remember God in all suitable times. Some Commentators have said that غدو here is the "Morning Prayer" and آصال includes the rest four prayers, because اصيل is spoken for the space of time between Zawal (mid-day) and the next morning.

71. The economic activities do not make them heedless of the remembrance of God and the compliance of the Divine Orders. The greatest traficking and the most ordinary transactions (selling and purchasing) do not restrain them from remembering God. This was exactly the state of the Sahaba (God 's well-pleased with them).

72. On that day the hearts shall understand those things which they have not understood as yet and the eyes shall see such horrible scenes which they have never seen before. Sometime the hope of deliverance shall come into the heart, and sometime the fear of utter destruction shall creep into the hearts. The eyes shall sometime see to the right and sometime to the left to see wherefrom they shall be seized or from which side the Book of Deeds shall be given.

73. The recompense of good actions which is appointed shall be given and by the grace of God much more shall be given which can not be ascertained and demarcated today.

74. There is no scantiness with Him. If He gives without the reckoning to the People of Paradise then it is not difficult for Him.

39. And those who are Unbelievers—their works are as a mirage in a field which a thirsty man deems as water, till when he reaches it, he finds it nothing and finds God with him, then He gives him his account in full and God is swift at the reckoning.[75]

٣٩- وَالَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍۭ بِقِيْعَةٍ
يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ؕ حَتّٰٓى اِذَا جَآءَهٗ لَمْ
يَجِدْهُ شَيْــًٔا وَّوَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ ؕ
وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۙ ۷

---

75. The Unbelievers are of two kinds—those who in their false pretence and faith do some good works and think those deeds shall be useful to them after death, whereas the deeds of the Unbelievers, though outwardly they may be good, but they are not good with God on account of the misfortune of unbelief. These self-deceived Unbelievers are as if a thirsty man saw in a jungle, water at a distance but in fact it was the shining mirage. The thirsty man due to the intensity of thirst reached there but he was utterly disappointed when he saw the sand instead of water. Of course, the Hour of Destruction was awaiting and God was present there to reckon up the account of the whole life. So at once God finished the reckoning of his account in his distress and grief. There can be no delay in the divine reckoning, of course ! All the mischievous deeds and treacherous activities were accounted hand to hand.

The second group is of those Unbelievers who are drowned in the luxurious pleasures of the world from head to foot, and are lost in the dark shadows of ignorance, unbelief, wrong and sin. Their example is described onward. They have not with them even such a ray of light which was possessed by that man who was mistaking the sand for water. These people are shut up in closed darkness and the continuous layers of shadows. They do not allow any ray of light to reach them from anyside. (God forbid)

40. Or as dark shadows in a sea coming upon it a wave, upon it a billow, above it are clouds—shadows one upon another,[76] when he puts forth his hand, it is as if he can not see it.[77] And to whom God did not give light, for him there is no light anywhere.[78]

٤٠ - اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ فَوْقِهٖ
مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌ بَعْضُهَا فَوْقَ
بَعْضٍ ؕ اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَمَنْ لَّمْ
يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۞ ع ١١

SECTION 6

41. Hast thou not seen that whosoever is in the heavens and in the earth remembers God, and the birds spreading their wings ?[79] Each one of them has known the manner of its worship and remembrance.[80] And God knows what they do.[81]

٤١ - اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ
الْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ
وَتَسْبِيْحَهٗ ؕ وَاللّٰهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ۞

---

76. The darkness of the sea itself, together with the dark produced by the waves following one after the other, and then over all of them the clouds making a canopy adding to the atmospheric shadows. And if the time may be supposed to be night then the dark shadows shall increase in thickness. In short, these Unbelievers are deep-drowned in the thick shadows of pitch darkness of error and unbelief.

77. If the hand is lifted unto the eyes, the eyes can not be able to see the hand due to dark atmosphere, which is known in the East by a famous proverbial expression that the hand does not recognize the hand.

78. Formerly it was said : يهدى الله لنوره من يشاء (God guides to His Light whomsoever He will). This sentence is a supplementary remark which means that no one can give light to a man whom God has not given light. Their capacity was vile so they could not receive the light from God and going deep down into the sea they shut up all doors of light upon themselves. Then wherefrom the light can come to them ?

79. Perhaps the birds are mentioned separately because they are in that position suspended between the heavens and the earth and their flying in such a manner in the air is a great sign of God's power.

80. Everything in the great Universe performs its commemoration understanding the manner of worship, turning to God and saying His glory which God has revealed unto it according to its natural character and formation. But it is a place of great sorrow and surprise that most of the so-called men are heedless of the performance of the commemoration of God's worship and His remembrance being entangled in arrogance, heedlessness and ignorance.

Note : The subject of glorification by the creatures is somewhat discussed in the comments of verse 44, Sura Bani Israeel. The Holy Prophet has said in a Tradition that Hazrat Noah had instructed a glorification to his sons and said : وانها الصلوٰة الخلق
(And it is the prayer of the rest of the creatures.)

81. Though you may not understand their glorification and worship, yet God knows what everyone of the universal creatures do.

42. **And the Kingdom belongs to God in the heavens and earth and to Him alone is the returning.**[82]

43. **Hast thou not seen how God drives the (clouds) cloud, then gathers them, then composes them in layers, then thou seest the rain issuing out of the midst of them,**[83] **and sends down from the sky wherein are mountains of hail, then He throws them down upon whom He will and turns it aside from whom He will,**[84] **well-nigh the gleam of His lightning snatches away the sight.**[85]

44. **God changes the day and the night.**[86] **In it are moments of reflection for those who have eyes.**[87]

۴۲ - وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِلَى
اللّٰهِ الْمَصِيْرُ ○
۴۳ - اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِيْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ
ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ
مِنْ خِلٰلِهٖ ۚ وَيُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ
فِيْهَا مِنْۢ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَيَصْرِفُهٗ
عَنْ مَّنْ يَّشَآءُ ۭ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ
بِالْاَبْصَارِ ○
۴۴ - يُقَلِّبُ اللّٰهُ الَّيْلَ وَالنَّهَارَ ۭ اِنَّ فِيْ ذٰلِكَ
لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ○

---

82. As His knowledge is encircling all things, His Kingdom also prevails over all celestial and earthly objects, and at last everyone shall have to return to Him, Onward the sovereign and powerful actions are described.

83. In the beginning the small clouds rise up, then they join with a big cloud, then the clouds are put in layers.

84. As there are rocky mountains on the earth, similarly there are mountains of hail in the sky.

Note : Modern atmospheric researches have shown that the Cirrus clouds are like mountains of hail in the sky spreading from 45,0C0 ft. to 55,000 feet high above the earth. (Tr.)

God smites some people with the hail, and some of them are kept secure. This is the administration of the Divine Providence.

85. The glamour of the ightning is so sharp and penetrating that the eyes become pur-blind, well-nign the sight may be snatched away and total blindness may occur.

86 After the day the night and after the night the day comes by His power alone. Sometimes He diminishes the day and sometimes He diminishes the night and changes their heat by cold and their cold by heat.

87. A man should receive lesson seeing such signs of God's Nature, and incline towards that True Emperor with a sincere heart, in whose power lies the rein of all revolutions and executions.

45. And God has created every moving creature from a water,[88] then there is some that walks upon its belly,[89] and there is some that walks upon two feet,[90] and there is some that walks upon four;[91] God creates whatever He will. No doubt, God is powerful over every thing (God can do every thing).[92]

۴۵۔ وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ
يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى
رِجْلَيْنِ ۚ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰٓى اَرْبَعٍ ۭ
يَخْلُقُ اللّٰهُ مَا يَشَآءُ ۭ اِنَّ اللّٰهَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ○

46. We sent down verses telling clearly (openly), and God guides whomsoever He will to the straight path.[93]

۴۶۔ لَقَدْ اَنْزَلْنَآ اٰيٰتٍ مُّبَيِّنٰتٍ ۭ وَاللّٰهُ يَهْدِيْ
مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

47. And they say : 'We believed in God and in the Messenger and we came in obedience, then after that a party of them turn away, and those—they are not believers.[94]

۴۷۔ وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا ثُمَّ
يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۭ وَمَآ اُولٰٓئِكَ
بِالْمُؤْمِنِيْنَ ○

---

88. Refer to the comments of verse 30, Sura Anbia.

89. As the serpent and fish etc.

90. As men and birds etc.

91. As cows, goats, sheep, etc.

92. It is not beyond thought if some animals are given more than four feet. His infinite power can not be delimited by any one.

93. The Verses of the Revelation and the Signs of the Universe are so elear and manifest that no one should go astray seeing them, but on the straight path walks only that whom God has guided. Millions of men see these signs but their seeing and unseeing is alike so for as the result is concerned.

94. This is the description of the Hypocrites. By the tongue they claimed to Eman and Islam, but when the time of action came they turned away. In reality there was no Eman and submission from the very beginning in their hearts. The oral claims were exposed at the time of examination and tryst.

48. And when they are called to God and His Messenger that he may decide (dispute) between them, then a party of them turn their face.

٤٨ - وَاِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ
اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ۝

49. And if they are getting some thing (right) then they will come to him submissively.[95]

٤٩ - وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ۝ؕ

50. What, is there sickness in their hearts,[96] or are they lying in deceit, or do they fear that God shall do injustice unto them and His Messenger? Nay, they are those who are unjust.[97]

٥٠ - اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْٓا اَمْ يَخَافُوْنَ
اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ؕ بَلْ
اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝ ع

95. If they have a dispute with anyone and they understand that they are on the wrong, at that time if other party says that they should go to the Holy Prophet for the decision of their dispute, these Hypocrites never get ready to go to the Prophet, because they know that the Holy Prophet shall decide according to justice without prejudice or partiality, and it will be detrimental to their self-interests, though they had been claiming since before that they were ready to believe in Allah and the Rasool and obey their commands. Now where has the claim gone? If suppose in some matter they are on the right then they will at once come to the Court of the Prophet bowing their heads and assign the judgment to the equity of the Holy Prophet, because they expect a favourable judgment from the Prophetic court. So this is neither Eman, nor it is Islam. It is but wish-worshipping.

96. The sickness is that they recognize the truthfulness of Allah and Rasool, but the greed does not quit them to follow the order of the Divine Will, as a sick man wants to walk but the feet do not stand up.

97. Are they in doubt or deceit about God and His Messenger, or are they in suspicion of the Prophets' truthfulness or the promises and threats of God, or do they think that God and His Messenger would decide their affairs against justice and fair play?—so they turn away from taking their suits in his court. They should remember that there is no chance of wrong and injustice in the Prophetic Court. Of course, they are adhering to wrong and injustice, they want to take their right in full and deprive others of their rights. This is why they are embarrassed to take those affairs to the court of the Prophet in which they understand the judgment shall be against their interests. This is the description of the Hypocrites, the description of the sincere Muslims is as follows:

SECTION 7

51. The only word of the Believers was but that, when they were called to God and His Messenger that he might judge between them, they said : 'We heard and we obeyed the order,' and those—they are the prosperous.[98]

٥١ ـ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى
اللّٰهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

52. And whoso obeys God and His Messenger and dreads God and fears Him, so they are the people who will reach the goal.[99]

٥٢ ـ وَمَنْ يُطِعِ اللّٰهَ وَرَسُولَهُ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ
فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ○

53. And they swear by God the most earnest oaths, if thou commandeth them they will go out leaving all. Say thou : 'Donot swear, compliance is required according to custom. Of course, God is aware of what you do.'[100]

٥٣ ـ وَأَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ
لَيَخْرُجُنَّ ۖ قُلْ لَا تُقْسِمُوا ۖ طَاعَةٌ مَعْرُوفَةٌ
إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ ○

98. The affair of a true Muslim is that and should be that when they are called to God and His Messenger in any matter they should never hesitate ever for a moment whether there is loss or gain to them in it outwardly. At once saying : 'We heard and we obeyed', they should become ready to obey the order. In it alone is hidden the secret of their real prosperity and abiding welfare.

99. Whoso is obedient at present and turns to God fearing Him and repenting on his past errors, and in future leads a good path warding off evil line—for him is the success of the World and the Hereafter.

100. The Hypocrites want to convince you by swearing most earnest oaths that they are ready to go out in the way of God leaving all their belongings and houses only if you order them. They say that they will expend of all their wealth and property if they find only a hint from the Prophet that he desires so. At this it is said to them that there is no need of announcing their loyalty swearing on such wide oaths. The reality of their obedience and loyality is already exposed that they make bombastic claims by the tongue and when the time of action comes they slip away. They should show their loyalty by acting and obeying the order in the manner of true Muslims. Oral oaths are not useful. Suppose you make the servants believe you by dint of your oaths, but before God the treachery and cleverness of anyone can not do anything. He has got the knowledge of all hidden and open things. Onward He will disclose your treacheries and frauds.

54. Thou say : 'Obey the order of God and obey the order of the Messenger; then if you turn your face so his is the responsibility of the load which is put on him and yours is the responsibility of the load that is laid on you. And if you obey him, you will get guidance, and there is no responsibility of the Bringer of the Message but to deliver it clearly (openly).'[101]

٥٤۔ قُلْ اَطِيعُوا اللّٰهَ وَاَطِيعُوا الرَّسُولَ ۚ فَاِنْ
تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا
حُمِّلْتُمْ ۖ وَاِنْ تُطِيعُوهُ تَهْتَدُوا ۗ وَمَا عَلَى
الرَّسُولِ اِلَّا الْبَلٰغُ الْمُبِينُ ○

55. God has promised those people of you who have believed and they have done good deeds that of course He will make them Ruler afterwards in the land (earth) as He had made Ruler those who were before them and will establish for them their Religion that He preferred for them and will give them in return of fear the peace. They will worship Me not associating anything with Me.[102] And whoso is unthankful after that those people—they are the disobedient.[103]

٥٥۔ وَعَدَ اللّٰهُ الَّذِينَ اٰمَنُوا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ
خَوْفِهِمْ اَمْنًا ۗ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى
شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْفٰسِقُونَ ○

101. On the Messenger the load of delivering (Tabligh) is laid by God, so he fulfilled his duty fully well. And the load which is laid on you is that of the confirmation and the acceptance of the Truth and that of following his order. If you follow his orders feeling and realizing your responsibility you will find the way of success of the two worlds, and will be happy in the present world and the future world, otherwise there is no harm to the Prophet, the evil consequences of your treachery and haughtiness you will yourselves reap. The Prophet is quit of his duty when he has delivered unto you what he has brought from God. Onward some fruits of the obedience to the Prophet are described, whose series will start from this very world.

102. This address is made to the people of the days of the Prophet i.e. God will give those who are the best among them and the greatest followers of the Messenger, rule in the land after the Messenger and establish by their hands the Religion which is most pleasing to God. In other words they shall not be merely worldly rulers and kings as the word استخلاف (make caliph) indicates, rather they will be the succes-

sors of the Prophet and establish the heavenly rule over the earth, and will fortify the walls of the True Religion and make it prevail over land and sea. At that time the terror of the Unbelievers will not overawe the Muslims. They will keep engaged in the worship of God with perfect peace and tranquility. The rule of peace shall become the order of the world. The distinguished state of these honourable and accepted servants shall be that they will worship purely One God and there shall be no atom of assoication in their service, neither open association (شرک جلی), or hidden association (شرک خفی) Even hidden association is inconceivable on their part much less to speak about big or open association. They shall be the slaves of only One God. They will fear none but Him and they will hope from none but Him. They will trust only in Him. They will live for His good-pleasure, they will die for His good pleasure. The fear of any other being shall not come to them, nor they will mind the pleasure and displeasure of anyone else. Praise to God ! This divine promise was fulfilled at the hands of the Four Caliphs (God is well-pleased with them) and the whole world saw the truth of this mighty prediction by its own eyes. After the Four Caliphs different Kings of this sample came in different periods of Islamic History and when God will, there shall come such rulers who will revive the memory of the early age of Islam. Traditions show that the last Caliph shall be Hazrat Imam Mehdi (رضی الله عنه) about whom strange and wonderful prophecies have been related. He will establish the rule of justice all the world over and by dint of extra-ordinary Jehad in the way of God (جہاد فی سبیل الله) shall extol the Kalema of Islam : لَآ اِلٰـهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

اَللّٰهُمَّ احْشُرْنِيْ فِيْ زُمْرَتِهٖ وَارْزُقْنَا شَهَادَةً فِيْ سَبِيْلِكَ اِنَّكَ وَاسِعُ الْمَغْفِرَةِ ذُوالْفَضْلِ الْعَظِيْمِ

Hazrat Hafiz Ibne Kathir has given a very good account of this Divine Promise which is given as under to evaluate the Quranic Prophecy in its resplendent glory and truth :

'God, the Supreme Sovereign, is giving His Divine Promise to His Messenger (صلی الله علیه وسلم) that He will make his Ummat the Ruler and Owner of the earth. He will make them the leader and chief of the human world. The land shall become blessed by their existence. The men shall be well-pleased with them by their hearts. They shall be gay and happy. Today they are fearful of the people (Unbelievers), tomorrow they shall be tranquil and peaceful. They shall execute authority over them. The kingdom and rule shall be theirs'. Praise to God ! This is what actually happened. Mecca, Bahrain, Yemen and the Arabian Peninsula were conquered in the days of the Prophet himself. The Majoosis of Hijr surrendered and accepted to pay the Kharaj (Jizziyah) and some parts of Sham did the same. The Roman King, Heraclitus, sent gifts; the Ruler of Egypt also sent gifts to the Holy

Prophet. The King of Alexandria, Maqoqas and the Rulers of Amman did the same, thus they showed their subordination. The King of Abyssinia, Ashama, had embraced Islam (Be God's mercy on him). His successor too sent gifts in devotion to the Holy Prophet. When God, the Lord of Honour, called the Prophet to Himself and Hazrat Siddiq Akbar became his Caliph, he further established the reign of Arabian Peninsula. Soon afterwards he sent a mighty army under the command of Hazrat Khalid bin Weleed to the land of Iran and conquests began to become the fortune of the Muslims. The trees of unbelief were rooted out and the trees of Islam were planted. Hazrat Abu Ubaida bin Jarrah and others led the army of Islam towards Sham. They too raised there the Banner of Mohammad (صلى الله عليه وسلم) and overturned the cross. Hazrat Umar bin Aas was sent to Egypt leading a strong army of the Mujahedeen. After the conquest of Basra, Damascus, Hurran, etc. Hazrat Siddiq also passed away and by the Divine Inspiration handed over the caliphate to a strong man like Hazrat Umar Farooq (God is well-pleased with him). It is a resplendent fact that the earth below the heavens has never seen such a golden period after the Prophets. It is useless to search for a man possessed of such a strong determination, excellent morals, the sublime justice, the God-fearing nature, as Hazrat Umar had. The whole country of Sham, Egypt, a greater part of Persia were conquered during his period of caliphate. The Kingdom of Kosroes was broken to pieces. Kosros himself was bewildered to find a shelter and roamed about in abasement. Qaesar was extirpated and his name was obliterated. He was compelled to give up the reign of Sham. He fled to Constantinople. The centuries-long wealth of these Kingdoms and countless amassed treasures were spent on the poor and indigent servants by these Holy Caliphs and God's promises were fulfilled which He had made to the Holy Prophet. (Be peace upon them and His mercy).

Then the period of Hazrat Usman's Caliphate comes. God's religion goes to the remotest corners of the East and West. On the one side the armies of God reached the remotest West and on the other side they reached the farthest East, the shining swords of the Mujahedeen brought the Divine Religion of Islam and the Divine Oneness of God to the wide parts of the world. Andulusia, Cyprus, Qairwan, Sibta and parts of China were conquered during his time. Kisra (Kosros) was killed and no vestige of his name or Kingdom was left on earth and the thousands-year old Fire-Temples were extinguished and from every mountain top the voice of Allaho-Akbar (Allah is Great) was heard vibrating in the space. On the other side Madyan, Iraq, Khorasan, Ahwaz, etc. were conquered. A fierce battle was fought with the Turks. Eventually their big King, Khaqan, was defeated and finished. The Kharaj of the East and West poured into the Baitual Mal of Hazrat Usman. Hazrat Usman redundantly recited the Holy Quran. It was the blessing of his oft-recitation that

animated the spirit of sacrifice in the Mujahideen. He was so much absorbed in the Quran that his absorption can not be described in words.

The magnificent services, which were rendered by Hazrat Usman in the collection of the Holy Quran, in its memorization, in its publication and in its upholding, are really matchless in the History of Religion. Just behold his period and the prophecy of the Holy Messenger of God that the earth was summarized before him till that he saw the East and the West and in no time the rule of his Ummat would reach those corners of the world which were shown to him."

"Ye Muslims ! Just observe this promise of God mentioned in the present verse and just see the prediction of the Holy Messenger and then turn over the pages of history and see your pristine glory and honour ! Just cast your eyes and see that the standard of Islam is still high and the Muslims are moving in their conquered lands in a glorious and royal manner. God is True and His Messenger is true. It is very unfortunate of Muslims if they go beyond the orbit of Islam. Woe to those who destroy the treasures of their pious forefathers, and sacrifice the toils and hardships of their fathers at the altar of strangers out of folly and intransigence and spoil the wealth which was earned by their fathers after shedding their blood, and themselves indulge in luxuries and comforts ! O God, give us perfect Eman ! O God, give us real ardour ! O God, make us true Muslims ! O God, admit us into Thy Army of Mujahideen ! Amen, Then Amen !"

103. To be thankless after such great rewards is the character of a great criminal and a perverse disobedient. Hazrat Shah Sahib says : Whoso denies the caliphate of the Four Caliphs and denies their honour and grace is understood from these words."

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا
لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ رَءُوْفٌ رَّحِيْمٌ

Our Lord, forgive us and our brothers who preceded us in Eman and put not Thou into our hearts any rancour towards those who believed ; Our Lord, surely Thou art Gentle and Kind !

٥٦- وَأَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَأَطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ○

٥٧- لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي
ع الْأَرْضِ ۚ وَمَأْوٰهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ○
١٣

56. And be punctual in performing prayer and paying Zakat and follow the order of the Messenger so that you may obtain mercy (too).[104]

57. Think not that these who are misbelievers shall frustrate God in the earth (fleeing), and their abode is Fire, and that is a very bad place to return to.[105]

---

104. If you want to take the share of God's mercy you should also follow the way of those accepted servants described above. That way is but to establish prayers and pay zakat punctually and in all departments of life to follow the orders of the Prophet.

اَللّٰهُمَّ ارْزُقْنَا مُتَابَعَةَ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَتَوَفَّنَا
عَلَيْهِ وَأَلْحِقْنَا بِالصَّالِحِينَ - آمين

'O God, give us the grace of following Thy Messenger (Be peace upon him) and draw us on that way, and enter us into the people of the righteous.' (Amen)

105. This is the description of the end of the rejected and the wrathed servants in contrast to the righteous ones i.e. when the kingdom of the land the caliphate of the earth is given to the righteous, all the vicious plannings and insidious conspiracies of the wicked and unbelieving people are defeated. No one can check the intention of God. If they flee here and there in the Divine Kingdom, even they can not save themselves from the Divine punishment—they shall go to the Hell surely.

SECTION 8

58. O Believers, let those whom your right hands own[106] and those amongst you who have not reached the border of wisdom (puberty) ask leave of you three times—before the Fajr Prayer (Prayer of Dawn) and when you put off your garments at the noon and after Esha Prayer (Prayer after Nightfall)—these three times are of nakedness for you.[107] There is no narrowness upon you or them apart from these times, you do go about one to the other.[108] Thus does God open before you the facts (things), and God is All-Knowing, All-Wise.

٥٨ - يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ
مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ
مِنْكُمْ ثَلٰثَ مَرّٰتٍ ط مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ
وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْ
بَعْدِ صَلٰوةِ الْعِشَآءِ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ط
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ط
طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ط كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ط وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

59. And when your boys reach the border of wisdom (puberty) they should take permission in the same way as those before them took.[109] So God makes clear to you His verses, and God is All-Knowing, All-Wise.

٥٩ - وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا
كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ط كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمْ اٰيٰتِهٖ ط وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

---

106. It means the man-slaves and the woman-slaves. Four sections before, the subject of taking permission (استیذان) was described. This is the supplement of that subject.

107. In these three times generally the super-dress is put off, or the night-dress is put on and intercourse with wives is generally taken up in these hours. Sometimes man intends to take bath before Fajr (dawn) or at noon time with privacy, therefore it is ordered that the boys and slave-men (slave-women) should enter with permission. In other times they do not require to take permission like strangers save that someone binds them to take prior permission on acccount of some reason.

108. Apart from these times they do not require prior permission i.e. the boys and slaves (men and women) are exempted from the general order in those hours (when they go one to another) because there is a great harm and suspension of business in binding them with such order and it is against divine wisdom.

109. Till the boy does not reach the age of puberty he is not required to take permission beyond these three times. When he reaches the border of puberty then he will have to take permission like other adolescent men whose order is described above in verse : يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا

60. **And those women who have sat in houses having no hope of marriage—there is no sin upon them if they put off some clothes not making a show-off of their adornment, and if they abstain even from that, it is better for them.[110] And God is All-Hearing, All-Knowing.[111]**

61. **There is no charge upon the blind and there is no charge upon the lame and there in no charge upon the sick[112] and neither upon ye people that you eat of your houses or your fathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or your (paternal) uncles' houses or your paternal aunts' houses or your maternal uncles' houses or your maternal aunts' houses or the houses whereof you own the keys or the house of your friend.[113] There is no sin upon you that you eat collectively or individually. Then when you enter houses say salam to your people, a good prayer from God, blessed and excellent. So God makes clear to you His verses that you understand.[114]**

٦٠۔ وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِیْ لَا یَرْجُوْنَ نِکَاحًا
فَلَیْسَ عَلَیْهِنَّ جُنَاحٌ اَنْ یَّضَعْنَ ثِیَابَهُنَّ
غَیْرَ مُتَبَرِّجٰتٍ بِزِیْنَةٍ ؕ وَاَنْ یَّسْتَعْفِفْنَ
خَیْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِیْعٌ عَلِیْمٌ ۝
٦١۔ لَیْسَ عَلَی الْاَعْمٰی حَرَجٌ وَّلَا عَلَی الْاَعْرَجِ حَرَجٌ
وَّلَا عَلَی الْمَرِیْضِ حَرَجٌ وَّلَا عَلٰۤی اَنْفُسِکُمْ
اَنْ تَاْکُلُوْا مِنْ بُیُوْتِکُمْ اَوْ بُیُوْتِ اٰبَآئِکُمْ اَوْ
بُیُوْتِ اُمَّهٰتِکُمْ اَوْ بُیُوْتِ اِخْوَانِکُمْ اَوْ بُیُوْتِ
اَخَوٰتِکُمْ اَوْ بُیُوْتِ اَعْمَامِکُمْ اَوْ بُیُوْتِ عَمّٰتِکُمْ
اَوْ بُیُوْتِ اَخْوَالِکُمْ اَوْ بُیُوْتِ خٰلٰتِکُمْ اَوْ مَا
مَلَکْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِیْقِکُمْ ؕ لَیْسَ عَلَیْکُمْ
جُنَاحٌ اَنْ تَاْکُلُوْا جَمِیْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا
دَخَلْتُمْ بُیُوْتًا فَسَلِّمُوْا عَلٰۤی اَنْفُسِکُمْ تَحِیَّةً
مِّنْ عِنْدِ اللّٰهِ مُبٰرَکَةً طَیِّبَةً ؕ کَذٰلِکَ یُبَیِّنُ
ع اللّٰهُ لَکُمُ الْاٰیٰتِ لَعَلَّکُمْ تَعْقِلُوْنَ ۝
١٤

110. Hazrat Shah Sahib says "If the old women live with small dress or garment in the house then it is correct for them, but if they keep a full veil it is better. If outside the house they do not take the veil (Burqa) etc. then there is no harm provided they do not intend to make the ostentation of that adornment which is ordered to be concealed by the verse : وَلَا یُبْدِیْنَ زِیْنَتَهُنَّ الخ

From this verse it can be easily understood what is the main purpose behind the the veiling of the young women as put forward by the Quran.

111. These instructions are given for the external administration of the abolition and prevention of corruption (Fitna). As for those things which are done within the four walls, it should be remembered that God hears and knows all of them, and He will deal with everyone according to the individual conditions and circumstances.

112. "Those things in which there are some difficulties or hardships are forgiven for them. e.g. Jihad, Haj, Juma prayers and congregational prayers and similar other

things." (Mozihul Quran). Or it means that there is no harm for the poor and the disabled men to eat with the healthy persons. In the period of Ignorance such helpless and disabled persons hesitated to eat with the opulent and the healthy men. They thought that rich people and the healthy men would not like to eat with them and would be averse to their some movements or manners, and the fact was that they were jealous of and troubled by the company of such men. Moreover, the Believers thought due to extreme piety that perhaps they would not be able to keep the principle of equality and justice in eating with the sick and disabled persons—the blind could not see what was before him, the lame perhaps would falter in coming within time and might not be able to take a proper seat, and similar was the case with the sick men. Due to these reasons they were very presumptous to eat with these persons lest they might mistake in observing their due rights. Sometimes the host was not able to provide genuine hospitality, so he took them to his father, brother, sister, uncle, etc. At this these poor men thought it a point of insult to themselves—they came to him and he took them to others—thinking that he was not well-pleased with their visit. So all these thoughts are rectified in the present verse that the people should not indulge in such whims and fancies. God had given them a great space in such matter then why they were going to cover narrowness upon themselves.

113. The house whereof you own the keys—someone has handed over his house to you for watching, or you have been made a guard of the house, then you can eat or drink from its house according to custom.

114. It is not necessary to take every time the permission of eating something in that place where you have got some relations. Neither the eater should be shy, nor the host should be hesitant. For a woman it is, however, necessary to take the permission of her husband, if the house belongs to the husband. There is also no harm in eating together or separately. Rancour should not be kept in the heart when eating together i.e. one should not think about the quantity which the other ate. In the joint system such considerations are void. But if a person does not give his consent then it is not lawful to eat his thing. Another important manner of social life is the salutation i.e. when they meet together they should say Assalam-u-alaikum. This is the teaching of God, and those persons who leave it and adopt other words of salutation then their proposal can not be better than that of God.

Note :- This verse shows that there is no harm in separate eating. Some people, it is heard, did not take meal unless there was guest with them. It is but exaggeration. Of course, eating together (if there are many persons) draws the blessing of God as mentioned in the Tradition.

SECTION 9

62. The people of belief are those who have believed in Allah and His Messenger and when they are with him upon a collective matter they go not away until they ask his permission. Surely those who take permission from thee—they really believe in Allah and His Messenger.[115] So when they ask thee permission for some affair of their own, give leave to whom thou wilt and ask God's forgiveness for them. God is All-Forgiving, All-Kind.[116].

٦٢- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا
حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ
مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ○

115. In the above verse it was given that when one wants to come or enter certain place he should take permission to do so. In this verse it is told that when one intends to go away he should also take permission, particularly when the Holy Prophet summons anyone he should come and when he wants to go away he should take his permission. Consequently those men have full belief who come when they are called and go when they are permitted e.g. when they come to attend some collective affair as Juma prayers, Eidain prayers, Jehad or Conference, they do not go away without permission. They are those who are perfect in their belief and truthful in their devotion to God and His Messenger.

116. The Holy Prophet is told to give permission after due consideration to whom he deems necessary or suitable. Because this action has some implication of being deprived of the company of the Holy Prophet and a preference of the world to the religion, hence the Holy Prophet is said to ask forgiveness for those sincere Muslims who take permission for their departure, so that the blessing of asking forgiveness for them might make up this deficiency, or so to say, an imperceptible loss (of Prophetic enlightenment).

٦٣۔ لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ
بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ
مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ
عَنْ اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ
عَذَابٌ اَلِيْمٌ ○

63. Make not (understand not) the calling of the Messenger among yourselves like your calling one of another.[117] God knows those of you who slip away surreptitiously (covertly),[118] so let those people who do against his (His) command fear lest a disaster should befall them or a painful chastisement visit them.[119]

117. To come to the Prophet at his calling is obligatory because the calling of the Messenger is not a common matter that the summoned person may respond to the call if he pleases and may not respond to the call if he is not pleased. It is an obligation to respond to the call of the Holy Prophet. If some one does not come to the Holy Prophet at his calling then he should be afraid of God's wrath which can come at the invocation of the Holy Prophet, because the prayer of the Holy Prophet is not an ordinary thing like that of other men. Moreover, while addressing the Holy Prophet full courtesy and politeness should be adopted and the dignity of the Holy Prophet should be put in the mind with full consciousness of his sublime rank. He should not be addressed like 'O Mohammad' etc. rather he should be addressed 'O Messenger of God' or 'O Prophet of God'. Hazrat Shah Sahib says it becomes obligatory to come to the Holy Prophet when he calls some one for some affair, and it was also (obligatory) not to go away from his presence without his permission. Today also this behaviour should be adopted by the Muslims to their Chief or Leaders (Ustaz and Sheikh).

118. There were some hypocrites who slipped away covertly because they were not well-pleased with the company of the Holy Prophet and to be attentive to his sermons as it was very heavy on them. Whenever they found a chance they would, all of a sudden, slip away from the meeting without permission i.e. as some Muslim moved after taking permission the Hypocrites also followed behind him making him the curtain. So God says that concealment from the Prophet was not something useful for the Hypocrites because God knows all their conditions and movements.

119. Those who disobey the order of God and the Messenger should be fearful lest the dissension (فتنہ) of unbelief and hypocricy etc. should take root in their hearts for ever and they become liable to some worldly disaster or the horrible chastisement of the Hereafter. (God forbid)

64. Do you listen? Surely to God belongs whatsoever is in the heavens and the earth. He ever knows what state you are upon, and the day when they shall be returned unto Him, then He will tell them of what they had done and God knows everything.[120]

۶۴ - اَلَآ اِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ ؕ قَدْ
یَعْلَمُ مَآ اَنْتُمْ عَلَیْهِ ؕ وَیَوْمَ یُرْجَعُوْنَ اِلَیْهِ
ع ۹ ۳ فَیُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَاللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمٌ ۝ ع
۱۵

120. It is very probable that you may do some work surreptitiously or covertly, but from God no condition of yours is hidden, nor it can be hidden, nor you can flee out of His heavens and earth. He equally knows your present conditions and those states which can occur to you on that Day, when the whole creation shall be returned to Him for reckoning, and before each individual even the smallest possible action like an atom shall be openly brought before Him. How can a criminal save himself from the All-Knowing and All-Possessing?

تمّ سورة النور بفضل الله وتوفيقه ـ اللّٰهم نوّر قلوبنا بالايمان والاحسان
ونوّر قبورنا واتمم لنا نورنا واغفر لنا ـ انّك على كل شيءٍ قدير
وبالاجابة جدير

Sura Noor has ended by the grace of God and His help. May God enlighten our hearts with Eman and Ehsan and enlighten our graves and perfect for us our lights and forgive us! Verily Thou art powerful over everything and Thou art more proper for accepting our prayers!

اٰیاتہا ۷۷ سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ رکوعاتہا ۶

(SURA FURQAN—MECCAN—VERSES 77—SECTIONS 6)

In the Name of God who is Exceedingly Merciful, Extremely Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. Great blessing is of That who sent down the Book of Decision[1] on His servant[2] that he might be a warner to the people of the world,[3]

۱۔ تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ۝

1. "Furqan" (the Book of Decision) is used for the Quran which is the final decision of Wrong and Right, and which discriminates between lawful and unlawful (Haram and Halal) clearly. This is the Book which has presented the state of dignity, the sublime attribute and the transcendent wisdom and the love of its Sender in a sublime form. and has provided ample treasures of guidance and information for the whole world and has provided for them tremendous good and never-ending blessing.

2. It means He has sent down this Book on His most perfect servant Mohammad the Messenger of God, (be peace upon him) whose distinguished title has become Abdullah (عبداللہ) on account of his sublime service (Be God's blessing on him and his salutations)

3. It means the Holy Quran is the warner to the whole world of the bad and good end of unbelief and sin. Because in this sura the rejectors and the enemies are oft-mentioned, perhaps this is because here the attribute of warner is described and the giver of good tidings (بشیر) is not mentioned. The word (للعالمین) shows that this Quran is not only sent down for the Ummis of Arabia but is sent down for the guidance and amelioration of all men and jinn.

2. That whose kingdom is in the heavens and the earth and He took no son to Him and there is no partner with Him in the kingdom and He created every thing then He ordained it with exact measure.[4]

3. And the people have taken beside Him so many rulers (sovereigns) who do not make anything and they are themselves made, and they are neither the owner of something bad nor of good, and nor they are the owner of death nor of life nor of raising up.[5]

٢ - الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ○

٣ - وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْئًا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ○

4. He has maintained just balance of everything that only those effects emanate from everything for which it is created and it can not step out of its ordained orbit, neither it fails to work within its limitations. In short, He has created everything with such an exactness that objection can not be raised against it, nor diminution or excess can be suggested for its natural worthiness. Great Scientists have gone very far deep into the ocean of wisdom but their final words are not more than that He has created everything with exemplary exactness and that He is the Blessed One, the best of creators.

صنع الله الذی اتقن کل شئ تبارك الله احسن الخالقين

5. It is a great matter of wonder and amazement and at the same time it is a great injustice to consider such a Powerful Being—the Absolute Ruler of all things and the Absolute Wise—to be insufficient for them, and take others as their rulers and gods, as if they are the partners in Divinity, whereas these poor creatures are not self-existent, neither they have the power to create even an atom, nor causing to die and giving life is in their possession, nor by their own power can they damage or avail any one an aught. On the contrary, they can not even draw any benefit for themselves, nor save themselves from any loss. What a superlative folly and impudence it is to make such poor and helpless beings as the partners of God.

Connection :-This was the description of the quality and state of the Sender of the Holy Quran, and in this connection a repudiation of the foolish and wrong beliefs was forwarded. Henceforth an answer to the foolish and insane objections of the Polytheists, about the Quran and the Upholder of the Quran, is given.

4. And said those who were rejectors : 'This is naught but a calumny which he has forged and other folk have helped him to it';[6] so they have come upon injustice and falsehood.[7]

5. And they said : 'Fables of the men of the old which he has had written down so they are dictated (recited) to him morning and evening.'[8]

۴ ۔ وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ۣ افْتَرٰىهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَاۗءُوْ ظُلْمًا وَّزُوْرًا ۝

۵ ۔ وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ۝

6. Polytheists and Misbelievers said about the Quran that these were all forged utterances which were named as the Quran. They said : "Quran was never the Book of God." They said (God forbid) that Mohammad by the help of several jews had prepared a work and imputed it falsely to God, and his companions began to make a propaganda of that forged (divine) word and that was all.

7 They are given answer that what a more injustice and falsehood would be than that to say about such a Miraculous Word and Wise Book that it was a forgery, although its dignity and truthfulness is more resplendent than the sun. How it was it possible that by the help of several jews such a great work was produced which could not be challenged by all the versatile and literary scholars and wise men among men and jinn for ever, and whose single ray of knowledges and insights could enlighten the minds of great Philosophers and Scientists and could dazzle their eyes extraordinarily ?

8. These Mis-believers said that Mohammad (be peace on him) had noted some parables and stories from the People of the Book, or he had made some one to note down from them, and the compendium of those stories and parables was repeatedly recited and commemorated day-in and day-out before him and with new styles turned over and over again. Hazrat Shah Sahib says : "There were two times of prayer appointed for the Muslims—morning and evening-in the early days. The Muslims gathered around the Prophet and when some Quran was sent down they noted it for remembering. The Unbelievers saw it and began to utter such things." (Mozihul Quran)

6. Thou say : 'He sent it down who knows the hidden secrets in the heavens and the earth.[9] No doubt, He is All-Forgiving, All-Compassionate.'[10]

٦ - قُلْ اَنْزَلَهُ الَّذِیْ یَعْلَمُ السِّرَّ فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِیْمًا ○

7. And they said : 'What ails this Messenger that he eats food and walks in the bazars ?[11] Why has an angel not been sent down to him that he might keep with him to terrify?

٧ - وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ یَاْكُلُ الطَّعَامَ وَ یَمْشِیْ فِی الْاَسْوَاقِ ؕ لَوْلَاۤ اُنْزِلَ اِلَیْهِ مَلَكٌ فَیَكُوْنَ مَعَهٗ نَذِیْرًا ○

9. The Book is itself telling that it is not the product of any mortal or a committee. On the other hand, it is sent down by that God whose comprehensiveness of knowledge has left nothing in the heavens and the earth beyond its circle. The miraculous versatality, eloquence, knowledges, insights, recognitions, knowledge about the Unseen, laws and orders and theis hidden mysteries (which are so profound that the wisdom and comprehension of the mortal can not reach them without the divine succour) clearly demonstrate and vindicate that this Word can not be the product of man's limited knowledge, nor it can be the product of a conspiring party.

10. God has sent down this Quran with His grace and abundance (Mozihul Quran) and this is the clemency of God that despite full knowledge about the crimes of the criminals, rejecting this resplendent truth, He does not punish them all of a sudden, and this is also a reflection of His great clemency and forgiveness.

11. The Unbelievers had great misconceptions about Prophethood. They said that when the Prophet ate food like them and went to the bazar to buy and sell like them then what the difference was between him and them. And if he was really a Messenger then he might have also been immune like angels from the necessities of eating and drinking and seeking livelihood.

8. Or a treasure would have come down to him or a garden would have belonged to him that he might eat of it.'[12] And the unjust said : 'You only follow this a man bewitched.'[13]

9. See how they strike out for thee similitudes, so they have deviated, now they can not find the way.[14]

٨ - اَوْ يُلْقٰۤى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ
مِنْهَا ؕ وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا
رَجُلًا مَّسْحُوْرًا ۞
٩ - اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا
ع يَسْتَطِيْعُوْنَ سَبِيْلًا ۞
١٦

12. Moreover they said that if he was really a Messenger then an army of angels, or at least one angel should have been always with his side to prove his truthfulness, or for casting awe into the hearts of the people so that they might be forced to surrender before him. They thought that such a helpless condition was not worthy of a Prophet especially when he was inviting the whole world to his mission. Sometimes they said that if angels did not accompany him then at least he would have got some hidden treasures of gold and silver from the heaven so that he could draw the people towards him by spending a lot of wealth, and if he could not get the hidden treasure of gold and silver at least he would have been the owner of good gardens of palm and vine etc. like ordinary zamindars and rich men, wherewith he could make a peaceful living, if he would not expend it for others. In the absence of all those requirements how could they believe that God had appointed him on the glorious rank of His Messengership despite being an average man of an ordinary status ?

13. They also wondered that with such a low position he was making such bombastic claims. Nothing could be said, they remarked, but that his wisdom was lost, or he was bewitched that his mind was disturbed, and he began to utter nonsense. (God forbid).

14. Sometimes they said that all the words of the Prophet were forgery. Sometimes they claimed that he had learnt those things from others and moulded them into his own language. Sometimes they said he was bewitched, he was a sorcerer, he was a sooth-sayer or a poet or a mad man. This insane perturbation of the Unbelievers is an evident proof of their folly, and it clearly shows that nothing of those foul utterances of the Unbelievers apply to the Holy Prophet, and it was the main reason of their bewilderment. They jumped from one accusation to a new censure. They were bewildered and could not find a decisive way of casting upon the Prophet. Such people who are so much insolent to the Prophet and utter such baseless remarks about a highly pious soul——there is no hope of their coming to the right way.

SECTION 2

10. Great blessing is of That who if He will may make for thee better than that, gardens beneath which rivers flow and may make for thee palaces.[15]

۱۰۔ تَبٰرَكَ الَّذِیْٓ اِنْ شَآءَ جَعَلَ لَكَ خَیْرًا مِّنْ
ذٰلِكَ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَ
یَجْعَلْ لَّكَ قُصُوْرًا ۝

11. Nay, but they call the Qeyamat a lie and We have prepared for him who cries lie to the Qeyamat, Fire.[16]

۱۱۔ بَلْ كَذَّبُوْا بِالسَّاعَةِ ۫ وَ اَعْتَدْنَا لِمَنْ
كَذَّبَ بِالسَّاعَةِ سَعِیْرًا ۝

12. When it sees them from a far-off place, they shall hear its raging and roaring.[17]

۱۲۔ اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِیْدٍ سَمِعُوْا لَهَا
تَغَیُّظًا وَّ زَفِیْرًا ۝

13. And when they are cast in it into a narrow place grouped in fetters they will call out there for death.[18]

۱۳۔ وَ اِذَاۤ اُلْقُوْا مِنْهَا مَكَانًا ضَیِّقًا مُّقَرَّنِیْنَ دَعَوْا
هُنَالِكَ ثُبُوْرًا ۝

---

15. There is no scantiness in the Divine Treasures. He can give him so many gardens better than that they are demanding. He has power to give all those gardens, canals, palaces and hoors, which shall be given hereafter, in this very world. But the wisdom of God does not demand it at present. As for the Rejectors they are hopeless men from the viewpoint of guidance; if all their demands are fulfilled even then they shall not be ready to accept the Truth, and as for the arguments which are presented in favour of the truthfulness of the Prophet (Be peace on him) they are more than enough.

16. These people are not demanding all these things (afore-mentioned) with the sincere intention of seeking the truth. They are simply demanding them out of treachery and corruption. The reason of their treachery is that they do not believe in the truth of the Quran and the recompense and punishment of the Hereafter. So they should remember that if they falsify the Holy Prophet there shall be no harm of God or the Prophet. The Hour shall definitely come and the Rejectors shall have to enter and live in the prison of Hell which is prepared for them.

17. The fire of the Hell shall become furious when it will see its people from a far distance, and even the most dauntless of them shall become over-awed and horrified at its wrathful sounds and terrifying breaths.

18. Every criminal in the Hell shall be confined to a particular cell wherefrom he shall not be able to move away, and the criminals of the same type shall be grouped together and fastened in chains. At that time they will call out for death out of misery and they will wish that death should come and put an end to their terrible afflictions in the Hell.

14. **'Call not out today for one dying and call for many dyings !'[19]**

۱۴- لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّادْعُوْا
ثُبُوْرًا كَثِيْرًا ○

15. **Thou say : 'Well, is that thing better or the Garden of Eternity that is promised to the God-fearing ?'[20] That would be their recompense and homecoming.**

۱۵- قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ
الْمُتَّقُوْنَ ؕ كَانَتْ لَهُمْ جَزَآءً وَّمَصِيْرًا ○

16. **For them there is therein what they desire[21] dwelling for ever. This promise is done upon thy Lord demanded, fulfilled.[22]**

۱۶- لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ ؕ كَانَ عَلٰى
رَبِّكَ وَعْدًا مَّسْـُٔوْلًا ○

17. **And upon the day when He shall muster them and those they worship beside God then He shall say to them : 'Did you misguide these My servants or did they themselves go astray from the way ?'[23]**

۱۷- وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰٓؤُلَآءِ اَمْ
هُمْ ضَلُّوا السَّبِيْلَ ○

---

19. "If they die once they can be free, but dying thousand times in a day is worst condition". (Mozihul Quran)

20. Now you have heard the end of the Rejectors and the Unbelievers so decide yourself what you prefer ; either you prefer this Hell or that promise which is given to the pious believers ?

21. مایشآؤن means that they will be given what they desire in paradise. And they will desire only that which shall be befitting their degrees.

22. وعداً مسئولا means the final promise which God has taken upon Himself only by His grace and kindness ; or it means that the pious believers shall ask about the fulfilment of this promise and it shall be surely fulfilled as it is given in a prayer mentioned in the last section of Sura Aale Imran :

ربّنا و اٰتنا ما وعدتّنا علٰی رُسُلِك

23. Rehearsing unto the worshippers, their gods shall be questioned if they had persuaded their worshippers to commit association and worship them, or those worshippers had themselves erred from the way out of their own folly, ignorance, heedlessness and inattentiveness.

18. They will say : 'Thou are Holy ! We could not do that we might adopt without Thee comrades[24] but Thou didst give them benefit and their forefathers until they forgot thy remembrance and they were the people to be destroyed.[25]

١٨ - قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَآ اَنْ نَّتَّخِذَ
مِنْ دُوْنِكَ مِنْ اَوْلِيَآءَ وَلٰكِنْ مَّتَّعْتَهُمْ وَاٰبَآءَهُمْ
حَتّٰى نَسُوا الذِّكْرَ ۚ وَكَانُوْا قَوْمًۢا بُوْرًا ○

19. So they belied you in your word,[26] then you can neither avert nor help;[27] and whoso among you is sinner We shall make him taste a great chastisement.[28]

١٩ - فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ
صَرْفًا وَّلَا نَصْرًا ۚ وَمَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ
عَذَابًا كَبِيْرًا ○

---

24. They would answer that they had not the courage to take others beside God as their comrades and protectors. When for their own selves they had not any prop beside Him then how they could order others to take them as their gods and providers of their needs,

25. The fact is that these unfortunate souls were themselves going to destroy themselves. Destruction was destined for them, and the external cause of that destruction was that they forgot God indulging in comforts and luxuries and throwing themselves in utter heedlessness. They paid no ear to any instruction of the Prophets and completely closed their eyes towards the guidance and sermons of the Messengers and became proud of their worldly wealth. The greater they and their fathers received benefit from Divine kindness and benefaction the greater they progressed in their heedlessness and forgetfulness. It was imperative on their part to be more thankful and be absorbed in the worship of the Real Benefactor seeing the Divine rewards. But on the contrary they became proud and resorted to unbelief and sins. In other words what was the water of life, turned into poison for them due to their misfortune.

26. It would be said to them, "Lo! your own gods and idols whom you worshipped and in whom you trusted are themselves falsifying your claim and they are showing their public detestation against your activities."

27. "Neither you can avert the Divine chastisement, nor you can turn about the word, nor you can help each other. For you there is nothing except the punishment which shall be surely given to you. So taste on the chastisement dwelling therein—in the Hell."

28. Perhaps 'Zulm' (ظلم) here means association, or perhaps every kind of wrong and sin is included.

20. And We sent not before thee Messengers but that they ate food and walked in the bazars.[29] And We have made some of you a trial for the others, (to see) if you keep steadfast.[30] And Thy Lord sees all things.[31]

۲۰۔ وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ
لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِى الْاَسْوَاقِ ؕ وَ
جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ
وَكَانَ رَبُّكَ بَصِيْرًا ۝

29. This is the answer of their old remark : مالهذا الرسول ياكل الطعام الخ i.e. All those Messengers who were sent before you were mortals. They ate and drank and fulfilled their economic needs like all other men. They were not sent being made as angels who are independent of eating, drinking and other human needs. It shows that going to the markets is not against the state of piety and sainthood. On the other hand, if the reason of not going to the bazars is self-conceit and self-elevation then it is against piety and sainthood.

30. The Prophets are to test the faith of the Infidels and the Infidels are to test the patience of the Prophets i.e. now We see now much do you endure patience and perseverence hearing the absurd objections, ignoble taunts and heart-rending sentences of the Unbelievers.

31. The unbelief and annoying of the Unbelievers and the patience and perseverance of the patient, are all in the eyes of God. He shall give to everyone the fruit of the deeds done by him.

SECTION 3

21. And said those people who do not have hope that they will meet Us (of meeting Us) : 'Why have the angels not been sent down to us, or we would have seen our Lord?'[32] Much greatness have they in their souls and they are exceeding in their extreme haughtiness.[33]

٢١ - وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَ نَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْنَرٰى رَبَّنَا ؕ لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ○

---

32. Those who have no hope of meeting Us or coming to Our presence for the reckoning they utter insolent and inimical words being fearless of punishment. For example they say :

"Why have not the angels brought divine Revelation upon us as they are said to bring upon Mohammad (Be peace on him), or why has God not spoken to us in front of us, or at least the angels should have come to confirm you or God. He Himself would have come before us and we would have seen Him with our eyes confirming and supporting your claims ?" And they are quoted to have said such words at other occasions :

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى نُؤْتٰى مِثْلَ مَا اُوْتِيَ رُسُلُ اللّٰهِ (انعام - رکوع ١٥)
اَوْتَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا (بنی اسرائیل - رکوع ١)

33. They have thought themselves to be very great in their hearts that they wish for the descension of the Divine Revelation and the angels upon them. Their haughtiness knows no bound when they wish to see God by their open eyes and speak to Him despite their so much black deeds.

22. Upon the day that they see the angels, no good tidings that day for the sinners and they will say, 'Some barrier interdicted.'[34]

٢٢- يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ۝

34. Do not worry ! A day is coming when the angels will come in your sight but the criminals like you shall not be happy to see them. On the other hand, you shall have to face grievous miseries. Even those who are demanding the descension of the angels today shall seek shelter by saying حِجْرًا مَّحْجُوْرًا and they will wish that some barrier might be erected between them and the angels, that they might not reach them. But how can the decision of God be reverted. The angels will also tell by saying حِجْرًا مَّحْجُوْرًا that thenceforth prosperity and bliss were forbidden to them for ever.

Note : It is possible that this description may belong to the last hour of life when death-pangs begin and the hidden world is revealed, and the angels strike at the faces and backs of the dying unbelievere before drawing the soul.

وَلَوْ تَرٰى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ وَلَوْ تَرٰى
اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ اَخْرِجُوْٓا اَنْفُسَكُمْ اَلْيَوْمَ تُجْزَوْنَ
عَذَابَ الْهُوْنِ (انعام۔ رکوع ١١)

In other words this condition of the Believers shall be opposite to that mentioned elsewhere about the Believers :

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَنْ لَّا تَخَافُوْا
وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ الخ (حٰمٓ السجده۔ رکوع ٢)

And it is possible that it is the description of the Day of Resurrection. (And God, the Glorious, knows better.)

23. And We advanced upon those works which they had done, then We made it a dust flying.[35]

٢٣ - وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ
هَبَآءً مَّنثُورًا ○

24. The people of Paradise shall have on that day an excellent abode and excellent is their resting place at noon.[36]

٢٤ - أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَ
أَحْسَنُ مَقِيلًا ○

25. And upon that day when the heaven is split asunder from the cloud and the angels are sent down in succession—[37]

٢٥ - وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ
تَنزِيلًا ○

26. The Kingdom that day is true for Rahman. And that day upon the Unbelievers is indeed harsh.[38]

٢٦ - ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا
عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ○

---

35. They called Us and We reached them, but not to honour them. On the other hand We have come to obliterate those deeds which they thought good in their self-pride and in which they had great trust, and make them fly into the air like insignificant particles which are flown in the air by the wind. It is because those deeds are quite empty of the spirit of sincerity and Eman, or they are quite antagonistic to the truthful manner. God says :

مَثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ (ابراهيم - ركوع ٣) -

There are other verses supporting the present verse.

36. Those people who laugh at the Muslims today shall be involved in and seized by great distress, but those who are being derided by them in the world shall enter Paradise to dwell therein with excellent comfort and enjoy ever-lasting bliss.

37. On the Day of Resurrection when the heaven shall be torn to pieces, something will alight from the canopy over-head. Perhaps it is the same thing which in the Tradition of Abu Razeen is called عَمَاء (God knows better). With this Tajjalli (Divine Reflection) there would be a great congregation of countless angels and the angels of the heavens shall descend successively to the Plain of Resurrection on that day. (Refer Verse 210, Baqarah)

38. Externally and internally, in form and reality, the Kingdom of the whole world shall exclusively belong to One God—Rahman. And only His absolute authority and execution shall prevail. When the Kingdom shall belong to Rahman alone there shall be no scantiness of divine mercy, and those who deserve mercy shall be endowed with countless mercies. But inspite of this unlimited mercy of God that day shall be very much harsh and miserable for the Unbelievers.

که بازار چندانکه آگنده تر تهی دست را دل پراگنده تر

"The more the bazar is busy
The more the empty hand is in distress."

27. And that day the Sinner shall bite his hands and say : 'Would that I had taken the way along with the Messenger !'[39]

٢٧- وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ
يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ۝

28. 'Woe to me ! Would that I had not taken such and such a one for a friend.'[40]

٢٨- يٰوَيْلَتٰى لَيْتَنِىْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ۝

29. 'He indeed led me astray from the advice after it had come to me, and the Satan betrays man at the moment.'[41]

٢٩- لَقَدْ اَضَلَّنِىْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِىْ ؕ وَ
كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ۝

---

39. He will bite his hand out of remorsefulness, anguish and pain and shall grieve at the failure in following the way of the Holy Messenger of God in the world, and at thinking why he was decieved by the jinn-satans and man-satans that he had to see that bad day.

40. At that time he will feel extremely remorseful that why he had made such persons his friends whose friendship led him astray in the world and increased him in his error. At that time he would wish there would have never been any friendship and companionship between him and that man !

Note : Some of the commentators have related here the story of Aqba Bin Mo'eet and Ubai Bin Khalaf. There is no need to delimit the sense of this verse with this story. It automatically comes within the comments given above.

41. The advice of the Prophet, which had come to me and which was sufficient for my guidance, was about to enter into my heart and make a place therein. But the friendship of this wretched man completely destroyed me and did not allow my heart to attend to that advice. No doubt, the Satan is a great knave and betrayer. He deceives man at the critical moment and badly disgraces him.

30. And said the Messenger : 'O my Lord, my nation has dubbed this Quran obsolete ![42]

٣٠- وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِی اتَّخَذُوْا هٰذَا
الْقُرْاٰنَ مَهْجُوْرًا ○

31. And thus We have placed for every Prophet enemies among the sinners.[43] **And sufficient is thy Lord to guide and help.**[44]

٣١- وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِیٍّ عَدُوًّا مِّنَ
الْمُجْرِمِيْنَ ؕ وَكَفٰی بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ○

---

42. When the refractory and perverse did not pay heed to the advice, and persisted in their disbelief and denial, then the Prophet complained in the Divine Court : "My Lord ! My nation does not listen to me. These people have dubbed the Holy Quran as quack. (God forbid). When the Holy Quran is recited they raise hue and cry, chatter and prattle lavishly lest someone should listen to it and understand it. Thus these most unfortunate souls have deserted and denounced this Valuable Book, the Quran."

Note : Though this verse mentions only Infidels and Unbelievers, yet slackness or indolence in confirming the Quran, or reflecting on it, or acting upon it, or reciting it, or attending to its correct pronunciation, and attending to other insignificant and baseless things turning from it—all these forms can be put under the Hijranul Quran (هجران القرآن)—desertion of the Quran according to their degrees.

43. God has created for every Prophet his enemies who create hindrances in the Prophetic mission of the Prophet and bar the people from embracing the Truth.

44. Though Infidels betray and mislead, yet God shall guide whomsoever He will. Or it means God shall guide whomsoever He will and shall help thee against those who remain deprived of guidance. Or it means that God shall help thee and bring thee to the desired destination, and no hurdles shall hinder thy way.

32. And said those who are rejectors : 'Why has the Quran not been sent down upon him all at once ?'[45] Even so We sent down so that We may strengthen thy heart thereby and We have recited (revealed) it pausingly.[46]

33. And they bring not to thee any similitude but that We communicate to thee the true fact and better than that in exposition.[47]

٣٢- وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلًا ○

٣٣- وَلَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ تَفْسِيْرًا ○

45. The enemies of the Prophet raised different objections only to misguide the people. For example they said, "Why has the Quran not been sent down in full all at once like other Books ? Why is it being sent down gradually in years ? Does God also require to reflect and ponder ? These things create doubt and we are forced to believe that the Prophet himself produces the matter of the Quran after thoughtful reflections and then recite it to the people now and then at suitable times."

46. They are given answer that it is not necessary that the reason of the gradual descension of the Quran might be that which they have understood. If you think over, you shall see that there are very many benefits in the manner of gradual sending down of the Quran, and those benefits could not be obtained if it would have been sent down all at once. For example, in this way the commemoration of the Quran is easier, and it is easier to understand it, the preservation of the Word became easier and the people became informed of all those reasons and arguments which were put in it at opportune moments. Seeing the state of separate descension of each verse they could easily appoint the exact meaning of the verses. When the Prophet and the Muslims got the answer of their problems at the right time and at the right occasion their hearts were strengthened and satisfied. In this way the claim of its miraculous nature was also repeatedly renewed. In this connection Hazrat Jibraeel descended on this world of matter over and over again which was definitely the cause of immense blessing. There may be more benefits in God's knowledge. Some of them, however, are described here.

47. Whenever the Unbelievers criticize the Quran and raise any objection or strike out some similitude upon you, the Holy Quran tells the real fact in its answer wherein there is no equivocalness or ambiguity. The answer is always clear, moderate, balanced and unequivocal. Of course, those men of crooked intellect will always give a crooked interpretation to the straight realities. The end of such people of crooked nature and mentality is mentioned below.

34. Those who shall be mustered upon their faces unto the Hell—theirs' is the bad station and they are far deviated from the way.[48]

٣٤- اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ
اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ سَبِيْلًا ۝

SECTION 4

35. And We gave to Moses the Book and appointed with him his brother Haroon as helper.

٣٥- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗٓ اَخَاهُ
هٰرُوْنَ وَزِيْرًا ۝

36. Then We said : "You both go to the people who cried lies to Our Signs."[49] Then We devastated them uprooting.

٣٦- فَقُلْنَا اذْهَبَآ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ۝

37. And the people of Noah when they cried lies to the messengers[50] We drowned them and appointed them to be a sign to mankind. And We have prepared for the sinners a painful chastisement.

٣٧- وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَ
جَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ وَاَعْتَدْنَا لِلظّٰلِمِيْنَ
عَذَابًا اَلِيْمًا ۝

48. These are the people whose wisdom has turned reversed. They denounced the celestial realities and bent on their low desires. Onward the end of such nations is described in order to open the eyes ofmankind.

49. Signs—Signs of God in the Universe which prove the Divine Oneness etc. It means they belied the clear signs of Divine Unity and some of the uniform teachings of the Divine Messengers which were translated to them from their forefathers. Hazrat Yusuf (be peace on him) was the Messenger of God and he had ruled over Egypt for a pretty long time. His teachings were not entirely obliterated from the soil of Egypt and some of them must have been scattered here and there during the reign of Pharaoh when Hazrat Moosa was sent as a Messenger. Consequently Hazrat Moosa and Hazrat Haroon were ordered to go to the people of Egypt and deliver the Divine Message unto them.

50. The belying of one Messenger is the belying of all Messengers. The people of Noah did not only reject Hazrat Noah but all other Prophets sent before him.

38. And A'ad and Thamood and the People of the Well[51] and between that many generations,

٣٨۔ وَّعَادًا وَّثَمُوْدَا۟ وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا
بَيْنَ ذٰلِكَ كَثِيْرًا ۝

39. And for each We struck similitudes and We wasted each of them plundering.[52]

٣٩۔ وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۡ وَكُلًّا تَبَّرْنَا
تَتْبِيْرًا ۝

40. And these people have come by that city whereon an evil rain fell,[53] did they not see it?[54] Nay, but they have no hope of upraising.[55]

٤٠۔ وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْٓ اُمْطِرَتْ مَطَرَ
السَّوْءِ ؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا
لَا يَرْجُوْنَ نُشُوْرًا ۝

41. And when they see thee they have nothing to do with thee but mocking. 'Is this he whom God has sent forth with the message ?'

٤١۔ وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ
اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ۝

51. Who were the People of the Well ? There is a lot of difference about them. Many words have been quoted in Ruhul Ma'ani and as a substance it is given that they were a people destroyed in punishment of rejecting their Prophet.

ومُلَخّص الاموال انهم قوم اهلكهم الله بتكذيب من ارسل اليهم

Hazrat Shah Sahib, says, 'A people had shut their Messenger into a well, then chastisement came upon them and he was set free." (Mozihul Quran)

52. First they were made to understand the Divine Message. But when they did not accept by any way they were overturned.

53. They are the destroyed habitats of the people of Hazrat Lut. The Meccans passed by these ruins enroute to Sham.

54. Did they not see their rui with open eyes ?

55. How could they receive lesson when they did not believe in the upraising after death ? Only that can receive lesson who has some fear of God in his heart and he believes that some day he will have to go before God to answer for his actions and deeds of the world. But he who is heedless of his end can gain no lesson from the history of nations destroyed by the wrath of God for their unbelief and transgressions.

42. 'He had well-nigh led us astray from our gods if we would have not stuek steadfast to them.[56] And onward they shall know when they see the chastisement who is far astray from the way.[57]

۴۲- اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ صَبَرْنَا
عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ
الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ۝

43. Well, see the one who has adopted to worship his wish. Whether thou canst take his responsibility ![58]

۴۳- اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ۭ اَفَاَنْتَ
تَكُوْنُ عَلَيْهِ وَكِيْلًا ۝

---

56. Instead of gaining lesson, the main hobby of the Unbelievers is to mock at the Messenger and take his teachings as mockery. Whenever and wherever they see the Prophet they make jesting remarks, "Is this the man whom God has chosen for His Messengership ? This position and the rank of Prophethood ! Is that he alone was left in the whole Divine Kingdom to become the Messenger of God ? After all, there must be some distinctive thing in a Messenger and we see nothing of the sort in him. Yes, one thing is there, of course, that his speech has an effect of magic. By dint of his versatile power and oration he had created such an atmosphere that even the most staunch of us would have slipped away, and well-nigh he had provoked us against our own gods, but we were strong enough to resist his magic speeches and stuck steadfast to our old creed, otherwise he would have totally pushed us all into error." (God forbid)

57. God says that they shall know in future who was gone astray from the way and who was in error, when they see the divine chastisement.

58. God addressed the Holy Prophet, "How can you take the responsibility of guiding such wish-worshiping people whose god is merely their wish and who are subservient to the order of their wish. They simply accept what is concommitant with their wish and reject what is against it. Today they found the stone pteasing to them they began to worship it. Tomorrow they find a more beautiful one, they shall denounce the old one and bow down before the new one.

44. Or deemest thou that most of them hear or understand ? And nothing of the sort but they are equal to the cattle, nay, they are far more astray from the way.[59]

۴۴- أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ
إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ○

SECTION 5

45. Hast thou not seen towards thy Lord how He prolonged the shadow (shade)? And had He willed He would have made it stationary, then We made the sun a guide thereto,

46. Then We drew it towards Us contracting it slowly.[60]

۴۵- أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ج وَلَوْ شَاءَ
لَجَعَلَهُ سَاكِنًا ج ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ
دَلِيلًا ○

۴۶- ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ○

---

59. Whatever instructions and sermons you give them but they are not prepared to listen to them. They are cattle and worse than the cattle. The cattle, however, bow down their heads before their masters and owners and recognise their benefactors, and they have also some instinct of discriminating between useful and detrimental. If we let them alone they will go to their pasture or watering-place, but the condition of these wretched souls is so miserable that they neither recognise their obligation to

their Creator and Provider, nor they are conscious of His benefactions, nor discriminate between what is bad for them and what is good for them, nor differentiate between their friends and foes, nor step towards spiritual food and fountain of guidance. On the other hand, they fled far away from the spiritual provision and the heavenly guidance and made dormant those powers with which they were endowed by God. They utilised those powers in wrong works. Had they used wisdom and understanding they would have found in this great universe countless signs which are providing a clear guidance to the Divine Oneness and Purity and ever proving the truthfulness and reality of the religious principles, whereof some are described in the following verses.

59. From the dawn to the rise of the sun shadow is spread all over. If God would have not let the sun rise the shadows would have become permanent. But God by His power let the sun rise, whereby sunshine spread all over the length and breadth of the space and the shadows began to gradually diminish towards one side. But for the existence of sunshine we could not understand the shadows, because things are recognised by their opposites.

قُلْ اَرَاَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ
بِضِيَآءٍ الخ (قصص-رکوع ۷)

Hazrat Shah Sahib says, "First the shadow of everything falls at length, then it recedes towards the moving direction of the sun, till at last it comes to the root. 'He draws it towards Him' means the shadow goes to its origin, and the origin of everything is God." (Mozihul Quran).

After mid-day the sun-shine contracts from one side and the shadow elongates on the other side, till at last at the end of the day the sun-shine disappears. This is the similitude of the existence of the world. First there was non-existence, then the light of existence came, then this light at last will go into non-existence, Similarly we can imagine the spiritual light and darkness on the example of physical light and shadow. Had God not sent the light of the Sun of Prophethood into the darkness of unbelief, sin, ignorance and haughtiness, no one would have found the way of correct recognition.

47. And He it is who made the night for you a garment and sleep for rest and made the day for rising.[61]

48. And He it is who loosed the winds to bear good tidings beforehand of His mercy, and We sent down from heaven water to purify—

49. To revive by it the dead land and give it for drink to many of Our created cattle and men.[62]

50. And variously We divided it between them that they may think, yet most men do not live without committing ingratitude.[63]

٤٧۔ وَهُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّالنَّوْمَ
سُبَاتًا وَّجَعَلَ النَّهَارَ نُشُوْرًا ○
٤٨۔ وَهُوَ الَّذِىْٓ اَرْسَلَ الرِّيٰحَ بُشْرًا بَيْنَ يَدَىْ
رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ○
٤٩۔ لِّنُحْیِۦَ بِهٖ بَلْدَةً مَّيْتًا وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ
اَنْعَامًا وَّاَنَاسِىَّ كَثِيْرًا ○
٥٠۔ وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰٓى
اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ○

61. The shadow of the dark night covers all like a sheet and the people rest in it leaving their business, then the light of the day comes and the people wake from sleep, walk hither and thither and do their business. Similarly after the sleep of death the morning of Qeyamat shall come wherein the whole world shall again rise up. And same is the condition which occurs when the Prophets of God enlighten the world by the light of Divine Revelation and Inspiration, and the world sleeping in ignorance and heedlessness at once rises up rubbing its eyes.

62. It means the rainy winds first bring the tidings of rainfall, then the water rains from the heaven which is itself pure and also purifies others. When the water falls on the earth it gains a new life. The fields become green and the barren land becomes verdant, and so many cattle and men satisfy their thirst by drinking water. Similarly on the Last Day by an unseen rainfall the dead bodies, which were mixed with the dust, shall be revived. In this material world too those hearts which had died of ignorance and sinfulness, are revived by the heavenly rain of Divine Revelation, and those souls (spirits) which were defiled by association and evil deeds become purified being washed by the water of spiritual rainfall. And those who have a thirst for the Divine Recognition and communion with God are satisfied by drinking only this spiritul water.

63. The rainy water does not reach all lands and men equally. On the other hand, it reaches somewhere in a small quantity and somewhere in a great quantity, somewhere it reaches soon and somewhere it reaches late, as God's Wisdom demands it, so that the people should understand that its distribution is in the possession of an absolute, powerful and wise Hand. But even then most people do not understand and do not thank God for this Divine Bounty. Conversely they resort to unbelief and ingratitude. Similar is the case with the spiritual rainfall which is received by different persons according to their capacity and the space of their internal vessel. But there are others who go on rejecting this mighty blessing and bounty of God.

51. And if We willed We would have raised in every city a warner,

52. So obey not the rejectors and face them with it with a mighty force.[64]

53. And He it is who let forth the two rivers meeting, this one is sweet quenching the thirst, and this one is saline, bitter, and He has put between them a curtain and a barrier forbidden.[65]

٥١۔ وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ۝

٥٢۔ فَلَا تُطِعِ الْكٰفِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا ۝

٥٣۔ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ
وَّهٰذَا مِلْحٌ أُجَاجٌ ۚ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَّحِجْرًا مَّحْجُورًا ۝

---

64. The coming of a Prophet is not something strange. If God will He may now send numerous Prophets and He may appoint separate Prophets for each city. But it was determined by Him to send in the last, for the whole world, Mohammad alone as the last Messenger of God (Be peace upon him).

So you should not care for and pay heed to the foolish taunts and rebukes and the unwise criticism of the Disbelievers. You go on performing your work with full strength and zeal, and taking the Quran in hand face these Unbelievers with a mighty force, God shall make you successful.

65. Students of Oceanography know very well that there are horizontal and vertical currents flowing with different salinity in the seas. In some countries there are rivers in which two currents of different tastes flow side by side. One is sweet and the other is saline. The flowing of two different currents of water side by side demonstrates the great power of God, which indicates that in spiritual world also two currents of guidance and error flow together but there is a barrier between the two so that guidance may not be completely over-shadowed by error (Tr.)

54. And He it is who created of water, man and then appointed for him blood-relationships and marriage and Thy Lord can do all things.

٥٤- وَهُوَ الَّذِىْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ
نَسَبًا وَّصِهْرًا ؕ وَكَانَ رَبُّكَ قَدِيْرًا ○

55. And they worship leaving God that thing which neither profits them nor harms them, and the Unbeliever is ever turning (his back against (from) his Lord.[66]

٥٥- وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ ؕ وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا ○

56. And We sent thee but to give good tidings and warning.

٥٦- وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ○

57. Thou say : 'I do not ask of you any wage for it but whoever desires to take unto his Lord the way.'[67]

٥٧- قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ
اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ○

58. And put thy trust in that Living One who dies not, and remember His praises,[68] and sufficient is He to be aware of the sins of His servants ;[69]

٥٨- وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِىْ لَا يَمُوْتُ وَسَبِّحْ
بِحَمْدِهٖ ؕ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا ○

---

66. It is also a great power of God that He has made a wise and perfect man from an insignificant sperm-drop, and then let forth generation after generation and maintained relations of blood and marriage. In its initial stage man was simply a negligible thing, but God gave him different powers to attain fulness, and this man after a while forgot its origin denouncing his powerful Lord and began to adopt the humble creatures of God as gods. Not to speak of recognising their obligation towards God, they turned their backs from God and joined with the army of the Satan in order to help him in his seductive and subversive mission and cooperate with him in misleading and misguiding the creatures of God. "We take refuge in God from the evils of our souls and from the vices of our deeds !"

نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا

67. Your job is to give good tidings at the loyalty towards God, and warn the betrayers, of the evil consequences of betrayal and misguidance. If someone rejects or denies there is no harm to you. You are not taking some fee or some wage for the work of delivering the Divine Message that you will lose those wages or fees if they reject you. You do not require from them but that they come to the way of their Lord receiving the divine succour, and this is the wage or fee (whatever you call it) of this labour.

68. You go on performing your duty (of Tableegh and Irshad etc.) trusting in One God and care not for any opposition or apposition. No prop of the transient things ! The only prop is He who is Eternal and He never dies.

69. Put your trust only in Him and commemorate His praise and admiration, and adhere to His worship alone. He shall deal with these criminals Himself.

59. Who created the heavens and earth and what is between them in six days, and sat Himself upon the Throne,[70] that All-Compassionate, so ask him who has got information about Him.[71]

٥٩- الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا ○

60. And when it is said to them, 'Perform sajda to Rahman.' They say, 'What is Rahman? Should we do Sajda to what thou commandeth us?' And their aversion increases.[72]

٦٠- وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ ۗ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا ○

SECTION 6

61. Blessed be He who has made in the heaven constellations[73] and placed (set) in it a lamp[74] and moon illuminating.

٦١- تَبٰرَكَ الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا ○

70. See Sura Aaraf.

71. Ask about the states and mercies of God, the High, of those who know. These ignorant associators have little knowledge of Him. وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ As a matter of fact, God Himself knows about His perfections and attributes in full, اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ , but among the creatures the greatest knower of God's attributes and His states is Hazrat Mohammad, the Messenger of God, (Be peace on him) in whose self God has placed the compendium of all ancient and later knowledges. Let one ask him about the Divine States of God.

72. How can these ignorant associators understand the state of Rahman, who are averse to this Name ? When they hear the Name of Rahman they ask with extreme ignorance, impudence and disdainfulness, (as if they are unaware of this Name) "Who is Rahman ? Why thou wanteth us that we should perform sajda to Him ? Shall we obey thy word only because thou art saying it ? We can never do it at thy command." In short the more they are invited to submission and obedience to Rahman the more they are averse to Him.

73. There are great stars or the heavenly forts in which the angels guard, or perhaps they are the signs of the Zodiac, or the twelve constellations of the sun which are described by astronomers.

Hazrat Shah Sahib says, "There are twelve zones of the heaven which are known as Bruj. Every zone has a sign of the stars. These divisions are appointed for the sake of reckoning." (Mozihul Quran)

74. The sun is here called as 'lamp' because of the combination of light and heat, and because it has a burning quality.

62. And He it is who made the night and the day a succession[75] for that person who wants to reflect or wants to thank.[76]

63. The servants of Rahman are those who walk upon the earth with humble steps,[77] and when the ignorant address them they say, 'Peace'.[78]

٦٢ - وَهُوَ الَّذِيْ جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَّذَّكَّرَ أَوْ أَرَادَ شُكُوْرًا ○

٦٣ - وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْأَرْضِ هَوْنًا وَّإِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ○

75. The word 'succession' perhaps is used that sometimes the days are longer and sometimes the nights are longer, or because the days follow the nights and the nights follow the days, or because what is lost in the day is made up in the night, and what is lost in the night is made up in the day, e.g. some commemoration is left in the night and it is completed in the day, as given in the Tradition.

76. The revolution of the sun and moon etc. and the alternation of nights and days are perhaps purposed for the reflection of mankind that they may search for the divine recognition, and conclude that all these mighty revolutions and administrations are the performances of Divine Nature, and seeing various benefits and comforts in day and night, they should turn to thankfulness. And as such the sincere servants of Rahman mentioned below do the same.

77. They are not frowned to hear the Name of Rahman just as the associators do. On the other hand, they demonstrate by each and every action and word, that they are the humble servants of God. Their manners manifestly show that they are the embodiment of humbility, seriousness, meekness and naturalness. They do not walk ostentatiously on the earth like proud men. It does not mean that they step on the earth like sick men with an implicit show-off because the manner of walking of the Holy Prophet as quoted in the Tradition does not support it.

78. It means they reply to the words of the unwise and the insolent people with forgiveness and pardon. Whenever some ignorant man tries to wrangle with them they respond softly and depart with salutation. Neither they join with them, nor they fight with them. Their manners do not conform to what was customary in the period of Ignorance as one of its poets says :

أَلَا لَا يَجْهَلَنْ أَحَدٌ عَلَيْنَا فَنَجْهَلَ فَوْقَ جَهْلِ الْجَاهِلِيْنَ

"No one should treat us with ignorance ; otherwise we will respond with a greater ignorance of the Ignorant."

This was the description of the day of the sincere servants of Rahman. Onward the state of their night is mentioned.

64. And those who pass the night before their Lord in Sajda and standing,[79]

65. And those who say, 'O our Lord, turn Thou from us the chastisement of the Hell, surely its chastisement is persisting.

66. That is a bad place for staying and an evil place for dwelling.[80]'

67. And those people that, when they expend, they neither squander wastefully, nor spend parsimoniously, and between that is a straight living.[81]

68. And those people who do not call upon another sovereign with God, and they do not slay the soul God has forbidden except by right,[82] and do not fornicate, and whoso does that he falls down in sin—[83]

۶۴ - وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ○

۶۵ - وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ○

۶۶ - اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ○

۶۷ - وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ○

۶۸ - وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ○

---

79. In the night when the indolent and heedless servants sleep comfortably, they pass it lying prostrate and standing before God. Rukoo is not mentioned here, because it is placed in between Qayam and Sujood, perhaps this is why it is not separately mentioned, as if it is come in between them.

80. They are not proud of their worship to God. They are always fearful and they do not think themselves immune from chastisement of god after performing eight Rakaat of Tahajjud (Mid-night Prayer).

81. They are not parsimonious, they are not prodigal. They lead a moderate economy-line. Neither they love wealth, nor waste it, and live according to the order of God :

وَلَا تَجْعَلْ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ (بنی اسرائیل - رکوع ۳)

82. اِلَّا بِالْحَقِّ (except by right) i.e. they do not kill anybody except by the permission of Islamic Law, e.g slaying in punishment of an intentional murder, stoning a married fornicator in punishment of fornication, slaying an apostate in punishment of deserting the Ummat-e-Mohammadiya—all these forms come under اِلَّا بِالْحَقِّ as given in Tradition.

83. These are major crimes—association, slaying and fornication—and the workers of these major sins also deserve major punishment, and it shall be definitely given to them (provided they are not pardoned by God). According to some Traditions اثاما is the name of a terrible valley in the Hell, wherein torments of horrible nature are described.

69. His chastisement shall be doubled on the Day of Ressurection and he shall dwell therein dishonoured,[84]

70. But he who repented and believed and did some good work—so God will change for them their evils into virtues, and God is All-forgiving, All-Compassionate.[85]

71. And whosoever repents and does good deeds so he returns to God, the place of returning.[86]

72. And those who donot participate in false work[87] and when they pass by playful things they pass by honourably.[88]

٦٩۔ يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ
فِيْهٖ مُهَانًا ○
٧٠۔ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَكَانَ
اللّٰهُ غَفُوْرًا رَّحِيْمًا ○
٧١۔ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى
اللّٰهِ مَتَابًا ○
٧٢۔ وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا
بِاللَّغْوِ مَرُّوْا كِرَامًا ○

84. i.e. these are major sins greater than others ; chastisement shall also be given for them and it will go on increasing moment by moment.

85. In place of sins God shall give the grace (succour) of virtues and shall forgive the sins of unbelief, or obliterating the sins by the blessing of repentance and righteous deeds He shall write virtues (in the Book of Deeds) in proportion to their number, as it appears from some Traditions.

86. Previously the sins of that Unbeliever were mentioned who afterward embraced Islam. In this verse those sins are mentioned which are done in the state of Islam. They too are forgiven provided he repents and abstains from evil deed. Such a man shall get a place with God.

From this interpretation it can be inferred that the everlasting entrance into the Hell for the intentional murder of a Muslim as described in Sura Nisa, verse 94, is for that who does not turn to God and ask forgiveness for his sin of murder. (God knows better)

87. Neither they speak falsehood, nor give false witness (evidence), neither attend meetings of wrong affairs and sins.

88. Hazrat Shah Sahib says, "They neither join with the sins, nor pay heed to playful things—neither they join with them, nor fight with them."

73. And those who when they are reminded of the words of their Lord do not fall down thereat deaf and blind.[89]

۷۳ - وَالَّذِينَ إِذَا ذُكِّرُوا بِآيٰتِ رَبِّهِمْ لَمْ يَخِرُّوا
عَلَيْهَا صُمًّا وَّعُمْيَانًا ○

74. And those who say, 'Our Lord, grant us from our wives and send the coolness of eyes,[90] and appoint us leader of the pious.'[91]

۷۴ - وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ
ذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ○

75. Those shall be recompensed with the windows of the upper chamber for that they kept steadfast and they shall be brought there with greetings and salutations,[92]

۷۵ - أُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ
فِيهَا تَحِيَّةً وَّسَلٰمًا ○

---

89. They listen to the verses of God with reflection and preponderance, and hearing them they are much impressed not becoming stone-statues at the verses of God like associators and polytheists. It means there is neither blind hearing, nor blind following in Islam.

90. These sincere servants pray to God that they should be given such wives and children that seeing them the eyes become cool and the hearts become peaceful. And it is evident that the heart of a perfect Momin can become cool and peaceful when he sees his wife and children walking rightly on the path of God, and he finds them absorbed in the attainment of useful knowledge. All other material bounties and enjoyments are after that (secondary in importance).

91. They pray to God that they should be made such that the people become pious by following them. The substance is that such sincere servants of God not only pray that they should become guided but also pray that they too should become a guide to others, and their family and other relations should follow them in piety and purification.

Note : This prayer does not imply any element of self-pride and egotism because leader of the pious men shall be only that person who is pre-eminently God-fearing. Consequently a prayer suggestive of advancement in the attribute of piety and fear of God should never indicate any egotism or self-pride. (Tr.)

92. These men, whose attributes and qualities are mentioned above, shall reach high chambers in the Paradise. The angels shall greet them with prayer and salutation. And the words of prayer and salutation shall be in common use among them when they meet one another. And these words shall be purposed to increase their honour and reverence.

76. Therein they shall be dwelling for ever, an excellent place for staying and excellent place for abiding ![93]

77. Thou say, 'My Lord cares not for you if you do not call on Him,[94] **and you have cried lies, now onward there shall be an encounter.'**[95]

٧٦ ـ خٰلِدِيْنَ فِيْهَا ۭ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ○

٧٧ ـ قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَاۗؤُكُمْ ۚ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ○ ع

93. Hazrat Shah Sahib says : "It is indeed a great thing to stay for some while at such a place, and that would be the house of those men (for permanent residence)" (Mozihul Quran)

94. Things of your harm and profit are brought home to you. A servant should not be proud and dauntless. God cares not for him. Of course, He feels merciful at his importune. If you do not entreat and do persist in selfpride, so be ready for an encounter which is going to take place in near future.

95. The Unbelievers who have cried lies to the Truth—this crying lies shall be turned into a necklace round their neck, they shall never get release from its punishment. The eternal destruction of the Hereafter is certain, but in this world too an encounter is near at hand i.e. Jihad and Wars. As such they saw the result of that encounter in the Gazwa of Badr.

Sura Furqan has ended, and praise to God at His kind benefaction.

اٰياتها ۲۲۷ سُوْرَةُ الشُّعَرَآءِ مَكِّيَّةٌ رکوعاتها ۱۱

SURA SHU'ARA, MECCAN, VERSES = 227, SECTIONS = 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In The Name of God, the Most Merciful, the Most Compassionate

1. **Ta Sin Mim.**
2. **These are the verses of the Manifest Book.**[1]
3. **Haply thou may vex thyself that they believe not.**[2]
4. **If We will We may send down upon them from the heaven a sign and then their necks may bend down before it.**[3]
5. **And never some fresh advice comes to them from Rahman that they turn not away from it.**[4]

المنزل۵ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- طٰسٓمّٓ ○

۲- تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

۳- لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ○

۴- اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ
اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ○

۵- وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ
اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ○

---

1. It means the miracle of this Book is quite manifest, the commandments are clear, and it is the precise discriminator between right and wrong.

2. It means there is no nead to vex yourself so much in the grief of these misfortuned Unbelievers. Would you vex yourself to death after them ? After all, sympathy and the spirit of well-wishing has got some limit !

3. This world is a house of examination, wherein the obedience and disobedience of God's servants is examined. Therefore, Divine Wisdom does not demand that their optional power should be entirely snatched away, otherwise had God willed He would have shown some heavenly sign that their necks would have bent down before it perforce. Even the most dauntless chiefs would not have the power of turning away and denying. But God did not do this. Of course, He sent those signs which can be a source of guidance to man if he want to understand the Truth, and sometimes there may be no way out except to bend down when overcome by the comprehension of the Divine Truth.

4. You are lying in their sorrow, and their condition is that when Rahman sends any advice or instruction for their welfare by His mercy and love they do not attend to it, but flee away from it turning their faces, as if some evil thing has come before them.

6. So they have cried lies, now the reality of that thing shall come to them at which they mocked.[5]

7. Do they not look to the earth how many We caused to grow therein of fair things of every kind ?

8. Verily in that is a sign, but most of them will never be believers.[6]

9. And thy Lord verily is Mighty, Merciful.[7]

٦ - فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَٰٓؤُا مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ○
٧ - أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ
كُلِّ زَوْجٍ كَرِيمٍ ○
٨ - إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ○
٩ - وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○

5. Not only an ordinary turning away, but there is also mockery and belying with it. So in the near future they shall suffer the punishment of their evil deeds in this world and in the Hereafter. Then the reality of that thing shall be disclosed to them which they scoffed at.

6. If these man who are crying lies to the Divine Truth had pondered over the changing conditions of the desolate land they would have easily understood their own origin and resurrection. Do they not observe that how many products i.e. corn, fruits, flowers of various kinds and colours grow from this dry and insignificant earth under a strong system of natural laws ? Does this observational fact not prove this reality that the Real Creator, who possesses unlimited power and wisdom has created all the fascinating charms of this beautiful garden of the earth ? And it is He who possesses the rein of existence in His powerful hand, He can destroy this garden whenever He will, and after destroying it can again revive it. After understanding these signs of Physical Nature, what is the difficulty or embarrassment in confirming the heavenly verses of Spiritual Nature. Of course, it is quite a different thing if they do not want to accept the Truth despite its undeniable emergence.

7. He is so powerful that He could send the chastisement at once at their misbeleving, but He is very merciful and delays in sending chastisement perhaps they may come to believe some day in near future. Onward some stories of the Rejectors are related to open the eyes of mankind. These stories show that how far God gave them respite, but when in no way they accepted the Divine Message and they persisted in denying the Messengers of God how they were destroyed ? The first story is that of People of Pharaoh whose details have been given before in the comments of Sura Aaraf and Sura Ta Ha.

SECTION 2

10. **And when thy Lord called to Moses, 'Go to that sinful people—**

١٠ - وَإِذْ نَادٰى رَبُّكَ مُوسٰى أَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ ○

11. **The people of Pharaoh. Do they not fear ?'[8]**

١١ - قَوْمَ فِرْعَوْنَ ؕ أَلَا يَتَّقُوْنَ ○

12. **He said, 'My Lord, I fear that they may belie me,'**

١٢ - قَالَ رَبِّ إِنِّيْٓ أَخَافُ أَنْ يُّكَذِّبُوْنِ ○

13. **'And my breast becomes straitened and my tongue does not give (articulate) utterance, so give message to Haroon[9],'**

١٣ - وَيَضِيْقُ صَدْرِيْ وَلَا يَنْطَلِقُ لِسَانِيْ فَأَرْسِلْ إِلٰى هٰرُوْنَ ○

14. **'And they have a claim of sin against me,[10] so I fear that they may kill me.'[11]**

١٤ - وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَّقْتُلُوْنِ ○

15. **Said He, 'Never, go both of you with Our signs, We shall be with you hearing.'[12]**

١٥ - قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَآ إِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ ○

8. Hazrat Moosa was ordered to go to the People of Pharaoh, who were sinners and did not fear God, that he should frighten them by God's wrath.

9. Hazrat Moosa said that they would begin to belie him before listening to him in full, and there would be no one in the assembly to support him. So it was possible that he would become straitened in his heart and the tongue might stagger in expression. So his Brother Haroon, who was more fluent than he, should be made his partner lest there might be difficulty in expressing himself before the People of Pharaoh. Therefore, it would be very kind of Him if He helped him with his brother, Haroon.

10. Hazrat Moosa also said that they had a claim against him of murder. Its story shall come in Sura Qasas. A man of the people of Pharaoh (Qibti) was killed by Hazrat Moosa without intention.

11. So he feared that the People of Pharaoh would kill him before he completed his mission of delivering the Divine Message. They would say that Moosa was the same man who had killed their man and fled away. In such a situation how could he perform the duty of Tableegh ?

12. God said to Hazrat Moosa that they could not dare touch him, so he should go there, and according to his request also take Haroon with himself, bearing the miracles and signs they were given from God. In the presence of those signs and miracles it was not for him to have any fear. Not to speak of the signs, God was Himself with them and was to bear the conversation of the two parties.

16. So go you to Pharaoh and say, 'We have brought the Message of the Lord of the Worlds—

١٦۔ فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ۝

17. That send forth with us the Bani Israeel.'[13]

١٧۔ أَنْ أَرْسِلْ مَعَنَا بَنِيْٓ إِسْرَآءِيْلَ ۝

18. He said, 'Did we not bring thee up amongst us as a child ?[14] And thou didst dwell amongst us for many years of thy life,[15]

١٨۔ قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ ۝

19. And thou didst do thy deed which thou didst[16] and thou art of the ungrateful.'[17]

١٩۔ وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَأَنْتَ مِنَ الْكٰفِرِيْنَ ۝

20. He said, 'Indeed I had done that deed and I had mistaken.'[18]

٢٠۔ قَالَ فَعَلْتُهَآ إِذًا وَّأَنَا مِنَ الضَّآلِّيْنَ ۝

13. The native land of Bani Israeel had been the country of Sham since Hazrat Ibrahim. On account of Hazrat Yusuf they came to the country of Egypt and a period passed in that country. Now God intended to give them the country of Sham. Pharaoh did not let them leave his country because he subjected them to various forced labours like slaves. Hazrat Moosa demanded their emancipation.

14. They said, "You are the same fellow who was brought up in our house with great hospitality and in great comforts that now you are grown up so old. Now your mind is so high that you are making demands from us and want us to recognize your greatness."

15. They said, "Moses, you lived among us so many years but y ou never made such strange claims. And no sooner did you go from here thanyou became the Messenger of God. Surely it is very wonderful ! "

16. They said, "We have not forgotten thy deed (the murder of Qibti) which you had done in our land and then fled away."

17. Pharaoh said to Moses, "Thou forgot all our favours and began to claim to prophethood. At that time (God forbid) thou wast one among them whom today thou art calling Kafir."

18. Hazrat Moosa replied that he had not committed that murder intentionally. That man was killed by mistake. He did not know that only one fist, which was struck to teach him manners, would put an end to his life

فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ (قصص۔ رکوع ۲)

21. 'Then I fled from you when I saw your fear, then my Lord gave me command and appointed me one of His Messengers.'[19]

22. 'And is that the favour thou obligest me with that thou hast enslaved the Bani Israeel ?'[20]

23. Said Pharaoh, 'What is the meaning of the Lord of the Worlds[21]?'

٢١ - فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَّجَعَلَنِي مِنَ الْمُرْسَلِينَ ○

٢٢ - وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَّ بَنِي إِسْرَآءِيلَ ○ؕ

٢٣ - قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِينَ ○ؕ

---

19. Hazrat Moosa said, "No doubt I fled away from here being fearful of you, lest you should kill me. But God willed to give me Wisdom and Prophethood. By His grace He endowed me with Prophethood and made me Messenger and sent towards you. This is also one of the reasons of my truthfulness that a man who fled away fearing you has again come before you without any fear of his life."

20. Hazrat Moosa said, "It does not behove you to reproach me with the benefaction of my rearing in childhood. The rearing of a Israeeli child can not be an answer to that you have made the whole nation your slave, especailly when the main cause of rearing that child would have been the deliberate persecution of Bani Israeel. My mother would not have flown me in a box into the river if you had not oppressed the whole nation, nor would I have reached your palace. Bearing in mind all these conditions you should not recount your benefactions before me, rather you should be ashamed of it. And the clear fact is that the Lord who has got me brought up in the house of enemy like thee, He has also sent me today for thy welfare making me Messenger."

21. Hazrat Moosa called himself as a Messenger of the Lord of the worlds in compliance with the words : فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ . At this Pharaoh spoke out of his disbelief, obstinacy and perverseness, "What is this Lord of the worlds? And in my presence what is the meaning of calling the name of other lord apart from me." That eternal misfortuned made claims before his nation that there was no God of theirs beside him and he said to them : أَنَا رَبُّكُمُ الْأَعْلٰى . 'I am the Great Lord of you.' So some of the people of his nation worshipped him out of extreme ignorance and stupidity, and some of them worshipped him out of fear and greed. But in his heart that accursed was sure of God, as it appears from the following verse of Sura Bani Israeel :

لَقَدْ عَلِمْتَ مَا أَنْزَلَ هٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ بَصَائِرَ ۔ (بنی اسرائیل ۔ رکوع ١٢)

24. He said, 'The Lord of the heavens and the earth and what is between them if you feel sure.'[22]

25. Said he to those around him, 'Do you not hear.'[23]

26. He said, 'Your Lord and the Lord of your fathers of the ancients.'[24]

27. Said he, 'Verily your apostle who is sent to you is surely mad.'[25]

28. He said, 'The Lord of the East and West and what is between them, if you have understanding.'[26]

٢٤ - قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ط
اِنْ كُنْتُمْ مُّوْقِنِيْنَ ○
٢٥ - قَالَ لِمَنْ حَوْلَهٗٓ اَلَا تَسْتَمِعُوْنَ ○
٢٦ - قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ○
٢٧ - قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ
لَمَجْنُوْنٌ ○
٢٨ - قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ط
اِنْ كُنْتُمْ تَعْقِلُوْنَ ○

22. "Under whose training and lordship are all the things of the heavens and the earth." He is the Lord of the Worlds. If you have the potential power of believing in something, then human nature, first of all, is sufficient to make you believe in this thing i.e. that there is a Lord of the Worlds.

23. By these words Pharaoh wanted to interrupt Hazrat Moosa lest his people should believe him. So in order to provoke his courtiers and tone down the words of Hazrat Moosa he said to them, "Do you hear what Moosa is telling before you? Will any one of you confirm the lordship of anyone beside me in the heavens and the earth ?"

24. Hazrat Moosa said, "The Lord of the Worlds I am mentioning is that who has created you and your fathers and He had been administering and cherishing the heavens and the earth when there was no vestige of you."

25. Pharaoh said to his people, "I suppose that the Messenger that is sent to you is a mad man, who takes the names of our fathers and is not afraid of our dignity and honour. It seems his head is empty of wisdom."

26. Hazrat Moosa again said one thing more which Hazrat Ibrahim had said in the last before King Namrood i.e. 'Lord of the Worlds is that who is the owner of the east and the west, and who administers the celestial world according to a strong and formidable system of laws.' Hazrat Moosa said if they had an atom of reason in their head they should tell who was the administrator of the stupendous system of the universe beside God ? Was there anyone who had power to disturb that system made by God even for a second, or change it ? Hearing this last word of Hazrat Moosa, Pharaoh was confounded and became answerless and passing from disputation he came upon threatening as described in the ensuing verses.

Hazrat Shah Sahib says : "Hazrat Moosa said one thing to describe the powers of God and Pharaoh interrupted him to excite his chiefs lest they should believe him." Mozihul Quran)

29. Said he, 'If thou dost take a god other than me I shall surely make thee one of the imprisoned.'[27]

30. He said, 'Even though I have brought to thee a thing making obvious.'[28]

31. Said he, 'Bring it then if thou art of the truthful.'

32. So he cast his staff then at once it became a serpent manifest.

33. And he drew forth his hand and it was atonce white to the beholders.

SECTION 3

34. Said he to the chiefs around him, 'Surely he is a professor of magic.'

35. 'He wants to expel you from your native land by dint of his sorcery, so what do you command now ?'[29]

36. They said, 'Put him off and his brother and send into the cities, musterers,

37. To bring thee every knowing sorcerers.'

38. So the sorcerers were gathered on the promise of an appointed day.[30]

٢٩- قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ
مِنَ الْمَسْجُونِينَ ۝

٣٠- قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ۝

٣١- قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝

٣٢- فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝

ع ٣٣- وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝

٣٤- قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ۝

٣٥- يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ
فَمَاذَا تَأْمُرُونَ ۝

٣٦- قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ
حَاشِرِينَ ۝

٣٧- يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ۝

٣٨- فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ۝

---

27. Now Pharaoh expressed clearly that in Egypt there was no God beside him. If he appointed anyone as his Lord leaving him he would arrest him and send him to the prison.

28. Hazrat Moosa said, "Do not make any hasty decision. We had only given a reply to your word. Now we show you those manifest signs which will demonstrate the power of God, the High, and will prove my truthfulness also. So if I present before you such signs, would you even then adhere to your recent decision."

29. Either Pharaoh was making claims to Divinity, or else he was so much confounded and disturbed that he immediately began to ask his courtiers to give their consultations and opinions in that miraculous situation.

30. The appointed time of a fixed day i.e. on the day of Pharaoh's birthday-celebrations at the quarter hours of the day.

39. And the people were asked, 'Will you also assemble ?'

٣٩ - وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ۝

40. 'Haply we may follow the sorcerers if they prevail upon.'[31]

٤٠ - لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ۝

41. Then when the sorcerers came they said to Pharaoh, 'If there is any privilege for us in case we get the upper hand.'

٤١ - فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ۝

42. He said, 'Yes indeed, and that time you shall be of the near-stationed (companions).'[32]

٤٢ - قَالَ نَعَمْ وَاِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ۝

43. And said Moses unto them, 'Cast you down what you have to throw down.'[33]

٤٣ - قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ۝

44. Then they threw down their ropes and staffs and said, 'By the luck of Pharaoh the victory is ours.'[34]

٤٤ - فَاَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ۝

45. Then Moses cast his staff and lo, it forthwith began to swallow up the farce which they had created.[35]

٤٥ - فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ۝

31. Pharaoh said that all should gather on that day and he had strong hope of the victory of his magicians. He said to the people that at that moment he would follow the way of his magicians in order to show clear defeat of Moses. In other words he wanted to show to the people that he had no self-interest in the confrontation. In case he got the upper hand in the victory of the sorcerers, then according to justice there was no place for anyone to deviate from his path.

32. Pharaoh said to the magicians that he would not only give them a monitary reward for their victory, but they would also be made among those who were near-stationed to him. (See comments of Sura Aaraf and Ta Ha.)

33. When the Sorcerers said to Moses whether he would cast (his staff) first or they should cast first, Hazrat Moosa said to them in answer that they should utilize all their powers first.

34. Some of the commentators have taken the meaning of words : بِعِزَّةِ فِرْعَوْنَ i.e. by the oath of Pharaoh's luck they would certainly overcome.

35. Sheikh Akbar has said that only the ropes and staffs were left, and the forms of the serpents which they had made by dint of their sorcery were devoured by the staff of Moses.

46. And the sorcerers were flung prostrate in sajda.

47. They said, 'We believed in the Lord of the Worlds,

48. Who is the Lord of Moses and Haroon.'

49. Said he, 'You have believed him and I have not ordered you as yet. Appointed (undoubtedly) he is the chief of you, the one who has taught you sorcery,[36] so now you shall know! Of course, I shall cut off your hands and the feet of the other side, and I shall crucify you all together.'

50. They said, 'No harm, we have to return to our Lord.'[37]

51. 'We have a purpose that our Lord should forgive us our faults for that we are the first of the believers.'[38]

SECTION 4

52. And We sent order to Moses, 'Go with My servants by night, you will be followed of course.'[39]

٤٦ - فَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ○

٤٧ - قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ○

٤٨ - رَبِّ مُوْسٰى وَهٰرُوْنَ ○

٤٩ - قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ
لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ
تَعْلَمُوْنَ ۬ۗ لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ
خِلَافٍ وَّلَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ○

٥٠ - قَالُوْا لَا ضَيْرَ ۡ اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ○

٥١ - اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَآ اَنْ
كُنَّآ اَوَّلَ الْمُؤْمِنِيْنَ ○

٥٢ - وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَسْرِ بِعِبَادِيْٓ اِنَّكُمْ
مُّتَّبَعُوْنَ ○

36. Pharaoh was disturbed at the defeat of his magicians, so he said to them, "It seems Moosa is your master mind. You have come here under a conspiracy against us." Hazrat Shah Sahib says, "Your chief he said about the Lord i.e. Moses and you are the disciples of one and the same teacher." (God knows better)

37. At the threats of Pharaoh the magicians who had firmly believed by their hearts said, "After all, we have to go before God after death. If we die in this way, then we shall attain to the degree of martyrdom." (See details in Sura Aaraf.)

38. They also said, "After the delivering of the Divine Message by Moses (Be peace upon him) we are the first to proclaim the acceptance of truth before a large assembly of men and before a tyrant. By this dauntless proclamation of Eman we hope that God will forgive us our past faults and sins."

39. Pharaoh did not accept the truth even after great demonstrations of divine signs and making him understand the truth, and he did not stop the persecution of Bani Israeel. Then We ordered Moosa to go with My servants by night away from this land. Surely Pharaoh and his people will chase you but you should not be worried.

53. Then Pharaoh sent among the cities, musterers.[40]

54. These people are but a small party,[41]

55. And indeed they are angry with us in their hearts (or they are enraging us).[42]

56. And we all have a fear from them (and we have a well-equipped host).[43]

57. Then We expelled them from gardens
58. and fountains, and from treasures and fine houses.

59. Even so,[44] and We bequeathed them upon Bani Israeel.[45]

60. Then they followed them at the sunrise.

61. Then when the two hosts sighted each other, the people of Moses said, "We are indeed caught."[46]

٥٣ - فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝ ج

٥٤ - إِنَّ هٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيْلُوْنَ ۝

٥٥ - وَإِنَّهُمْ لَنَا لَغَآئِظُوْنَ ۝

٥٦ - وَإِنَّا لَجَمِيْعٌ حٰذِرُوْنَ ۝ ط

٥٧ - فَأَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّعُيُوْنٍ ۝

٥٨ - وَّكُنُوْزٍ وَّمَقَامٍ كَرِيْمٍ ۝

٥٩ - كَذٰلِكَ ط وَأَوْرَثْنٰهَا بَنِيْٓ إِسْرَآءِيْلَ ۝ ط

٦٠ - فَأَتْبَعُوْهُمْ مُّشْرِقِيْنَ ۝

٦١ - فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ أَصْحٰبُ مُوْسٰٓى إِنَّا
لَمُدْرَكُوْنَ ۝ ج

40. Then Pharaoh sent into the cities, summoners in order to collect Qibtis so that with a great army he should chase the Bani Israeel.

41. Pharaoh said to his people, "These men are merely a small party which are teasing you, though they are insignificant before you and they can not encounter with you. By these words he tried to excite them and stir their self-prestige.

42. They are enraging us. It seems their misfortune is pushing them to destruction.

43. Pharaoh also said to them, "We have indeed a great danger from their side, so let us crush it today in order to deliver us from this danger once for all." Some commentators have translated, "We have a great party which is well-equipped." Perhaps these words Pharaoh had said in order to encourage them.

44. In this way the Qibtis all of a sudden left their houses, wealth, property, gardens and fields in the pursuit of Bani Israeel, never destined to return. In other words God expelled them from their land by this (delicate) planning.

45. Their wealth and properties were obtained by the Bani Israeel either just after this event, or after a period during the reign of Hazrat Sulaiman, when Egypt also came under his domination. (God knows better)

46. Bani Israeel reaching the shore of the Red Sea were anxious to cross that they saw the army of Pharaoh following them. They be came nervous and said to Moses that how they would be safe from their hands. The sea was ahead and the enemy was behind. They thought they were in a dilemma.

62. **He said, "Never ! My Lord is with me, He will guide me of course."[47]**

۶۲۔ قَالَ كَلَّا ۚ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

63. **Then We sent order to Moses, "Strike with thy staff the sea." Then the sea clave and each part became as a mighty mountain.[48]**

۶۳۔ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ
فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۝

64. **And We brought near the very place the others,**

۶۴۔ وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ۝

65. **And We delivered Moses and those people who were with him all together.**

۶۵۔ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ۝

66. **Then We drowned the others.[49]**

۶۶۔ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۝

67. **In this thing is a sign and most of them were not to believe.[50]**

۶۷۔ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

68. **And thy Lord—He is the All-Mighty, All-Compassionate.[51]**

۶۸۔ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 5

69. **And recite to them the news of Ibrahim.**

۶۹۔ وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝

70. **When he said to his father and his people, "Whom do you worship ?"[52]**

۷۰۔ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۝

---

47. Hazrat Moosa said, "Do not worry and be satisfied with the promise of God. His help and succour is with me ; surely He would make a way for us. It is impossible that an enemy may overtake us."

48. "The waters were deep, but they were split into twelve dry paths. The twelve tribes of the Bani Israeel passed by those ways separately, in between them the mountains of water stood by." (Mozihul Quran)

49. The army of Pharaoh also drew near and seeing the roads in the sea it also entered into them haphazardly in pursuit of the Bani Israeel. When the whole army came in the fold of the sea the water-mountains amalgameted together by the order of God.

50. When most of them did not accept the Truth, then finally God's Nature showed this sign, which discriminated between the sincere and the treacherous in this very world.

51. "It is rehearshed unto our Prophet that the Pharaohs of Mecca would also pursue the Muslims for war. Then away from the native land they would be destroyed at the battle-field of Badr as Pharaoh was destroyed." (Mozihul Quran)

52. Hazrat Ibrahim asked them, "What is this thing which you worship ?"

71. They said, 'We worship idols, then we continue cleaving to them the whole day.'[53]

72. Said he, 'Do they hear you when you call ?'[54]

73. 'Or do they profit you or harm?'[55]

74. They said, 'No, but we found our fathers doing that work.'[56]

75. Said he, 'Do you see ? what you have
76. been worshipping, you and your fore-fathers, the bygone.[57]

٧١ - قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِينَ ○

٧٢ - قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ○

٧٣ - أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ○

٧٤ - قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذٰلِكَ يَفْعَلُونَ ○

٧٥ - قَالَ أَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُونَ ○

٧٦ - أَنْتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ○

53. They said, "Don't you know our gods that you are putting such a contemptuous question to us. We worship these idols and we have great reverence for them in our hearts and we are cleaving to them the whole day."

54. Hazrat Ibrahim asked them, "You call on them so many times, so do they hear you ever ? If they do not listen to you (as it is evident that they do not hear you because of being lifeless stones) so it is futile to call on them."

55. Hazrat Ibrahim further asked them, "Whether they profit you at your worshiping, or they harm you in case you do not worship them ? It is evident that one who is not able to remove a fly from its body what profit or loss can he give to others ? Then what is the wisdom in taking lsuch an humble and reasonless thing as god ?"

36. The Idolaters answered, "We do not know these logical arguments and crooked reasons, nor our devotion and worship is based on these baseless arguments. There is only one reason out of hundreds that our fore-fathers have been doing all this, and we can never think that our fore-fathers, who had been worshipping these idols throughout their lives, were fools."

57. Hazrat Ibrahim said, "Worshipping these stone idols is an old folly, otherwise anything, which can neither profit nor harm an aught, can never deserve man's worship.

77. **They are foes to me[58] but the Lord of the Worlds,[59]—**

78. **Who created me, so He alone guides me,[60]**

79. **And He who gives me to eat and drink,**

80. **And He who, when I am sick, heals me,**

81. **And He who will make me to die and then revive me,[61]**

82. **And He who, I expect, may forgive me my fault on the Day of Judgment.'[62]**

٧٧۔ فَإِنَّهُمْ عَدُوٌّ لِّيْ إِلَّا رَبَّ الْعٰلَمِيْنَ ۝

٧٨۔ الَّذِيْ خَلَقَنِيْ فَهُوَ يَهْدِيْنِ ۝

٧٩۔ وَالَّذِيْ هُوَ يُطْعِمُنِيْ وَيَسْقِيْنِ ۝

٨٠۔ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ۝

٨١۔ وَالَّذِيْ يُمِيْتُنِيْ ثُمَّ يُحْيِيْنِ ۝

٨٢۔ وَالَّذِيْٓ أَطْمَعُ أَنْ يَّغْفِرَ لِيْ خَطِيْٓـَٔتِيْ يَوْمَ الدِّيْنِ ۝

---

58. Hazrat Ibrahim continued, "I proclaim without any fear or danger that I am at war with your idols and I shall surely make them an example :

تَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ (انبیآء - رکوع ٥)

If they have any power let them harm me, as God has said elsewhere :

(١) وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا (انعام - رکوع ٩)

(٢) وَقَالَ نُوْحٌ عَلَيْهِ السَّلَام "فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ" (یونس - رکوع ٨)

(٣) وَقَالَ هُوْدٌ عَلَيْهِ السَّلَام "فَكِيْدُوْنِيْ جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنَ" (ھود - رکوع ٥)

Some commentators have said that in these words of Hazrat Ibrahim is a negation of the Polythiests in a very impressive and delicate style, i.e. those whom you worship I think they should be enemies. If (God forbid) I worship them there is open harm to me. So understand you also that you are incurring a great harm from worshipping them.

59. Hazrat Ibrahim continued, "The idols are my enemies, but God is my friend and helper i.e. the Lord of the Universe.

60. "Who shows the way of prosperity of both the worlds and guides to the sublime benefits."

61. It means feeding, drinking, killing reviving healing, everything is in His possession.

62. If I mistake in some matter I expect forgiveness and pardon from His kindness only. There is no other forgiver beside God. Later on Hazrat Ibrahim, describing the perfections and the blessings of God, resorted to prayer overcome by deep devotion, which is one of the essentials of perfect servitude.

83. 'O my Lord, give me the command and join me with the righteous,[63]

٨٣- رَبِّ هَبْ لِي حُكْمًا وَّأَلْحِقْنِي بِالصّٰلِحِينَ ۝

84. And appoint my mention truthful among the future ones,[64]

٨٤- وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْاٰخِرِينَ ۝

85. And make me of the inheritors of the Gardens of Bliss,[65]

٨٥- وَاجْعَلْنِي مِنْ وَّرَثَةِ جَنَّةِ النَّعِيمِ ۝

86. And forgive my father, he was of those astray,[66]

٨٦- وَاغْفِرْ لِأَبِيْٓ إِنَّهٗ كَانَ مِنَ الضَّآلِّينَ ۝

63. Hazrat Ibrahim prayed to God, "My Lord, give me more knowledge and wisdom, and more degrees of nearness and acceptance, and admit me to the assembly of those who are sublime in righteousness and virtue (and they are Prophets)." Our Holy Prophet (Be peace on him) has said in his prayer : اَللّٰهُمَّ فِي الرَّفِيقِ الْاَعْلٰى

This prayer is done in order to show his own perfect dependence and the sublime independence of God i.e. whether one is a Prophet or a saint, God is neither compelled, nor constrained in the case of anyone. Every time His grace and mercy is required.

64. Hazrat Ibrahim prayed, "Give me, O' Lord, grace of deeds well-pleasing to You and give me the grace of excellent righteousness that posterity may remember me with an excellent memory and incline towards my way." And it is also possible that "in the last period there may be raised a Prophet from my family and an Ummat refreshing my religion and creed." And so it happened that God gave him popular acceptance in the world and raised from amongst his progeny the Last Prophet (Be peace upon him) who renewed the creed of Hazrat Ibrahim and said, "I am the prayer of Ibrahim." Even today all the nations of the world remember Hazrat Ibrahim with a good memory, and the Ummat of the Holy Prophet says in every prayer of the day or night : كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيمَ وَكَمَا بَارَكْتَ عَلٰى إِبْرَاهِيمَ

65. It means 'Paradise' which is the inheritance of Adam.

66. See verse 114, Sura Tauba. The prayer of Hazrat Ibrahim for the pardon for his father was due to a promise which he had made to him. But when he came to know from God that he was an enemy of God he declared himself quit of him. There was a possibility that he might embrace Islam in his life time, so the substance of the prayer is : "May God endow him with Eman and forgive him his sins of the days of unbelief."

87. And disgrace me not on the day when all are raised up again,

88. The day when wealth shall profit not,
89 nor sons, but that who came to God with a pure heart[67] (free from spiritual diseases).'

90. And the paradise shall be brought near to the fearers,

91. And the hell shall be advanced before the wayless.[68]

92. And it shall be said to them, 'Where
93 are those whom you worshipped apart from God ? Do they help you or can they take the revenge ?'[69]

٨٧- وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝

٨٨- يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝

٨٩- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

٩٠- وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝

٩١- وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝

٩٢- وَقِيلَ لَهُمْ أَيْنَمَا كُنتُمْ تَعْبُدُونَ ۝

٩٣- مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ۝

---

67. Hazrat Ibrahim also prayed, My Lord, do not disgrace me upon the Day of Resurrection, the day when neither wealth nor sons shall be of any avail, except for him who comes to God with a purified heart, which is pure of unbelief, hypocricy, preposterous ideals and spiritual diseases. If an unbeliever desires permanent salvation giving his wealth and children in ransom, it is not possible. The alms, charities and righteous children can be expected to avail when one's own heart is pure of the defilement of unbelief.

68. On the Day of Resurrection the paradise in its glorious adornment and sublime decoration shall be visible to the pious ones as if it is very near, and they shall be happy and joyous before entering it. Similarly the Hell to the criminals shall be brought forth before them so that they should shiver with terror before entering it.

69. It will be said to them, "Now, where are your imaginary gods who can neither help you in your emancipation from chastisement nor they can take vengeance, because they can not even help themselves ?"

94. Then they shall be cast into it headlong, they and all other perverse,

۹۴ - فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوٗنَ ۝

95. And the hosts of Iblis, all together.

۹۵ - وَجُنُوْدُ إِبْلِيْسَ اَجْمَعُوْنَ ۝

96. They will say when they shall be quarrelling with one another therin,

۹۶ - قَالُوْا وَهُمْ فِيْهَا يَخْتَصِمُوْنَ ۝

97. "By God, we were certainly in an obvious error,

۹۷ - تَاللّٰهِ اِنْ كُنَّا لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝

98. When we made you equal to the Lord of the Worlds,

۹۸ - اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ ۝

99. And it was naught but the sinners who led us astray,

۹۹ - وَمَآ اَضَلَّنَآ اِلَّا الْمُجْرِمُوْنَ ۝

100. Then there are none of our intercessors,

۱۰۰ - فَمَا لَنَا مِنْ شَافِعِيْنَ ۝

101. And neither any friend to love.[70]

۱۰۱ - وَلَا صَدِيْقٍ حَمِيْمٍ ۝

102. O that we might return again, then we would be of the Believers!"[71]

۱۰۲ - فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

---

70. The idols and the idolaters and the whole army of Iblees shall be cast into the Hell with their faces turned down. Reaching there they shall fight with one another and accuse one another and at last they will confess their error that really they had committed great blunder that they had made the idols or other things, to whom they had assigned divine powers, equal to the Lord of the Worlds. They will say that they had committed blunders by the insinuation of these big satans. Now we are in distress and no idol or satan comes to help us. How they can help us when they are themselves becoming the fuels of the Hell ? In short there is none to intercede with God for us, nor there is any friend who may at least show some sympathy for us in this miserable time. It is true :

اَلْاَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ (زخرف - رکوع ۶)

71. They will say that if they are given chance to go back to the world then they will come here becoming perfect believers. But this saying of the people of the Hell is also a lie as the Holy Quran has said elsewhere :

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكَاذِبُوْنَ (انعام - رکوع ۳)

It means that if they are returned they will again indulge in those things which are forbidden, and the real fact is that they are liars.

103. In it is a sign, and most of them are not to believe.[72]

104. And thy Lord, He is the All-Mighty, All-Compassionate.

SECTION 6

105. The People of Noah cried lies to the messengers,

106. When their brother Noah said to them, 'Have you no fear?'

107. 'I am a reliable Messenger for you.'

108. 'So fear you God and obey me.'[73]

109. 'And I ask of you no wage (return) for this, my return is with the Lord of the worlds.'

110. 'So fear you God and obey me.'[74]

111. They said, 'Should we believe thee, and thy companions are the mean fellows.'[75]

١٠٣- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

١٠٤- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○

١٠٥- كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ○

١٠٦- إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ○

١٠٧- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ○

١٠٨- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○

١٠٩- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ○

١١٠- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○

١١١- قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ○

---

72. In this story of Hazrat Ibrahim, arguments and reasons in favour of Tauheed etc. and the horrible end of the associators is shown. But where are the people to believe them ?

73. Hazrat Noah said to his people, "I deliver unto you the Message of God exactly with truthfulness and integrity. So it is obligatory on you to fear God hearing the Divine Message and obey me.

74. The words of a disinterested and sincere man should be accepted.

75. The Disbelievers said, "Some mean men of the society have joined with you for their show-off. How can they be expected to perform high deeds, and how can our high position and grace allow us to sit in your assembly shoulder to shoulder with these mean fellows ? First you drive away these men from here and then talk to us."

112. He said, 'What for should I know that they are working.'

113. 'Their reckoning is the concern of my Lord if you have understanding.'

114. 'And I am not to drive away the believers.'[76]

115. 'I am naught but a plain warner.'[77]

116. They said, 'If thou desist not, O Noah, thou shalt be assuredly stoned.'[78]

117. He said, 'My Lord, my people have called me a liar.'

118. 'So decide between me and them some sort of decision,[79] and deliver me and those who are with me of the Believers.'[80]

119. Then We delivered him and those with him in that laden boat.

120. Then afterwards We drowned the rest.[81]

١١٢- قال وما علمي بما كانوا يعملون ○

١١٣- إن حسابهم إلا على ربي لو تشعرون ○

١١٤- وما أنا بطارد المؤمنين ○

١١٥- إن أنا إلا نذير مبين ○

١١٦- قالوا لئن لم تنته ينوح لتكونن من
المرجومين ○

١١٧- قال رب إن قومي كذبون ○

١١٨- فافتح بيني وبينهم فتحا ونجني ومن
معي من المؤمنين ○

١١٩- فأنجينه ومن معه في الفلك المشحون ○

١٢٠- ثم أغرقنا بعد الباقين ○

---

76. Hazrat Noah said, "I am not concerned with their profession and I am not concerned with their reckoning too. I am simply concerned with the sincerity of their Faith. I am not concerned with the knowing of their professions and accounts. Its decision and reckoning shall be held with God. And I can not drive away the poor Believers from here for your sake.

77. My duty was to warn you, so I have done it. It is not for me to fulfil your absurd demands.

78. They said, 'Stop your sermons now, otherwise you shall be stoned if you do not desist from this way."

79. Hazrat Noah prayed, "Pronounce a practical decision between me and them. Now I have no hope of their return to the right way."

80. "Delivering me and my companions destroy them completely."

81. The details of this story are given previously at many places.

121. In it, of course, there is a sign and most of them are not believers.

١٢١- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

122. And thy Lord—He is the All-Mighty, the All-Compassionate.

ع ١٨/١٠ ١٢٢- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 7

123. And the Aad cried lies to the Messengers,

١٢٣- كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ۝

124. When their brother Hood said to them, 'Do you not fear ?'

١٢٤- إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝

125. 'I am for you a Messenger trustworthy.'

١٢٥- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

126. 'So fear you God and obey me.'

١٢٦- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

127. 'And I do not ask of you any return for this. My return lies with that Lord of the Worlds.'

١٢٧- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

128. 'Do you build on every high place a sign, sporting ?'

١٢٨- أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ۝

129. 'And do you make works as if you will live for ever ?'[82]

١٢٩- وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ۝

130. 'And when you assault you assault like tyrants.'

١٣٠- وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ۝

131. 'So fear you God and obey me.'[83]

١٣١- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

---

82. The people of Hazrat Hood were very fond of making high minarets which were of no avail, but they simply made them for their name. They also made their buildings to live with great pomp and show only to waste wealth. They prepared their houses with great artistic beauty as if they would live in this world eternally and those memoirs and buildings would never be destroyed. But behold ! even their ruins are not found anywhere in the world.

83. Hazrat Hood said to them, "You have been oppressing the weak and poor people cruelly as if you have never learnt the lesson of justice and gentleness. You are persecuting the weak creatures of God ! So fear you God and refrain from cruelty and arrogance and obey me.

132, 'And fear Him who has succoured you with what you know.'

133. 134 'Succoured you with flocks and sons, and gardens and fountains.'

135. 'I fear for you the disaster of a dreadful day.'[84]

136. They said, 'Alike it is to us whether thou admonishest or thou becomest not of the admonishers.'

137. 'And these things are naught but the habit of the ancients.'

138. 'And no disaster is to visit us.'[85]

139. So they cried him lies, then We destroyed them.[86] In that, of course, there is a sign and of them most people are not believers.

140. And thy Lord, He is the All-Mighty, the All-Compassionate.

۱۳۲۔ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۝

۱۳۳۔ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ۝

۱۳۴۔ وَجَنَّاتٍ وَعُيُونٍ ۝

۱۳۵۔ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝

۱۳۶۔ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ
الْوَاعِظِينَ ۝

۱۳۷۔ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ۝

۱۳۸۔ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝

۱۳۹۔ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً
وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

ع ۱۸ ۱۴۰۔ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

---

84. Hazrat Hood continued, "Just think, who has given you all these goods and provisions ? Have you no obligation to that Real Benefactor ? If you persist in your this arrogance and haughtiness I fear you may be arrested by some great disaster like the past nations. Behold ! I have given you the advice. Now think over your own end very well !"

85. They said, "Your advice is totally useless for us and your sorcery cannot mislead us. It has been the wont of ancients that some persons became Prophets and they frighthened the people by the heavenly chastisement. And so far as dying and rising is concerned it has also been an ancient terror — coming from generation to generation. but we have no fear of it. And so far as our way is concerned it is the same which our forefathers followed and we are not going to budge an inch from it, neither can we bother about the threats of chastisement."

86. When they did not surrender and became adamant in their unbelief and denial they were destroyed by a barsh wind. Its story has been described in detail in Sura Aaraf etc.

SECTION 8

141. Thamood cried lies to the Messengers,

142. When their brother Salih said to them, 'Do you not fear ?'

143. 'I am for you a Messenger trustworthy !'

144. 'So fear you God and obey me.'

145. 'And I do not ask of you any return for it. My return is with the Lord of the Worlds.'

146. 'Will you be left secure (peaceful) in the things which are here ?'

147. 'Among gardens and fountains,'

148. 'Among sown fields and palms with slender spatches,'

149. 'And you do hew out of the mountains houses of skilful art !'

150. 'So fear you God and obey me.'[87]

151. 'And obey not the order of the intrepid people,'

152. Who do corruption in the land and reform not.[88]

١٤١- كذبت ثمود المرسلين ۝
١٤٢- إذ قال لهم أخوهم صلح ألا تتقون ۝
١٤٣- إني لكم رسول أمين ۝
١٤٤- فاتقوا الله وأطيعون ۝
١٤٥- وما أسئلكم عليه من أجر إن أجري إلا
على رب العلمين ۝
١٤٦- أتتركون في ما هٰهنا آمنين ۝
١٤٧- في جنت وعيون ۝
١٤٨- وزروع ونخل طلعها هضيم ۝
١٤٩- وتنحتون من الجبال بيوتا فرهين ۝
١٥٠- فاتقوا الله وأطيعون ۝
١٥١- ولا تطيعوا أمر المسرفين ۝
١٥٢- الذين يفسدون في الأرض ولا يصلحون ۝

---

87. Then Hazrat Salih came and he said to the people, "Do you think that you will live in these comforts and luxuries for ever, and you shall enjoy these pleasures of gardens and fields eternally ? And do you think that you shall never be expelled from your magnificent and strong buildings, and that they will protect you from the chastisement of God?' Just banish this frenzy from your mind and obey me fearing God, and what I tell you is for your welfare.

88. This Hazrat Salih said to the masses, that they should not destroy themselves by following the corrupt satans. They were great corruption-mongers in the earth and they were never reformers, nor good counsellors.

153. 'They said, 'Thou art of those that are bewitched.'

154. 'Thou art naught but a mortal like us,[89] so bring a sign if thou art truthful.'[90]

155. He said, 'This is a she-camel, for her a drink and for you a drink on a day appointed.'[91]

156. 'And touch her not with evil then there seize you the disaster of a dreadful day.'[92]

157. Then they humstrung her, then next morning they were remorseful.[93]

١٥٣- قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ۚ
١٥٤- مَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا ۚ فَاْتِ بِاٰيَةٍ اِنْ
كُنْتَ مِنَ الصّٰدِقِيْنَ
١٥٥- قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّلَكُمْ شِرْبُ
يَوْمٍ مَّعْلُوْمٍ ۚ
١٥٦- وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابُ يَوْمٍ
عَظِيْمٍ
١٥٧- فَعَقَرُوْهَا فَاَصْبَحُوْا نٰدِمِيْنَ ۙ

89. The Unbelievers replied, "What is the remarkable difference between us and you and what is that prominent feature which made you a Prophet ? To us it appears that someone has bewitched you whereby your wisdom is lost." (God forbid)

90. They said, "If you are a Prophet and you have some distinguished position among us so pray to God that He may show us some sign so that we may be satisfied and accept your words." Then they presented their demand to produce from a mountain a she-camel of such and such quality. Hazrat Salih prayed to God, and God by His perfect power showed this sign.

91. Hazrat Shah Sahib says, "The she-camel was created of rock by God's power, by the prayer of Hazrat Salih. She loitered here and there, and wherever she went to drink water at any tank, or graze grass in any jungle, all the cattle were frightened and ran away. Then Hazrat Salih appointed one day for her draught and one day for the draught of other cattle." (Mozihul Quran)

92. Hazrat Salih advised them not to behave her with evil malice, otherwise they would be seized by a dreadful disaster.

93. "There was an unchaste woman. She had enormous cattle in her house. Being troubled at the shortage of water and grass she provoked her lover. That wretched man hamstrung the she camel. After three days of this event the chastisement came." (Mozihul Quran)

This story is also related before in detail.

158. Then the chastisement seized them. Of course, there is a sign in this thing and among them most people are not believers.

١٥٨- فاخذهم العذاب ان في ذلك لاية
وما كان اكثرهم مؤمنين ○

159. And thy Lord—surely He is All-Mighty, All-Compassionate.

١٥٩- وان ربك لهو العزيز الرحيم ○ ع ١٩ ١٢

SECTION 9

160. The People of Lut cried lies to the Messengers.

١٦٠- كذبت قوم لوط المرسلين ○

161. When their brother Lut said to them, 'Do you not fear ?'

١٦١- اذ قال لهم اخوهم لوط الا تتقون ○

162. 'I am for you a Messenger reliable.'

١٦٢- اني لكم رسول امين ○

163. 'So fear you God and obey me.'

١٦٣- فاتقوا الله واطيعون ○

164. 'And I ask of you no return for this. My return is with the Lord of the Worlds.'

١٦٤- وما اسئلكم عليه من اجر ان اجري
الا على رب العلمين ○

165. 'Do you come unto the males of the worlds ?'[94]

١٦٥- اتاتون الذكران من العلمين ○

166. 'And you leave what for you your Lord has created of your wives. But you are a people of the transgressors.'[95]

١٦٦- وتذرون ما خلق لكم ربكم من ازواجكم
بل انتم قوم عدون ○

167. They said, 'If thou dost not desist thou shall be expelled.'[96]

١٦٧- قالوا لئن لم تنته يلوط لتكونن من
المخرجين ○

168. He said, 'I am of course a detester of your deed.'[97]

١٦٨- قال اني لعملكم من القالين ○

---

94. Then Hazrat Lut (Be peace upon him) came and said to his wicked people indulged in sodomy, "Are only men left for the satisfaction of your voluptuous lust in the whole world ? Or it means, you are the first people the world over who have started this unholy thing."

95. By committing this unnatural act you have gone beyond the limit of humanity.

96. They said, "Stop these sermons. If you do not give over then we shall surely expell you from this city."

97. Hazrat Lut said, "Because I am the greatest detester of this inhuman practice, hence I will surely express my hatred against it.

169. O Lord, deliver me and my house hold from the deeds they do.[98]

170. Then We delivered him and his household all together.

171. Save an old woman among the bygones.[99]

172. Then We destroyed the others.

173. And We rained upon them a rain and what a bad rain was it for them who were warned.[100]

174. Of course, in this thing is a sign and most of them were not to believe.

175. And thy Lord—He is the All-Mighty, the All-Compassionate.

SECTION 10

176. The People of the Thicket cried lies to the Messengers,[101]

۱۶۹۔ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ○

۱۷۰۔ فَنَجَّيْنٰهُ وَأَهْلَهُ أَجْمَعِينَ ○

۱۷۱۔ إِلَّا عَجُوزًا فِي الْغٰبِرِينَ ○

۱۷۲۔ ثُمَّ دَمَّرْنَا الْاٰخَرِينَ ○

۱۷۳۔ وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَاءَ مَطَرُ الْمُنْذَرِينَ ○

۱۷۴۔ إِنَّ فِي ذٰلِكَ لَاٰيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ○

۱۷۵۔ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ۹ ۱۶ ۱۳

۱۷۶۔ كَذَّبَ أَصْحٰبُ لْـَٔيْكَةِ الْمُرْسَلِينَ ○

98. When Hazrat Lut was disappointed of their transfc-mation he prayed to God to destroy them and save him and his household from the misfortune of their wicked deeds.

99. This was his wife who was in union with those wicked people, so when the chastisement came she was ?lso destroyed with them.

100. Their habitats we-e overturned and the stones were rained from the heaven, so they were all destroye Their story is also related in details in Sura Aaraf etc.

101. Ibne Kathir (ابن کثیر) has written that اصحاب ایکہ (People of the Thicket) are the People of Madyan Midian. Aika was a tree that was worshipped by those people, and due to this connection they were known as the People of Aika. And that is why Hazrat Shuaib is not mentioned as their brother, because the brotherhood of the Prophets simply belonged to the relations of race or nation or progeny. If they were named as People of Madyan then he could be called as their brother. But when they are called as the People of Aika (which is a religious connotation) then with this state of association it was derogatory to Hazrat Shuaib to be called as 'their brother.' However, the People of Madyan and Ashab-ul-Aika are one and the same people, and Hazrat Shuaib was sent to this very nation.

177. When Shuaib said to them, "Do you not fear?"

178. "I am for you a Messenger trustworthy."

179. "So fear you God and obey me."

180. "And I do not ask of you any return for this, my return is with that Lord of the Worlds."

181. "Fill up the measure and be not of those who cause loss to others."

182. 'And weigh with the straight balance."[102]

183. "And diminish not the things of the people and do not run in the earth causing mischief."[103]

184. "And fear Him who created you and the generations of the past.

185. They said, 'Thou art merely one of those who are bewitched ;'

186. 'Thou art naught but a mortal like us and in our thought thou art indeed one of those who are liars ;'[104]

187. 'So drop down on us some lump of the heaven if thou art truthful.'[105]

188. Said he, 'My Lord knows very well what you do.'[106]

۱۷۷- اذ قال لهم شعيب الا تتقون ○

۱۷۸- اني لكم رسول امين ○

۱۷۹- فاتقوا الله واطيعون ○

۱۸۰- وما اسئلكم عليه من اجر ان اجري الا على رب العلمين ○

۱۸۱- اوفوا الكيل ولا تكونوا من المخسرين ○

۱۸۲- وزنوا بالقسطاس المستقيم ○

۱۸۳- ولا تبخسوا الناس اشياءهم ولا تعثوا في الارض مفسدين ○

۱۸۴- واتقوا الذي خلقكم والجبلة الاولين ○

۱۸۵- قالوا انما انت من المسحرين ○

۱۸۶- وما انت الا بشر مثلنا وان نظنك لمن الكذبين ○

۱۸۷- فاسقط علينا كسفا من السماء ان كنت من الصدقين ○

۱۸۸- قال ربي اعلم بما تعملون ○

---

102. Hazrat Shuaib advised them not to commit dishonesty and injustice in their transactions. They should fill up the measure and should not cause loss to others, neither in purchasing nor in selling.

103. Hazrat Shuaib also advised them not to practise robbery in the land, neither devour the rights of the people.

104. They said that he was a liar when he claimed to Prophethood and gave them threats of chastisement.

105. They said if he was truthful in his claim to Prophethood then he should drop down on them some lump of the heaven or the cloud and destroy them.

106. Hazrat Shuaib said, "Only God knows on what crime what punishment should be given and at what time. Giving chastisement is not our business. Our work was to warn and that we have done."

189. Then they cried lies to him, then the disaster of the Day of Canopy seized them. No doubt, it was the chastisement of a dreadful day.[107]

١٨٩- فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ○

107. A cloud came in the form of canopy, and from it fire rained on them, and earthquake came from beneath and a very horrible sound came. In this way the whole people were destroyed. The details of this story are also given before.

190. Of course, there is a sign in it. And among them most people are not believers.

١٩٠- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

191. And thy Lord-He is the All-Mighty, All-Compassionate.

ع ١٦ ١٩١- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ١٤

SECTION 11

192. And this Quran is a revelation of the Lord of the Worlds.

١٩٢- وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ○

193. The Faithful Spirit (Angel) has come down with it,

١٩٣- نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ○

194. Upon thy heart that thou shouldst be one of the warners,[108]

١٩٤- عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ○

---

108. In the beginning of this Sura some excellent virtues of the Quran were described and menace was tendered at its falsification. In between, some stories of the Rejectors of Truth were related. Now again the primary subject of the excellence of the Holy Quran is taken up. The Holy Quran is that blessed and resplendent Book that the Lord of the Worlds has sent it down Himself. The most reliable angel—Hazrat Gibraeel—has brought it down and upon the heart of the most reverent Prophet—Mohammad, be peace upon him. It was the holy heart of the Prophet alone which in the knowledge of God possessed the capacity of bearing the burden of the Quranic Revelation. Consequently, the Quranic Revelation came down and right straight entered into the heart of the Prophet. The Holy Prophet heard it with the whole heart, understood it and preserved it.

The Holy Prohpet has mentioned two manners of Divine Revelation. Sometimes the Divine Revelation came as a chain is pulled on the stone and sometimes the angel came in human form and talked to the Prophet. The difference between the two, according to the learned scholars, is that, in the first type the Prophet had to ascend into the angelic state rising from the human state. Making the bodily instruments as dormant the Holy Prophet utilized the spiritual powers and the heart-senses in the reception of Divine Revelation. In this manner he heard the voice of the Revelation by the ears of the heart, saw the angel by the eyes of the heart, and received Divine Knowledge by the divine powers of the heart. In the second type, on the contrary, the angel of revelation had to descend from the heights of divine lights into the human state. At that time the Holy Prophet saw the angel by the external eyes and heard the voice of revelation by the external ears. This is why the first manner of Divine Revelation is described as very heavy on the Prophet in the Tradition. The Prophet has said, " هُوَ أَشَدُّهُ عَلَيَّ " i.e. 'This is very heavy upon me,' obviously because in this manner the Prophet had to climb up the angelic state from the human state. (God knows better)

The Holy Quran is most probably sent down in the second manner of the Divine Revelation. This reality is indicated by the words عَلَىٰ قَلْبِكَ (upon thy heart) in the verse.

195. In plain Arabic language,[109]

196. And it is written in the Books of the ancients.[110]

197. Is it not a sign for them that the learned men of the Bani Israeel have knowledge of it ?[111]

١٩٥- بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝
١٩٦- وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ۝
١٩٧- أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟
بَنِىٓ إِسْرَٰٓءِيلَ ۝

109. The Holy Quran is sent down in a very eloquent and distinct Arabic. It shows that عَلَىٰ قَلْبِكَ does not mean that only the subjects of the Quran were sent down into the heart of the Prophet and afterwards the Prophet transferred them into his own words ; but the words and subjects all were sent down upon the heart of the Prophet by the Lord of the Worlds. The words and subjects of the Quran are both Divine.

110. It means the news of the Quran and the Bearer of the Quran are already given in the past Heavenly Books. The past Prophets had always been prophesing about them, and inspite of very many changes and alterations there is a good store of these prophecies in those Books. It can also mean that most of the subjecs of the Quran are found in the past Books in substance or in detail, especially the stories, the Divine Unity, the Prophethood, the Resurrection etc., the subjects which have been uniform in all Divine Books and which have been unanimously held by all the Prophets and the Messengers.

111. The Ulema of Bani Israeel know it very well that this is the same Book and Messenger whose tidings have been already given in the Heavenly Books and Booklets, and as such some of them have publicly and some of them in their private meetings have proclaimed the truth, and some of the just ones among them have embraced Islam on the basis of this knowledge e.g. Hazrat Abdullah bin Salaam etc. In short there is a great sign, for a man of just understanding whose heart has eagerness for truth and fears God, in this thing that the Ulema of other religions do also recognize the truthfulness of the Quran in their hearts though due to some reason they may not dare to acknowledge it publicly sometimes.

198. And if We had sent down this Book on a man of strange language,

199. And he had recited it to them, even then they would have not believed in it.[112]

200. And thus We have thrust it (denial) into the hearts of the sinners.

201. They will not believe in it until they see the terrible chastisement.[113]

١٩٨- وَلَوْ نَزَّلْنٰهُ عَلٰى بَعْضِ الْاَعْجَمِيْنَ ۙ

١٩٩- فَقَرَاَهٗ عَلَيْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِيْنَ ؕ

٢٠٠- كَذٰلِكَ سَلَكْنٰهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ؕ

٢٠١- لَا يُؤْمِنُوْنَ بِهٖ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۙ

---

112. You are one of the eloquent Arabs. So it is possible that Idolaters of Mecca may say that you would have written this Quran yourself (though the Quran has reached the pinnacle of such a miracle that all the men and jinn can never produce the like of it). However, they can create such a doubt only to complicate the matter. But the condition of their obstinascy, misfortune and wretchedness is so vile that if, suppose, this Quran might have been sent down on a non-eloquent Arab, or upon some non-Arab, unable to speak a single word of Arabic language, or suppose it would have been sent down upon an animal bereft of reason, even then these people would have not believed in it. In that case they would have created other doubts and suspicions.

Hazrat Shah Sahib says, "The Unbelievers said, 'This has come down in Arabic language and the mother-tongue of this Prophet is also Arabic. Perhaps he himself produces it. If the Arabic Quran had been sent down upon a non-Arab they would have certainly believed.' So it is said that the heart of a doubter does never rest. They would have created other doubts then and said that semeone came and taught him." (Mozihul Quran)

113. A man who is accustomed to committing crimes and sins and utilises his potential powers in treachery and haughtiness then God also gives him respite according to His habit and causes the denial and rejection to penetrate into his heart. According to some commentators it means that the Holy Quran penetrates into the hearts of the cr minals in such a way that the criminals in their very thought understand it very well that this Word can not be that of a mortal, but out of their refractoriness they do not believe in it and go on rejecting it. They will not believe in it until in this world or in the next world they observe the terrible chastisement by their own eyes. At that time they will believe that the Holy Prophet was truthful and the Book he had brought was also truthful. But believing at that time shall not profit them.

202. Then it (chastisement) should come upon them suddenly and they are not aware.

٢٠٢ - فَيَأْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ○

203. Then they would be saying : 'Shall we be given some respite ?'[114]

٢٠٣ - فَيَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ ○

204. What, do they ask for Our chastisement to come soon ?

٢٠٤ - اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ○

205. Well, just see thou, if We let them enjoy (the benefits of life) for years,

٢٠٥ - اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ○

206. Then there comes to them the thing they were promised,

٢٠٦ - ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ○

207. So what will then avail them the benefits which they had been receiving (for years) ?[115]

٢٠٧ - مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ○

208. And never did We destroy any city for which there were no warners,

٢٠٨ - وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ○

209. For a reminder, and Our work is not to do wrong.[116]

٢٠٩ - ذِكْرٰى ۛ وَمَا كُنَّا ظٰلِمِيْنَ ○

---

114. When the Divine Chastisement shall come upon them all of a sudden at that time they will say, "Shall we be given a little respite, so that we may rectify ourselves after repenting and prove ourselves the staunch followers of the Prophets ?" In the world they were making haste for chastisement and now they are demanding respite.

115. The long respite of years which was given shall not be of any avail to the Unbelievers. At that time this long respite of years shall appear as naught, and they will understand as if they are caught very soon.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا (نازعات - ركوع ٢)

116. No nation was over-turned or destroyed all of a sudden abruptly. On the other hand, they were given sufficient respite before sending the chastisement, and unto them Prophets were sent to warn them so that they might not live in heedlessness. But when they remained adamant in their rejection and denial they were at last destroyed. (God forbid)

210. And the devils have not descended with this Quran.

211. And it is not seemly for them, and neither can they do.[117]

212. They are definitely put far away (deposed) from the place of hearing.[118]

213. So call thou not another god (sovereign) with God, or thou wilt fall in torment.[119]

٢١٠- وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ۝

٢١١- وَمَا يَنْۢبَغِيْ لَهُمْ وَمَا يَسْتَطِيْعُوْنَ ۝

٢١٢- اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ۝

٢١٣- فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ۝

---

117. After describing some stories of the Rejectors in between, then again the principal subject :

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ

is taken up i.e. this Book has been brought down by Hazrat Gabraeel, the trustworthy, from God; it is not a thing taught by the satans. It is not possible for the satans to produce such a Book. Their natural propensities are characterised by error, corruption and spreading of darkness. On the contrasy, this Book from the beginning to the end, is full of righteousness, reformation and the light of guidance, whose teaching has created a party that, under the heaven, no other party (excepting the Prophets) is there which is so pure, holy, truthful, God fearing and God-worshipping. Hence there is no similarity between the knolwedges of this book and the characters of the satans, neither are they fit for the burden of this mighty and holy trust.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ (حشر۔ رکوع ۳)

It is given in the Traditions that some associators thought that some jinn came to the Holy Prophet and taught him the Quran. According to Bukhari once the Divine Revelation was somewhat delayed, a woman said to the Holy Prophet, "Thy Satan has left thee". (God forbid). In these verses such ideas are repudiated.

118. It means during the period of the descension of the Holy Quran such unseen guards were kept for its protection that the satans could not come near it, neither could they snatch even a word of it (Divine Revelation).

Note : The subject of the efforts of hearing the unseen tidings by the satans and their failure in these efforts has been discussed elaborately in the beginning of Sura Hijr.

119. It is said to the Messenger and through him rehearsed unto others that when this Book is sent down by God without doubt, and there is not an atom of satanic infusion or insertion into it, then they should follow its teachings, wherein the real principle is Tauhid (Divine Oneness), and they should not follow the satanic way of polytheism, unbelief and denying, otherwise there is no way out of the Divine Chastisement.

214. And warn thy near relations.[120]

215. And lower thy wings to those who are with thee of the Believers.[121]

216. Then if they disobey thee, thou say: 'I am quit of that you do.'[122]

217. And rely thou upon that Mighty, Merciful One,[123]

218. Who sees thee when thou dost stand
219. up and thy posturing amongst the worshippers.[124]

۲۱۴- وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ۝

۲۱۵- وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ۝

۲۱۶- فَاِنْ عَصَوْكَ فَقُلْ اِنِّيْ بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ۝

۲۱۷- وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ۝

۲۱۸- الَّذِيْ يَرٰىكَ حِيْنَ تَقُوْمُ ۝

۲۱۹- وَتَقَلُّبَكَ فِي السّٰجِدِيْنَ ۝

120. The Holy Prophet is ordered to warn his kins first, because they are the foremost for whom welfare should be wished, and generally the truthfulness and sincerity of a man is tested on the criterion of the kinsmen and near relations.

Hazrat Shah Sahib says, "When this verse was sent down the Holy Prophet declared it before all the Quraish and told his own paternal aunt, his own daughter and his own paternal uncle to be self-anxious regarding God; he could do nothing for them with God." (Mozihul Quran)

121. "Keep the Believers under thy kindness, whether they are kinsfolk or others." (Mozihul Quran)

122. "Be quit of that who disobeys God whether he is a relative or a stranger." (Mozihul Quran)

123. No matter whoever may be the disobedient and whatever their number they can not hurt you. So be quit of all and repose your trust only in One God who is All-Mighty that no one can face Him and who is also All-Merciful that He always keeps a kind eye upon your condition by His mercy.

124. "When you wake for the prayer of Tahajjud and watch over the Followers whether they are remembering God or lying heedless of Him." (Mozihul Quran)

Or when you stand for prayer and lead the congregational prayer with motions of body in performing Rukoo, Sajda, etc. and take care of the followers.

And some early writers have said that in this verse ساجدين represents the fathers of the Holy Prophet i.e. the translation of the light of the Last Messenger from one Prophet to the other Prophet culminating in the external appearance of the Prophet (in this world of matter). Some scholars by this verse have argued on the Eman of the Prophet's parents. (God knows better)

220. Verily He is the All-Hearing, the All-Knowing.

221. Should I inform you upon whom the devils come down ?

222. They descend upon every false sinner.[125]

223. They cast down what they have heard and most of them are liars.[126]

224. And the poets — the perverse follow them.[127]

٢٢٠ - اِنَّهٗ هُوَ السَّمِيۡعُ الۡعَلِيۡمُ ۝

٢٢١ - هَلۡ اُنَبِّئُكُمۡ عَلٰى مَنۡ تَنَزَّلُ الشَّيٰطِيۡنُ ۝

٢٢٢ - تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيۡمٍ ۝

٢٢٣ - يُّلۡقُوۡنَ السَّمۡعَ وَاَكۡثَرُهُمۡ كٰذِبُوۡنَ ۝

٢٢٤ - وَالشُّعَرَآءُ يَتَّبِعُهُمُ الۡغَاوٗنَ ۝

---

125. Here again emphasis is laid on the truthfulness and the dignified state of the Holy Quran i.e. how it can be said that the Satan brings revelation upon the Imam (Leader) of such reverant souls who are always eager for bowing before God and performing Tahajjud and their trust is in One God, alone Should I tell you upon what kind of people the satanic revelation comes down ? The satanic revelation comes down on the liars, the wicked men, and the guilty impostors, because the Satan is averse of the true and the righteous men (because they deem him vicious) and is pleased with the false traitors who accord with his pleasure. Rationally there can be no connection of satanic revelation with the man who is the most truthful of the truthful and who is the most virtuous of the virtuous. The truthfulness, the trustworthiness, the piety, the holiness and God-fearing spirit of the Holy Prophet are those qualities which were acknowledged by the whole nation from his childhood to his Prophethood so much so that his popular title had become الصادق الامين (the Truthful, the Trustworthy).

126. The satans approaching the doors of the first heaven snatch away some imperfect word of the affairs of the Unseen and flee away with it, then mix with this imperfect truth, hundreds of lies and transfer this admixture to their false friends, the soothsayers, (astrologists, astronomers, etc) — this is but the reality of the Satanic Revelation. On the other hand, the Divine Revelation sent down upon the Prophets is absolute truth and not a single letter of it is a lie.

Some commentators say that يُلۡقُوۡنَ السَّمۡعَ means that the satans give ear to the ملاء اعلى (Higher World of the High Angels) to grasp some word of that Higher World of the Unseen. Or the smaller satans give ear to the greater satans, most sinful and false, in order to grasp some word and transfer it to their false friends among men.

127. The Unbelievers sometimes called the Prophet as a sooth-sayer, sometimes a poet, so it is stated that poetry is a mere effort of imagination and has no connection with the real facts. By their poetic dictions only general meetings can be heated, or sometimes some timely emotions can be exited, but it can not give permanent guidance, whereas the company of this Prophet has created thousands of virtuous and God-fearing souls.

225. Dost thou not see that they wander distracted in every vale?[128]

٢٢٥۔ اَلَمْ تَرَ اَنَّهُمْ فِیْ كُلِّ وَادٍ یَّهِیْمُوْنَ ۝

226. And that they say what they do not do?[129]

٢٢٦۔ وَاَنَّهُمْ یَقُوْلُوْنَ مَا لَا یَفْعَلُوْنَ ۝

227. But those who believed and did good deeds and remembered God oft and took revenge after that they were wronged ;[130] and now the wrongdoers shall know on what side they turn over.[131]

٢٢٧۔ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا
اللّٰهَ كَثِیْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَ
سَیَعْلَمُ الَّذِیْنَ ظَلَمُوْۤا اَیَّ مُنْقَلَبٍ
ع ٣٦ ١٥ یَّنْقَلِبُوْنَ ۝

128. The poets are generally above or below the moderate line. If they come to admire someone they extol him to the heaven, and if they come to traduce someone they throw him down to the adyss. It is an easy game for them to prove the existence as non-existence and non-existenceas existence. In short, their products are full of lies, exaggeration and imaginations, and when they step into this jungle they proceed on never to return, this is why it is famous about the poetic diction : اکذب او احسن او i.e. its falsest is the fairest.

129. If you read the couplet you will imagine them more valiant than Rustam and more dauntless than a lion. But if you actually see them you will find them most coward and pusillanimous. Sometime you will see them hale and hearty, but if you read their poetry you will imagine them on the brink of death awaiting the angel of death. The famous poet Hali has excellently delineated their lies in his work 'Musaddas'. In short, what connection can be there between the poets and the Prophets and especially the Last Prophet who is supreme among them ? This is why it is said : 'وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا یَنْۢبَغِیْ لَهٗ' (And We have not taught him poetry and it is not fit for him). His word was true, measured and balanced in the balance of research, moderate and exact. Then what was heard from his holy tongue was discerned in his action. Do the poets possess this character ? Does poetry imbibe such spirit or ideas ? Never ! Nevor ?

130. But that poetry is not bad or faulty in which the praise of God is said, or persuasion of virtue is inculcated, or unbelief is condemned, or sin is censured, or an answer is given in defence when an Unbeliever degrades (calumniates) Islam, or an offence is made within limits in answer to cruelty and oppression. And Hassan bin Thabit said such couplets. This is why the Holy Prophet had said to him, "Answer these Unbelievers and the Holy Spirit is with thee." (God is pleased with him.)

131. It is said in connection with مِنْۢ بَعْدِ مَا ظُلِمُوْا that the Zalims (wrongdoers, oppressors, tyrants) shall know their end in near future that on what side the the camel sits. The greatest wrong is to belie the Prophets and Books of God calling them soothsayers and poets.

The Sura Shuara has ended by the kind grace of God and His mercy.

ایاتها ۹۳ سُوْرَةُ النَّمْلِ مَكِّيَّةٌ رکوعاتها ۷

SURA NAML—MACCAN VERSES 93—SECTIONS 7

In The Name Of God, who is Exceedingly Compassionate, Extremely Merciful.

1. **Ta Sin, these are the verses of the Quran and the Manifest Book,**
2. **A guidance and good tidings for the Believers.**
3. **Who establish the prayer and pay the zakat and they in the Hereafter have faith.**
4. **Those who believe not in the Hereafter We have decked out fair in their eyes their works so they wander astray.[1]**
5. **They are those for whom a chastisement of evil kind is there and in the Hereafter they are the losers.[2]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ طٰسٓ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ○

۲۔ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ○

۳۔ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَ
هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○

۴۔ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ
اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ○

۵۔ اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ فِي
الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ○

---

1. Those, who are not anxious about their end and have no thought of their future, are drowned in the anxiety of this transient world. The centre of all their efforts is only this life of several days. How can they give ear to the Book or Prophet who diverts their attention from this World to the Hereafter ? Infatuated with this world they pass remarks against the spiritual guides and they take the Heavenly Books as laughing stock, and they deal with the Prophet with mockery. And these are the deeds which they deem excellent and go on ruthlessly progressing in their error.

Note : "We have decked out fair for them their works"—because God is the Creator of all things, no effect can come out of a cause without His will and His intention, as at other occasions leading astray and setting a seal on the hearts of the Unbelievers etc. is attributed to the action of God. The subject of these starting verses of Sura Naml is very much similar to the beginning verses of Sura Baqar. It should be better to study the comments of those verses once again.

2. It means these are those people who will be the greatest losers in the World Hereafter.

6. And thou receivest the Quran from the One All-Wise, All-Knowing.[3]

7. When Moses said to his family, 'I have seen a fire.[4] Now I bring you therefrom some news or bring you a burning brand that you may warm yourselves.'[5]

8. Then when he came near it a voice arose, 'Blessing is upon that whosoever is in the fire and whosoever is around it.[6] And pure is the Self of God who is the Lord of the Worlds.'[7]

٦- وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ۝
٧- إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُم
مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ
تَصْطَلُونَ ۝
٨- فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَ
مَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

3. Let these unfortunate people wander astray in the Teya of Error. When they did not recognise the value of the Manifest Quran and did not avail themselves of its guidance and good tidings, then naturally they would have to meet this end. O' 'Prophet ' you should thank God that the All-Knowing and the All-Wise has bestowed upon you this most resplendent Book giviug immense profit afresh to the world and emitting brilliant light for mankind. It is giving good tidings to the Believers and telling lesson-giving stories to the Rejectors so that the hearts of the righteous may be strengthened and the supporters of falsehood may be warned of their bad end. For this purpose the story of Hazrat Moosa be peace upon him) and the people of Pharaoh is related in the following :

4. This Hazrat Moosa said when he was returning from Madyan and passing by the valley of 'Tuwa', when he had forgotten the way in the dark night of the severe cold. This stcry is related in detall in Sura Ta Ha.

5. "I bring some news of the way if there is someone at the fire, or else I shall bring a flaming brand for warming."

6. When he reached there he found that it was not the fire of the world. On the other hand it was an unseen and enlightened fire wherein the Divine Light was appearing, or its lightning was flashing. Perhaps it is that which in the Tradition is called حجابه النار or حجابه النور (His curtain is the fire or His curtain is the light). Then a voice came from the Unseen أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا i.e. this part of the earth is blessed, blessed is the brilliance (تجلّى) in the fire, and blessed are those around it e.g. the angels or Hazrat Moosa himself. Probably it was said to make him more intimate as a mark of reverence and grace.

7. It means God is pure of space, direction, body, shape or form, and colour etc. His reflection in the fire does not mean that His Holy Self was resolved in the fire. The sun which brightens the whole universe is reflected in a tinned mirror but who can say that the huge spheroid of the sun has entered unto the small mirror ?

9. 'O Moses ! It is I, Allah, the All-Mighty, the All-Wise.'[8]

٩ - يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۝

10. 'And cast down thy staff,' and when he saw it quivering like a snake,[9] he ran turning his back and did not see behind.[10]

'O Moses fear not, I am — the Messengers fear not, with Me.'[11]

١٠ - وَاَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ
وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ؕ يٰمُوْسٰى لَا تَخَفْ ۫
اِنِّيْ لَا يَخَافُ لَدَيَّ الْمُرْسَلُوْنَ ۝

11. 'But he who did excess, then did good in return after evil — so I am Forgiving, Kind.'[12]

١١ - اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوْٓءٍ
فَاِنِّيْ غَفُوْرٌ رَّحِيْمٌ ۝

12. 'And put thy hand in thy bosom and it will come forth white without any evil (or stain) — together with these two go with the nine signs to Pharaoh and his people. No doubt, they were people disobedient.'[13]

١٢ - وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ
غَيْرِ سُوْٓءٍ ۫ فِيْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَقَوْمِهٖ ؕ
اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝

---

8. This time it is I Who is speaking to you. This tory is also given in detail in Sura Ta Ha.

9. Perhaps in the beginning it was thin, or the similitude is in the fast movement and not in the smallness of the body. (When it was thrown before Pharaoh it was dragon.)

10. This fear was natural which is not against نبوة (Prophethood).

11. God said to Moses, "What is the meaning of fearing such things at this chosen place of divine nearness. It is not worthy of Messengers to fear a staff or a snake or any other creature reaching the place of Our divine nearness ? Their hearts should get enormous peace and satisfaction at such a tranquil place."

12. This sentence is a parenthetical insertion which means that in the presence of God only that one is fearful who has come after committing some excess or error or fault. Regarding it there is also a rule with Us that whoso sets himscif aright after repenting from the heart and removes the stain of evil after doing virtues, then God by His mercy is Forgiving.

Hazrat Shah Sahib says, "A murder of an Unbeliever was committed by Hazrat Moosa by mistake, he had its fear in his heart, God forgave him that." (Mozihul Quran)

13. The description of the nine signs is given in the comments of verse 101 of Sura Bani Israeel.

13. But when Our signs came to them giving insight, they said, 'This is a manifest sorcery.'

١٣- فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا
سِحْرٌ مُّبِيْنٌ ○

14. And they denied them, and they had acknowledged them in their souls, out of injustice and arrogance. So behold, how was the end of the corruptors![14]

١٤- وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا
وَّعُلُوًّا ۭ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ○ ع ١٦

SECTION 2

15. And We gave David and Solomon a knowledge,[15] and they said, "Thanks to God who gave us excellence[16] over many of His believing servants."[17]

١٥- وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا
الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ
عِبَادِهِ الْمُؤْمِنِيْنَ ○

---

14. When, to open their eyes now and then, they were shown those signs they began to say that it was all magic, though in their hearts they were sure that Hazrat Moosa (be peace on him) was true and the signs which he was showing were really divine signs and they were neither sorcery, nor farce, nor illusion, nor eye-jugglery. But only out of injustice, pride and arrogance they were belying and denying the Truth knowingly against their conscience. Then what happened ? After some days they came to know how was the end of such refractory corruptors. The waves of the Red Sea devoured them and no one could get a coffin or a grave.

15. Hazrat Sulaiman (Be peace upon him) is the son of Hazrat Daud (Be peace upon him). To each, God had given a special portion of knowledge befitting his capacity and state. The knowledges of Divine Constitutions and Commandments, principles of political science and administration etc. all come under this word (علمًا).

16. It was the effect of the knowledge, given to Hazrat Daud and Hazrat Sulaiman, that they thanked God for the Divine Bounties. To thank on some Divine Bounty is in itself a greater bounty than the bounty itself.

17 "Many" is said because very many servants of God are given excellence over them. As for the absolute excellence in the whole Universe it is given to only one seavant whose blesed name is Muhammad (صلی اللہ علیہ وسلم).

16. And Solomon became the vicegerent of David,[18] and he said, 'O men, we have been taught the speech of the birds[19] and we have been given of everything.[20] No doubt, it is the manifest excellence.'

١٦- وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَقَالَ يٰٓاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَاُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ۝

18. Among the sons of Daud his real vicegerent was Hazrat Sulaiman in whose self both kingship and prophethood were assembled and he was given a kingdom which was not given to anyone before or after him — the Jinn, the Air and the Birds were subjected to him as follows in Sura Saba.

19. It would be a denial of self-evident truth if we do not believe that there is some mutual comprehension in the speeches of birds. The speeches of birds are different in accent and style when they call their offsprings for feeding, ro when they call their mates for intercourse, or when they warn their fellows being afraid of some danger. The birds that are addressed fully understand the difference in vocations. On this basis we can know that in other circumstances and needs their speeches have vast difference though we may feel them consonant having no perspicuous difference. They understand that difference while we are not conscious of it. If you go to a telegraphic office and hear the telegraphic sounds, similar in sound, you can not understand them though you hear them for hours. Apparently to a laymen they are meaningless motions and sounds. But the telegraph-master knows the message because he is well-acquainted with the telegraphic signs. By this example it is not difficult to understand that the Real Creator might have also infused different meanings and senses into the sounds and speeches of the birds, and as the human child gradually learns the language of his parents, similarly the young ones of the birds also gradually understand the speech of their species by virtue of their natural capacity. And it is also very probable that God may make a Prophet understand or know the speeches and sounds of the birds

in the manner of a prophetic miracle. The European Researches have discovered strange and wonderful things about the instincts and speeches of the animals. The Holy Quran had informed hundreds of years before that everything glorifies and praises its Lord which you do not understand, and every bird is aware of its prayer and glorification. In the true Traditions the speaking of the animals and even the talking of rocks (which are quite inanimate) and their glorification is a proven fact. It, therefore, shows that the brief but right recognition of God is embedded in the nature of everything. So if some chosen servants are endowed with an extraordinary talent of understanding the speeches and phrases of animals, which they use for the praise and glory of God, or which they use while expressing their inner conscience, then it is not a rational impossibility, though it may appear as against the known general habit. But it is to be understood that miracles and freaks may cease to be miracles and freaks if they are compatible with the general observations and ordeals. However, in this section some miracles are described of that kind wherein the perverted minds have begun to forward very untoward and ignorant explanations. The expression of some human knowledge by the birds in their speeches, or the mutual addressing of the ants, the understanding of their talks by the Prophet Sulaiman, all these things to them are absurd and foolish and they say that even a child can not believe them. But I say, to think about thousands of talented scholars of past and present that they had been describing all these absurd and evidently contradictory things (which according to them can not be believed by a child even) with utter confidence and without doubt and they had ever neglected the true reality of the subject of these phrases (which is now revealed to them after rejecting the whims of the great scholars) is more absurd than those things whose absurdity and nonsense they are trying to convert into facts. The scholars in every age might commit some mistake, or misunderstand something, but it is not possible that they might bypass those daily perceptions (which even a child of a man knows) for hundreds of years. It should be remembered that we are not supporting the legends of the Bani Israeel. Of course, we accept the general interpretations of the Divine Word given by the past great Scholars whether they tally with the Israeeli Legends or differ from them.

Note : Some people in the world are those whose belief in the unseen is very weak and they are those people who also reject the miraculous powers given to the Prophet or some dignified servents of God or saints.) Sir Syed and Maudoodi have generally evaded to recognise the real spirit of the miracles or the miraculous performances and as such they have wrongly interpreted the Holy Quran. (Tr.)

20. God has given him all those things and goods which were necessary for such a mighty Kingdom and were befitting such a grand Prophethood.

17. And his armies were gathered before Solomon, jinn, men and birds, then they were disposed ranks,[21]

18. Till when they reached a valley of ants,[22] an ant said, 'O ants, you enter your houses lest Solomon and his armies should crush you and they may be unaware.'[23]

١٧۔ وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ
وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ ○
١٨۔ حَتّٰٓى اِذَآ اَتَوْا عَلٰى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ
يّٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ج لَا يَحْطِمَنَّكُمْ
سُلَيْمٰنُ وَجُنُوْدُهٗ لا وَهُمْ لَا يَشْعُرُوْنَ ○

21. Whenever Hazrat Sulaiman marched towards a certain land, three armies—the army of jinn, the army of men, and the army of birds-accompanied him with perfect discipline just like the modern naval, land and air-forces are utilised with a set discipline.

22. Hazrat Sulaiman with his armies passed over such a land in which there was a great habitat of the ants.

Note Where the ants make their houses in a special manner, in Arabic language it is known as قرية النمل (habitat of the ants). The commentators have researched some such valleys of the ants in different countires. By chance Hazrat Sulaiman would have passed by one of them.

23. One of the ants said to its fellow ants, "They are not such people as to trample you to death. It is possible that you may be crushed under their feet they being unaware."

Hazrat Shah Sahib says, "No man hears the voice of the ant but he (Solomon) came to know it. This was was his miracle." (Mozihul Quran)

Note : Zoological researches of years have shown that this animal though very small in size has a very strange system of its social life and political administration. Its systematic movements are very near the human states. The ants have family and tribes like human beings. They have co-operative sentiment among them, possess the principle of the division of labour and have institutions of political administration like those of human beings. Some of the European Researchers have discovered many valuable facts after long study of the habitats of the ants. Whenever they feel some danger an ant comes out of its house and goes back to supply the informations which it gets (Daerat-ul-Ma'arif-ul-Misriya). So far as Hazrat Solomon is concerned his knowledge of ants was through superhabitual manner.

19. Then he smiled and laughed at its words[24] and he said, 'O my Lord, dispose me that I may be thankful for Thy favour which Thou hast done to me and my parents and that I may do righteous deeds which thou art pleased with, and do Thou admit me by Thy mercy amongst Thy righteous servants.'[25]

20. And he reviewed the birds, then he said, 'How is it with me that I do not see the hoopoe? Or is it then amongst the absent?'[26]

۱۹ - فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ
اَوْزِعْنِیْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِیْٓ اَنْعَمْتَ
عَلَیَّ وَعَلٰی وَالِدَیَّ وَاَنْ اَعْمَلَ صَالِحًا
تَرْضٰهُ وَاَدْخِلْنِیْ بِرَحْمَتِكَ فِیْ عِبَادِكَ
الصّٰلِحِیْنَ ○
۲۰ - وَتَفَقَّدَ الطَّیْرَ فَقَالَ مَالِیَ لَآ اَرَی الْهُدْهُدَ
اَمْ كَانَ مِنَ الْغَآىِٕبِیْنَ ○

---

24. When Hazrat Solomon heard the voice of the ants and understood it, he was surprised and in ecstacy the emotion of thankfulness was roused.

25. Hazrat Solomon said, "O' my Lord I am amazed how to thank for your mighty rewards. I, therefore, request Thee to make me perfectly thankful by tongue and by action and admit me into Thy righteous servants of the high order (i.e. Prophets and Messengers)".

26. Out of some necessity Hazrat Solomon reviewed the army of birds, and he did not see hoopoe in the army. He said, "What is the matter that I do not see the hoopoe, either he is out of my sight in the crowd or really he is absent ?"

Note : Hazrat Sulaiman subjected the birds to various jobs, for example, the birds were disposed to form a canopy to cast shade during the air journey, or in the time of scarcity of water they searched for the water, or they carried the letters from one place to the other etc. Probably at that time Hazrat Sulaiman would have needed hoopoe. It is said that hoopoe perceives the water underneath the earth and it is not strange that God may give some animal a peculiar power of perception greater than that of man and other animals. According to reliable witness it is said that hoopoe perceives the earth-worm beneath the ground and atonce picks it out even from a distance of more than one feet.

٢١- لَأُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَاذْبَحَنَّهٗٓ اَوْ
لَيَاْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ ○

21. 'I will punish it with a severe punishment,[27] or I will slaughter it, or it must bring me some clear authority.'[28]

٢٢- فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ
بِهٖ وَجِئْتُكَ مِنْ سَبَاٍۢ بِنَبَاٍ يَّقِيْنٍ ○

22. Then it was not very late when it came and said, 'I have come with the news of a thing that thou hadst no information thereof, and I have come to thee from Saba with a sure news.'[29]

٢٢- اِنِّيْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَاُوْتِيَتْ مِنْ
كُلِّ شَيْءٍ وَّلَهَا عَرْشٌ عَظِيْمٌ ○

23. 'I found a woman ruling over them with royal authority and she has been given of everything[30] and she has a mighty throne.'[31]

٢٤- وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ
دُوْنِ اللّٰهِ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ ○

24. 'I found that she and her people did perform Sajdah to the sun apart from God and Satan had adorned for them their works, then he had barred them from the way, so they did not find the way.'[32]

27. I will punish it e.g. I will snatch its hair and feather.

28. It should present due explanation for its absence.

29. It said to Hazrat Sulaiman, "I have brought a news truthful from a country which you did not know."

Hazrat Shah Sahib says, "Hazrat Sulaiman had not got the detailed information of that country. Now he received it through hoopoe. Saba is the name of the nationwhose native land was in Arabia towards Yemen." (Mozihul Quran) In other words God has made it clear that the knowledge of even the greatest man can not be allcomprehensive. Just see that Solomon, about whom it was said: لَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا was informed by hoopoe about a small event.

30. Everything i.e. wealth, goods, weapons, army, beauty and grace etc.

31. The throne of that queen was highly decorated, beautiful and costly that no other king had possessed such a throne. The commentators have given her name Bilquis. (God knows better)

32. Those people are sun-worshipping Associators. The Satan has bewildered them and plundered their way, adorned their polytheistic manners and customs in their eyes. Therefore, they did not find the way of guidance. By saying this hoopoe urged Hazrat Sulaiman to wage Jihad against that people.

25. 'Why should they not perform sajdah to God, who brings forth what is hidden in the heavens and in the earth, and He knows what you conceal and what you publish.'[33]

26. 'Allah is, there is no god but He, the Lord of the Mighty Throne.'[34]

27. Solomon said, 'Now we will see whether thou hast spoken truly or whether thou art one of the liars.'[35]

٢٥ - اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ ○

٢٦ - اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ○

٢٧ - قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ○

33. Perhaps this is the supplementary remark of hoopoe's speech. It appears that the animals have got true recognition of their Creator in their nature, or perhaps that hoopoe was endowed with this clear recognition against the general habit. If God will, He can create such a recognition in dry wood. As for the wisdom and understanding, which is found in the very nature of the animals, does not make it imperative that the Prophets should also be raised among them, because this natural recognition is inherent in them and it is not something achieved by their efforts. The presence of such a natural recognition and instinct, described by Sadr Shirazi as present knowledge or plain and unsophisticated instinct in his Asfar-e-Arba' (اسفار اربعه) does not demand it that Prophets should also be raised amongst them, because this natural recognition is not earned but inherent in their very creation, while the raising of Prophets is concerned with earnings. It is also not correct that everything with any degree of wisdom is also charged by the Divine Order, e.g. according to the Shariya a child is not charged by the Divine Constitution, though he has got a good degree of wisdom before his adolescent age. Similar is the case with the animals that they have some conciousness of their environment and know their profit and loss to a great extent. But they do not attain to that degree of wisdom which charges a soul with the Divine Orders and Commandments.

Note : Hazrat Shah Sahib says, "The food of the hoopoe is to pick out worms from the earth, it neiher eats grain ncr fruit. It is only concerned with this power of God." This is why perhaps hoopoe used the words — يُخْرِجُ الْخَبْءَ — especially. (God knows better)

34. Hoopoe also said that the throne of God was very mighty and the throne of Bilquis had no proportion to it in splendour or magnitude.

35. Hazrat Sulaiman said to the hoopoe that he would test his truth or falsehocd.

28. 'Go with this my letter and cast it towards them, then turn away from them, then see what answer they give.'[36]

٢٨ - اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ
عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ○

29. Said she, 'O ye chiefs ! An honourable letter is thrown before me.'

٢٩ - قَالَتْ يٰۤاَيُّهَا الْمَلَؤُا اِنِّيْۤ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ ○

30. 'That letter is from Solomon[37] and it is 'In the Name of God who is Exceedingly Compassionate, Extremely Merciful,'

٣٠ - اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ
الرَّحِيْمِ ○

31. 'That do not rise up against me and come to me (becoming) obedient.'[38]

٣١ - اَلَّا تَعْلُوْا عَلَيَّ وَاْتُوْنِيْ مُسْلِمِيْنَ ○

SECTION 3

32. She said, 'O courtiers ! give me counsel in my affair, I do not decide any affair until you are present.'[39]

٣٢ - قَالَتْ يٰۤاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْۤ اَمْرِيْ ۚ مَا
كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ○

---

36. Hazrat Sulaiman wrote a letter and gave it to the hoopoe that it should take it to the Queen of Saba and return with the reply. He also ordered him to stand away from that place because it was against courtesy and the manners of the royal court.

Hazrat Shah Sahib says, "Hide thyself to see what happens. The hoopoe took the letter and getting through the ventilator put it on the breast of Bilquis. She was sleeping alone in her room." (Mozihul Quran)

37. After reading the letter Bilquis gathered her councillors and courtiers. She said that she had received that letter in a strange way and it was from a great and honourable king (Solomon). Perhaps she might have already heard the name of Hazrat Sulaiman and his matchless government and dignity.

38. Such a brief, comprehensive and dignrfied letter might have never been written in the history of the world. The letter meant that it would be entirely useless to utilize their force aginst Solomon. So it was worthwhile on their part to surrender and present themselves before him. Their bragging and pride could not do an aught before him.

39. Bilquis asked her councillors to give her their opinion that what reply should be given to Solomon and what action should be taken, because they knew that she did not decide any affair without their counsel.

33. They said, 'We people are powerful and hard fighters, and the affair rests with thee, so see what thou wilt command.'40

34. Said she, 'Kings, when they enter a city, disorder it and make the chiefs thereof abased, and even so they too will do.'

35. 'And I send unto them some gift, then see what the envoys bring back.'41

۳۳- قَالُوا نَحْنُ أُولُوا قُوَّةٍ وَّأُولُوا بَأْسٍ شَدِيدٍ ۙ۬
وَّالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ○

۳۴- قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۚ وَكَذٰلِكَ يَفْعَلُونَ ○

۳۵- وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌ بِمَ
يَرْجِعُ الْمُرْسَلُونَ ○

40. They said that there was no lack of military equipment and general force, and there was no need to be afraid of any king. If she ordered them they were ready to fight against Solomon. However, she was sovereign and she should order after due consideration. Their necks would bend before what she ordered.

It seems the councilors were bent towards war but the queen did not consider it wise to make haste. She tried to chalk out a middle course as follows :

41. It seems that Bilquis had reached this conclusion, after seeing the dignity of the subject-matter of the letter or through other signs, that they could not overcome that king, or at least there was a great possibility of it, so she told them that it was not an easy game to fight the king possessing such a grandeur and dignity. If Solomon and his army conquered (as there was a strong possibility of it), so according to the general habit of the kings and emperors, they would destroy all their cities and in that revolution the most responsible chiefs would have to be humiliated. Hence, in her own opinion it was better not to make haste in waging a war, but they should assess their power, natural inclination, the type of their government, and find out the force which was working behind the back of their threats, and should know what, after all they really wanted from them. She said, if by sending some gifts and presents they could postpone the impending misery then it would be far better. Otherwise they would know the reaction and then would take step accordingly.

Hazrat Shah Sahib says, "Bilquis desired to know the eagerness of the King i.e. in which thing he was interested most—wealth, beautiful men and women, or rare goods — all kinds of things she sent in present." (Mozihul Quran)

Note : It was the political device of the queen to know the price of Solomon, a very important subject of modern International Relations. (Tr)

36. Then when he reached Solomon he said, 'What, would you succour me with wealth, so what God has given me is better than what He has given you? Nay, you yourself rejoice in your gift !'[42]

٣٦- فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ
فَمَآ اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ بَلْ اَنْتُمْ
بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ○

37. 'Return thou unto them, now we come upon them with armies whom they can not resist and we shall expell them from there degrading them and they shall be humiliated.'[43]

٣٧- اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ
بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ○

38. He said, 'O courtiers ! Is there anyone among you who may bring me her throne before they come to me becoming obedient?'[44]

٣٨- قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا
قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ○

42 When the envoy reached Solomon and offered him the present of the Quren he said, "You yourself rejoice in your gift ! Do you think me merely the worldly king that you are buttering me with this wealth and goods? You should know that the spiritual and material wealth which God has given me is far better than your land and wealth, and we have no regard for such goods."

43. Hazrat Sulaiman said to them, "We shall come upon you with strong army which can not be resisted by you, and we shall make you prisoners and expell you from your native land and they shall have to leave their wealth and kingdom in great humiliation."

Hazrat Shah Sahib says, "No other Prophet has ever said such words. Hazrat Solomon had the force of Divine Kingdom, that he said so."

44. The envoy went back and communicated the ultimatum of war. The Queen became sure that Solomon was not an ordinary king. His strength was because of the Divine Power. There was no use in fighting a war, neither he could be impressed and overcome by any device or force. At last she started (to be herself present before Hazrat Solomon) with preparations in order to demonstrate her submission and surrender. When she drew near the country of Sham, Hazrat Sulaiman said to his courtiers, "Is there anyone among you who can bring me the royal throne of Bilquis before she reaches here?" By it Hazrat Sulaiman meant to demonstrate his God-given might and power over Bilquis in several ways, so that she might understand that he was not a mere king but some other super-habitual power was also possessed by him.

Note :- Queen Bilquis was a Harbi (حربی) — an Unbeliever — living in Darul Harb. Her goods were permissible before her Islam. This is why Hazrat Sulaiman said these words. It denotes that before the embracing of Islam the wealth of a Harbi is permissible (مباح .).

39. An efreet of the jinns said, I bring it to thee before thou risest from thy place,[45] and I am powerful over it, reliable.[46]

٣٩۔ قَالَ عِفۡرِيۡتٌ مِّنَ الۡجِنِّ اَنَا اٰتِيۡكَ بِهٖ قَبۡلَ
اَنۡ تَقُوۡمَ مِنۡ مَّقَامِكَ ۚ وَاِنِّىۡ عَلَيۡهِ لَقَوِىٌّ
اَمِيۡنٌ ○

45. The court of Hazrat Sulaiman was held daily for a set time. He meant that he could bring the throne of Bilquis before the court was adjourned. But it required some span of time and Hazrat Sulaiman wanted it sooner.

46. 'I am powerful' i.e. I can bring it by my power very soon. God has given me great strength.

'I am reliable' i.e. I will not commit any dishonesty in it. It is said that the throne was very precious. It was studded with gold, silver, jewels and diamonds.

40. Said he, with whom was a knowledge of the Book, 'I will bring it to thee before thy glance returns to thee.'[47] Then when he saw it placed before him, he said, 'This is of my Lord's grace,[48] that He may try me whether I am thankful or ungrateful.[49] And whosoever gives thanks, gives thanks for his own soul, and whosoever is ungrateful so my Lord is All-Independent, All-Generous.'[50]

٤٠ - قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ
بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَاٰهُ
مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۗ
لِيَبْلُوَنِيْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ۭ وَمَنْ شَكَرَ
فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ
رَبِّيْ غَنِيٌّ كَرِيْمٌ ○

---

47. Preferably this man seems to be Asaf bin Barkhia who was the minister and companion of Hazrat Sulaiman and was a scholar of the heavenly books and knew the effectiveness of God's Names and Words. He said that he could bring the throne in the twinkling of an eye. Let him see towards some side and before the turning of his eyes the throne would be present before him.

48. Hazrat Sulaiman said, "Obviously this throne is not come by external means. It is the grace of God that my companions reached such a degree that by them such miraculous things are performed. And because the miraculous performance of Wali (Saint) especialy of a Sahabi (companion of a Prophet) is the fruit of following his Prophet and an image of the miracle of his Prophet, hence it was also obligatory on Hazrat Sulaiman to thank God for this Divine Grace conferred upon his Sahabi. Asaf Bin Barkhiya.

Note : It seems that the miracle is, as a matter of fact, an act of God, the Powerful, which is demonstrated at the hand of a Saint or Prophet against the visible laws working in the Universe. So when the spheroid of the Sun or the Earth journeys a distance of thousand miles within a few seconds by the power of God, it is not difficult for Him to transfer the throne of Queen Bilquis, in the twinkling of an eye from Ma'arib to Sham, although the throne of Queen Bilquis has no proportion to the Sun and the Earth.

49. Hazrat Sulaiman at every step recognised the bounties of God and was always prepared to thank God. In other words, it was rather the expression of compliance to the order of God (when he gave thanks to God).

50. The benefit of thankfulness goes to the man who is thankful to God, i.e. in the world and hereafter he receives more and more rewards. If he is ungrateful there is no loss of God. He is Independent of our thanks and He is by Himself perfect in His attributes. He is the fountain of all virtues and perfections. Our ingratitude does not diminish anything in any of His perfect attributes. This is also His grace that He does not punish the unthankful men at once. So an ungrateful man (to such a Generous Being) is a great fool and a big impudent of superlative degree.

۴۱- قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِيْٓ اَمْ
تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ○

41. **He said, 'Disguise for that woman her throne that we may see whether she gets understanding or she remains of those who have no understanding (of metaphysical realities)[51]**

۴۲- فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ط قَالَتْ
كَاَنَّهٗ هُوَ ج وَاُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
مُسْلِمِيْنَ ○

· **42.** **So when she came someone said, 'Is thy throne like this?' She said, 'As if it is the same![52] And we were given knowledge beforehand and we had submitted.'**

۴۳- وَصَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ط
اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ○

43. **And He (he) prevented her from those things which she worshipped beside God. Of course, she was of the unbelieving people.[54]**

---

51. Hazrat Sulaiman said to his courtiers to bring about some change in the throne and disguise its appearance, so that Bilquis might not understand it easily. In fact, it was a contrivance to test the wisdom and understanding of Bilquis that how far she was capable of receiving the Prophetic guidance.

52. Queen Bilquis neither answered in the positive, nor totally denied it. She expressed only the reality correctly that it was the same throne but was somewhat changed and because the change was not spectacular hence it could be said that it appeared as if it was the same.

53. Queen Bilquis said there was no need of that miracle because they had already become sure that Solomon was not a mere king, he was also a near servant of God, and as such they had adopted the way of obedience and submission.

54. God or Hazrat Sulaiman (be peace upon him) by the order of God barred Queen Bilquis from the worship of sun etc. wherein she was involved with her nation. Or it means that the main cause of her non-proclamation of Islam in public was that the thoughts of the false gods and the following and the company of the Unbelieving people had barred her from doing so. But when she came into the company of the Prophet that hindrance was removed, otherwise the knowledge of the truthfulness of Hazrat Sulaiman, she had already received in her native land.

44. Someone said to her, 'Enter the court,' then when she saw it she thought it was deep water and she bared her legs.[55]

He said, 'It is a court paved with glass!'[56]

She said, 'My Lord, I have wronged myself and I submit with Solomon to God who is the Lord of the Worlds.'[57]

٤٤ - قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَأَتْهُ حَسِبَتْهُ
لُجَّةً وَّكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ
مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۚ قَالَتْ رَبِّ إِنِّيْ
ظَلَمْتُ نَفْسِيْ وَأَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ
ع ١٣ رَبِّ الْعٰلَمِيْنَ ۝ ١٨

55. In order to enter the water she bared her legs as it is generally seen that when one is unaware of the depth of the water he bares his feet and legs before entering it.

56. Hazrat Sulaiman was sitting in the Court. The floor of the court was of glass instead of stones. From a distance it looked flowing water and it is also possible that there might have been water below the glass i.e. tank might have been covered by the glass. She bared her legs to enter the water. Hazrat Sulaiman called out that it was a floor of glass, and no water. Thus she came to know the poverty of her own wisdom and the perfection of his wisdom. She inferred that what Hazrat Sulaiman understood in religion was also correct. She was also ashamed (in heart) at her pride and at the pride of her nation in their wealth and equipment, because there were greater provisions and equipments than those which she had left in her country. In short, Hazrat Sulaiman warned her that to be deceived by the brilliance of stars and suns and to make them gods is just like the deception in mistaking the brilliance of the glass as water. (When her eyes could mistake, her wisdom could also mistake. Tr)

57. Queen Bilquis finally declared, "O'my Lord, I adopt the way of Soloman and surrende: before Thee. Upto this time I have done a great wrong to myself that I had been involved in Associatioa and Unbelief. Now I turn towards Thy Court of Lordship repenting on the past failings and delusions."

SECTION 4

45. And We had sent unto Thamood their brother Salih, 'Worship God,' then they becoming two parties (sects) began to fight one with another.[58]

46. He said, 'O my people, why do you hasten to seek evil before good, why do you not ask forgiveness of God for your sins? Haply you may receive His mercy.'[59]

47. They said, 'We saw thee ominous and those with thee.'[60]
Said he, 'Your evil augury is with God, nay, you are a people who are tried.'[62]

۴۵- وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صٰلِحًا أَنِ
اعْبُدُوا اللّٰهَ فَإِذَا هُمْ فَرِيقٰنِ يَخْتَصِمُونَ ○
۴۶- قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُونَ اللّٰهَ لَعَلَّكُمْ
تُرْحَمُونَ ○
۴۷- قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ۚ قَالَ طٰٓئِرُكُمْ
عِنْدَ اللّٰهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ○

58. When Hazrat Salih gave the Divine Message to his people they were divided into two groups :—

(i) The Believers and (ii) the Rejectors; as the people of Mecca began to quarrel after the advent of the Holy Prophet. Some of the details about the quarrelling of the people of Thamood have been given in the following verse of Sura Aaraf, Section 10.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ اٰمَنَ مِنْهُمْ الخ

59. Hazrat Salih (Be peace upon him) tried his level best that they should understand the Divine Message and in the last he gave them the threat of the Divine Chastisement. At this they said : يا صالح ائتنا بما تعدنا ان كنت من الصادقين i.e. If thou art truthful then bring upon us the Divine Chastisement without delay. Hazrat Salih said, "You seem to be wretched fellows. You do not adopt the way of Emān, repentance and goodness which is useful for you in this world and the world to come. On the contrary, you are demanding with haste, evil for you. When the disaster or bad time will come all your boastings shall end. It is the time that you repent upon your sins and become secure from any heavenly chastisement. Why don't you repent and ask forgiveness from God that He may send upon you His mercy in place of chastisment."

60. They said, "Since the time your ominous step has come among us and you have begun such things we have been suffering very many hardships like famine etc. and every house of ours has become a place of mutual strife."

61. Hazrat Salih said to them, "These hardships and evils which you are suffering are not because of me, it is your own misfortune which God has appointed for you on account of your own mischiefs and bad deeds."

62. Hazrat Salih continued, "Hardship has befallen upon you due to the misfortune and unbelief to test you whether you understand or not."

48. And there were in that city nine persons who did corruption in the land and did not refine.[63]

49. They said, "Swear you one to another by God : 'We will surely fall upon him and his household by night, then we will tell his claimant, "We have not seen when his house was destroyed and we do surely speak the truth."[64]

50. And they had made a guile and We had devised a device and they had been unaware.[65]

۴۸- وَكَانَ فِى الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ
فِى الْاَرْضِ وَلَا يُصْلِحُوْنَ ○
۴۹- قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَاَهْلَهٗ ثُمَّ
لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ
اِنَّا لَصٰدِقُوْنَ ○
۵۰- وَمَكَرُوْا مَكْرًا وَّمَكَرْنَا مَكْرًا وَّهُمْ لَا
يَشْعُرُوْنَ ○

63. These nine persons were perhaps the chiefs of nine parties whose work was to spread corruption and evil in the country and nothing else. Their step would never rise for refinement and amelioration. In Mecca there were also nine chiefs of the Unbelievers who were always engaged in the efforts of exterminating Islam and were absorbed in enmity against the Prophet. Some of the commentators have also written their names.

64. They made strong agreements among themselves that they would fall upon the house of Hazrat Salih and would not leave any one alive. Then when some one would stand to claim for their blood-money they would say, "We do not know any thing about this story, we have not seen by our own eyes the destruction of his house, and we speak the truth." In other words, they said that how could they do that activity of bloodshed when they were not present at the occasion. They thought that by that joint conspiracy and falsehood none of them could be accused and the supporters of the murdered could receive no blood-money from them.

65. They had made a detestable and false conspiracy, and God's device was to give them respite so that they might increase in their mischiefs and become perfectly deserving of the mighty chastisement and no excuse might remain for them to have security from the heavenly disaster. They were thinking that they were ending the story of Hazrat Salih, but they did not know that, from within, their own root was being cut down and their story was going to be ended. Hazrat Shah Sahib says, "The causes of their destruction were to be completed. Unless mischief reaches its limit distruction does not come." (Mozihul Quran)

51. Then see how was the end of their guile that We destroyed them and their people all together ![66]

52. And these are their houses all fallen down because of their denial.[67] Of course, in that is a sign for those people who know ![68]

53. And We saved those who had believed and who had been abstaining.[69]

54. And Lot, when he said to his people, 'Do you commit indecency and you do see ?'[70]

٥١- فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ أَنَّا
دَمَّرْنٰهُمْ وَقَوْمَهُمْ أَجْمَعِيْنَ ○
٥٢- وَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا ۗ إِنَّ
فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ○
٥٣- وَأَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ○
٥٤- وَلُوْطًا إِذْ قَالَ لِقَوْمِهٖٓ أَتَأْتُوْنَ الْفَاحِشَةَ وَ
أَنْتُمْ تُبْصِرُوْنَ ○

---

66. Those nine persons first of all killed the she-camel under the said agreement. Hazrat Salih said to them, "Now no respite for more than three days, and the chastisement will surely come." Then they decided amongst themselves that lo ! they were going to be destroyed after 3 days, so they should destroy Salih and his household before those 3 days were over. Hence they intended to attack and kill Hazrat Salih with his household in the night. These nine persons got out of their houses fully prepared for this unholy purpose. The rest of the Unbelievers either followed them or assisted them. God saved Hazrat Salih, put the guard of angels and eventually those nine leaders were destroyed by the heavenly chastisement together with their followers and companions.

67. When the Meccans travelled from Mecca to Sham they saw the ruins of the habitats of Samood on their way. In the verse : فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا these ruined cities of Samood are indicated.

68. The Travellers should receive lesson from these terrible events.

69. Hazrat Salih and his companions who believed and abstained from unbelief and sins were delivered from the chastisement. Just behold the power of God ! The Believers and Unbelievers are mingled together in the cities but when the chastisement comes it destroys the Unbelievers picking them out one by one, but does not touch a Believer.

70. Hazrat Loot said to his people, "Do you see what a bad and dirty work is that which you are doing ?"

55. 'Do you run upon men lustfully leaving women ? Nay, you are a people that are ignorant.'[71]

56. Then there was no other answer of that people but that they said, 'Drive out Lot's family of your city, they are a people who desire to keep (pose) pure!'[72]

57. Then We saved him and his family[73] save his woman, We had destined her to be of those who kept behind![74]

58. And We rained on them rain, so how evil was the rain of those who were warned ![75]

٥٥۔ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ
النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ۝
٥٦۔ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا
آلَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ۝
٥٧۔ فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا
مِنَ الْغَابِرِينَ ۝
٥٨۔ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ
ع الْمُنذَرِينَ ۝
١٩

71. Hazrat Loot said to them, "Do you not understand what shall be the end of such a shamelessness ? It means you are ignorant and foolish men of the superlative degree."

72. The people said, "When Lot wants himslf to be most pure and holy then he has no justification to live among such unholy fellows like us."

73. God delivered Hazrat Loot and his household and destroyed those wicked people.

74. This was the wife of Hazrat Loot who was in unison with those wicked people and helped them in their abominable works and activities. She was also destroyed with those who were destroyed.

75. It means stones were rained upon them from the heaven and the city walls were overturned.

Hazrat Shah Sahib reviewing the above three stories writes,

(1) It was said in the story of Solomon : "We shall bring armies which can not be resisted by them." The same thing happened between the Holy Messenger and the Meccans.

(2) And nine persons had conspired to fall upon Salih in the night and God saved him and destroyed them. The same thing the Meccans aspired for, but they could not do it. In the night when the Holy Prophet migrated, so many Unbelievers had been sitting surrounding the house of the Holy Prophet that when the Holy Prophet would come out in the shadows of dawn they would unitedly fall unon him and kill him (so that the blood-money should not fall upon anyone of them). But the Holy Prophet went away secure and they could not find him or see him.

(3) And the people of Loot desired to expel the Prophet from the city and this is what the Meccans desired. But God directed him to go out of Mecca by himself and finally gave him success in this (self-expulsion). (Mozihul Quran)

SECTION 5

59. Say thou, 'The praise is to God and peace be upon His servants whom He has chosen.[76]

What, is God better or those they associate ?[77]

٥٩۔ قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ۭ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ۝

76. After a narration of stories the description of Divine Oneness is commenced by the verse : ءَآللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ .These words are used as a preamble of Tauhid. Hazrat Shah Sahib says, "By describing the praise of God and sending salat on the Holy Prophet it is taught to the people how to begin with the next word." (Mozihul Quran)

Some of the commentators have said that on the perfections and bounties which are described above in the text of the stories, the Holy Prophet is ordered to celebrate the praise of God and give thanks to Him and send salutations on those selected servants of God some of whose names are described above.

77. From here the sermon of Tauhid is commenced i.e. after hearing the above stories and reflecting on the heavenly verses and the signs of the universe you yourself tell whether to believe in One God without partner is better, useful and rational or to suggest the weak creatures of God to be the partners in His Divinity is better ? This problem is not so difficult now that there may be any difficulty in its decision. Nevertheless, for the purpose of additional inculcation and remembrence some of the attributes and states (صفات وشئون) of God are described providing strong reasons in favour of His Divine Oneness.

60. Well, who has created the heavens and earth and sent down for you water from the heaven? then We caused to grow therewith gardens of flourishing beauty, it was not you to grow trees thereof![78] Now is there any other sovereign with God ? Nay, but they are a people who turn away from the way.[79]

٦٠۔ أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ
مِّنَ السَّمَآءِ مَآءً ۚ فَأَنْۢبَتْنَا بِهٖ حَدَآئِقَ
ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ أَنْ تُنْۢبِتُوْا شَجَرَهَا ۗ
ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ۝

61. Well, who has made the earth suitable for settling[80] and made amidst it rivers and placed loads to cause it to rest[81] and put between two rivers (seas) partition?[82] Is there any other Sovereign with God now? Nay, but most of them do not possess understanding![83]

٦١۔ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَآ
أَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُوْنَ ۝

---

78. One of the most obvious reasons of His Divine Unity is the creation of the Heavens and the Earth and the sending down of fresh water from the sky which is the cause of manifold growths in the Earth. It is quite obvious that the growing of trees is not in the control of man, not to speak of bringing upon them fruits and flowers.

79. The whole world knows and these associators too accept it that the creation of the Heavens and the Earth, the sending down of rains, the growing of trees is not the work of any other Being than God. As such their acknowledgement of this fact is described elsewhere in the Quran, then why do they turn away from the way after reaching this point ? When there is no Being which can create or administer or possess permanent power and control of anything, then how can it become the partner in the Divinity of God ? Worship is the name of extreme humility and so it should be done to that Being alone who in extreme degree is absolutely Independent and Powerful and who in all respects is perfectly Supreme. It is a great injustice and refractoriness to make any imperfect or humble creature of God equal to the Creator Himself in worship.

80. The earth has been made an abode for men and animals that they may live on it comfortably and receive benefits therefrom.

81. God has placed upon the earth mountains so that it should become stable and should not quiver.

82. God has placed between the seas and rivers a partition so that one may not tresspass the other. Its details are given in the verse of the previous Sura 'Al-Furqan'.

83. Is there any other powerful Being who can perform or do all these works, and as such he may be deserving of man's worship ? When there is no such Being then it is obvious that these associators are falling into deep pit of association anc polytheism onlv out of ignorance and misunderstanding.

٦٢- اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ
السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ءَاِلٰهٌ
مَّعَ اللّٰهِ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝

62. Well, who approaches to the cry of the helpless (distressed) when he calls upon Him and removes the hardship (evil),[84] and makes you successors on the earth.[85]

Now is there any sovereign with God? Little do you think![86]

٦٣- اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ
يُّرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ رَحْمَتِهٖ ءَاِلٰهٌ
مَّعَ اللّٰهِ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ۝

63. Well, who guides you in the dark shadows of the jungle and the sea,[87] and (who is that) who let loose the winds bearing good tidings before His mercy?[88] Now is there any sovereign with God? Allah is very far above that which they associate![89]

84. When God wills and deems suitable He removes the hardship of the constrained and helpless hearing his cry as said elsewhere :

فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ (انعام- رکوع ۴)

In other words He has made the prayer as one of the general causes whose effect comes out with the will of God and after the required conditions are found and the hinderances are removed. Allama Tayyabi etc. have said that the associators are warned in the verse that when they are involved in hard afflictions and severe conditions then they, becoming constrained, also call upon God for the removal of their distress and forget other gods, then why do they not remember this Testimony of Nature and Conscience in the time of peace and satisfaction ?

85. It means God raises one nation or generation and in its place settles another nation or generation who execute royal authority and control over the land.

86. Had you thought over with full reflection there would have been no need to go further. You would have certainly understood after seeing your daily necessities and requirements and the revolutions of the nations that only that Being alone should be worshipped in whose hand lies the rein of all these affairs.

87. God guides you in the dark shadows of land and sea by means of stars either directly or indirectly as by means of instruments like the magnet compass etc.

88. He lets loose the winds before (the rainfall of) mercy which give good tidings (of rainfall).

89. God is very very far above those things which they associate. There is no comparison between the absolute, powerful and wise God and the helpless and imperfect creatures which the associators have promoted to Divinity.

64. Well, who originates the creation then will repeat it?[90] And who gives you provision from the heaven and earth?[91] Now is there any sovereign with God? Thou say, 'Bring your proof (argument) if you are truthful.'[92]

٦٤ - أَمَّن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن
يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ أَءِلَٰهٌ
مَّعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ
صَادِقِينَ ۝

65. Thou say : 'No one in the heavens and the earth has got knowledge of the hidden thing except God.'[93] And they are not aware when they shall be raised![94]

٦٥ - قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

---

90. The first creation is acceptedly the work of God. On that basis the revival should be understood that it is also the work of God. Even the rejectors of resurrection after death, also understood this fact that if suppose they would be revived again then it shall be the work of no other than God.

91. Who is that who gives you provision according to His wisdom through the heavenly and earthly means ?

92. If you can not accept the heinousness of association and the dignity of Divine Oneness then you should bring your argument in proof of your wrong claim. Its truthfulness or falsehood will be exposed in no time. But the Associators have no reason or argument. They are simply blind followers.

93. In this verse the previous subject is completed and introduction to the ensuing subject is given. From the beginning of this Part (xx) upto this place the supreme power of God, His general mercy and perfect lordship was described i.e. when He is Unique in His attributes and states He should also be Unique in His divinity. In the present verse His Divinity is argued in a different way i.e. only that Being would be God who possesses perfect and comprehensive knowledge with His absolute power, and this is that attribute which is not found in any creature in the heavens and earth. It is exclusively confined to that Lord of Honour only. From this viewpoint also only His Self alone is deserving of becoming God.

ote :- No one except God has the knowledge of all unseen things, neither anyone can get knowledge of any one thing of the Unseen by his own efforts without the divine endowment, nor God has given to any creature the Keys of the Unseen which are described in Sura An'am. Of course, He informs some of His servants about some things of the Unseen by His own Will. On that account we can say that God has informed such and such person of the Unseen, or God has given him the news of the Unseen. But only on the basis of this some knowledge of the Unseen the Holy Quran and the Traditions have never used the word "Knower of the Unseen" (عالم الغيب) for such man, nor have ever said that such and such person knows the Unseen (فلان يعلم الغيب). On the contrary, such words are forbidden to be used for any mortal. The reason is quite clear that such words as Knower of the Unseen or فلان يعلم الغيب advocate the negation of the special attribute of God i.e. علم الغيب (Knowledge of the Unseen) which is exclusively attached with God alon. . This is why Research Scholars of Islam have forbidden the use of such words for any servant of God though in the superficial sense or verbal use it may be correct. For example some one says : ان الله لا يعلم الغيب (God does not know the Unseen) and by these words he means to say that nothing is unseen or hidden before God. But these words are clear blasphemy against God.

Or as someone says : إِنِّیْ اُكْرِهُ الْحَقَّ وَاُحِبُّ الْفِتْنَةَ وَاَفِرُّ مِنَ الرَّحْمَةِ and by حق he means death, by فتنة he means children and by رحمة he means rain i.e. 'I detest the Truth (death), love the (children) and run from the mercy (rain). obviously such expressions are very detestable and hateful, though in intention they are not wrong. Similar is the case with such words as عالم الغيب or فلان يعلم الغيب . It must, however be clearly noted that by the words "Knowledge of the Unseen" we do not mean mere estimations or speculations, or calcutlions. or forecasts, nor we mean that knowledge which is gained through signs and reasons. By the Knowledge of the Unseen we mean that knowledge whereof there is no obvious sign or immediate connection. (Also refer Sura An'am and A'araf).

94. No one knows when the Last Hour shall come whereafter the dead ones shall be revived. Previously the Origin was described. Henceforth the Resurrection is commenced.

66. Nay, but their thought fell down being tired as to the Hereafter, nay, but they are in doubt of it; nay, they are blind to it.[95]

٦٦- بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ بَلْ هُمْ
فِيْ شَكٍّ مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُوْنَ ○

SECTION 6

67. And said those who were rejectors, 'What, when we are dust, and our forefathers, shall we indeed be brought forth (from the earth)?'

٦٧- وَقَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّ
اٰبَآؤُنَآ اَئِنَّا لَمُخْرَجُوْنَ ○

68. 'We have been promised this and our forefathers before, it is nothing but the myths of the ancients.[96]'

٦٨- لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَآؤُنَا مِنْ قَبْلُ
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

69. Say: 'Journey in the land, then behold how was the end of the sinners!'[97]

٦٩- قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِيْنَ ○

---

95. "Great scholars and philosphers and wise men have become tired utilising their wisdom in the attainment of the knowledge about the Hereafter, but they did not find the reality of the Hereafter. Sometimes they doubt, sometimes they deny it." (Mozihul Quran) Some of the commentators have interpreted that their knowledge could not reach the perception of the Hereafter, nor they remained empty-minded due to the lack of knowledge. On the other hand, they fell down in the pit of doubts and suspicions, and not only that but they also became blind to those clear reasons and evident facts. Had they reflected on them their doubts would have been removed.

96. These were the same promises which were given to our elders. This Prophet is also aping them. But so many eras haʌe passed and we have not yet seen or heard that some dead man came to life after becoming dust and suffered punishment for his crimes in the worldly life.

97. Many of the criminals have been terribly finished in this very world and the words of the Prophets came true. When one truth is verified in the form of worldly chastisement, surely the second truth of the hereafter chastisement shall also come to light in next world. This great workshop is not meaningless that there may be no head over it. He will not leave His subjects unwarranted. When all the criminals do not get full punishment here in this world, surely there must be another life where everyone shall reach the result of his actions. If you go on denying the Truth and persist in your rejection, you can also meet the same fate as the rejectors of the past have met in this world.

70. Do not grieve over them, nor be thou angry at their devisings.[98]

٧٠- وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا
يَمْكُرُونَ ○

71. And they say : 'When shall this promise come to pass if you speak the truth.'[99]

٧١- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

72. Say : 'It may be that there might have come behind your backs some of those things you are hastening for.'[100]

٧٢- قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ
الَّذِي تَسْتَعْجِلُونَ ○

73. And thy Lord is bountiful to men but most of them do not give thanks.[101]

٧٣- وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ○

74. And surely thy Lord knows what is hidden in their breasts and what they declare.

٧٤- وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ○

75. And there is nothing which is hidden in the heaven and earth but that it is present in the Manifest Book.[102]

٧٥- وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا
فِي كِتَابٍ مُّبِينٍ ○

---

98. After delivering the message and warning them of the end of evil you should get away from them. If these people do not accept them you should not be very much grieved and sorrowful, nor you should become harrassed and angry at their insidious plans against Islam. You have performed your duty. God will Himself see these refractory criminals. And as the past criminals were punished, He shall also punish them.

99. The Unbelievers said, "when will that Qeyamat come and when will that chastisement descend, whereof so many threats have been given ?"

100. "Do not worry, the promise shall be definitely fulfilled and it may be that a part of the promise would have drawn near (as such not many days passed that a part of the punishment in Badr reached them). As for the Great Qeyamat some of its signs have also begun to appear."

101. God delays in sending the chastisement by His grace, so they should have utilized this respite being obliged and becoming thankful of His kindness should have adopted the way of Eman and good deeds. But contrariwise they are unthankful and demand the chastisement by their mouths.

102. Your open and hidden actions, the secrets of the hearts, intentions, purposes, and the most hidden mysteries of the heavens and the earth are all present in the knowledge of God and are written in His Record. Everything shall happen according to it at its time. There is no use to make haste (for the chastisement) or rejoice in the respite. What is appointed in God's knowledge, sooner or later, shall come to pass at its time, and everyone shall be given the fruit according to his deed, intention and determination.

76. This Quran relates to the Bani Israeel very many things concerning which they are quarrelling.

77. And no doubt it is a guidance and a mercy for the Believers.[103]

78. Thy Lord will decide between them by His authority and He is the All-Mighty, the All-Knowing.[104]

79. So put thy trust in God, thou art upon the right manifest way.[105]

80. Thou canst not make the dead to hear, neither canst thou make the deaf to hear thy call when they retreat turning their backs.

۷۶- إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ○
۷۷- وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ○
۷۸- إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۚ وَهُوَ
الْعَزِيزُ الْعَلِيمُ ○ ع ۷
۷۹- فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ○
۸۰- إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ○

---

103. The time of decision and judgment has not come as yet. Of course, the Quran has come for a verbal and practical judgment. In those times the Bani Israeel were considered as the greatest experts of heavenly knowledges and religious affairs. But about their fundamental faiths, commandments, stories and traditions, it is the Quran that decided between their severe differences. As a matter of fact, the Quran is that Book that gave to mankind the Last Message of God (and guided those who embraced Eman and Islam) that people should make preparations for that day when every affair shall be practically decided.

104. The Holy Quran has come to bring home and warn, and the wise and authoritative decision of all other affairs shall be given by God, the All-Mighty, the All-Powerful.

105. You should not be touched at the variance and rejection of anyone. Go on with your business putting your trust in God. There is no danger in the right and clear way upon which you are walking. When a man is on the right way and has trust in God, then what is the worry with him.

81. And neither canst thou guide the blind when they go astray.[106] Thou rehearsest unto that who believes in Our words, so they are obedient to Our command.[107]

٨١- وَمَآ اَنْتَ بِهٰدِى الْعُمْىِ عَنْ ضَلٰلَتِهِمْ ۭ اِنْ
تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ○

82. When the Word shall fall on them We will bring forth for them an animal from the earth that shall speak unto them for that mankind had no faith in Our signs.[108].

٨٢- وَاِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَاۗبَّةً
مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ اَنَّ النَّاسَ كَانُوْا
ع بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ○

106. As to address a dead man or to call a deaf man (particularly when he is going away turning his back not attending to the caller), is not useful for them, similar is the state of those rejectors, whose hearts have died (spiritual death) and their heart-ears have become deaf and they have also no intention to hear, that no sermon or admonition is beneficial and effective for them. How can you guide a dead-blind or show him the way or anything else unless he gets a successful eye-treatment ? These people are also blind of heart and also do not want to come out of blindness. Then how can they see by your showing (the way)?

107. Sermon-giving is useful for those who receive the effect after hearing the sermon. And the receiving of effect is that they become obedient believing in the words of God.

108. Hazrat Shah Sahib says, "Before the Qeyamat the Mount Safa of Mecca shall break and an animal shall come out of it. This animal shall speak to the people that the Last Hour is at hand, and marking the true believers and the hidden rejectors shall separate them." (Mozihul Quran)

It appears from some Traditions that it will happen in the last period on the day of Sun-rise from the West. Qeyamat is but the name of universal revolution when the whole present system of the Universe shall be disturbed and revolutionized. So one should not wonder at such extraordinary and supernatural events and accidents which shall be divulged as the preliminary signs of and preface to the Qeyamat. Perhaps through this Animal of the Earth it shall be shown that the thing which the Unbelievers rejected from the mouths of the Prophets they were forced to believe at the tongue of an animal. But believing at that time shall not be useful. It is only proposed to show their ignorance and folly ! The time of believing passed away !

Note : Different stories and words are told about the aminal of the Earth (دابـــة الارض) but reliable traditions prove only as much as Shah Sahib has written.

SECTION 7

83. And on the day when We shall muster out of every nation a band of those who rejected Our words, then they shall be arrayed,[109]

٨٣- وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ ○

84. Till when they are come He shall say : 'Did you cry lies to My words and they had not come within your comprehension or tell what you had been doing.[110]

٨٤- حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ
تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ○

85. And the word fell upon them for that they had done mischief, now they can not speak anything?'[111]

٨٥- وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا
يَنطِقُونَ ○

---

109. There shall be different bands and parties of sinners of the same sin.

Note : Generally the Commentators have interpreted فَهُمْ يُوزَعُونَ in the sense of checking and hindering i.e. the rejectors and unbelievers of every nation shall be mustered unto the Field of Resurrection and they shall be so much numerous that the backwalkers shall be checked to outstrip as is done in a huge crowd to maintain order.

110. It means the Rejectors did not try to fully understand and judge all pros and cons, but began to belie the Prophets and their Message instantly.

Or speak ! If this is not the fact, then what did you do else ? It means you had no work except denying and rejecting the Divine Truth.

Or it means : Had you only rejected and denied the Truth, or you had also earned other sins apart from it ?

111. It means their mischiefs are fully proved and the authority of God is established. Now what else can they speak?

In some of the verses their excuse is also mentioned. Perhaps it would have happened before. However, their speaking and unspeaking should be judged according to the circumstances on the Resurrection Day.

86. Do they not see that We made the night that they get peace in it and made the day to see. Of course, in that are signs for those who believe.[112]

٨٦- أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَ
النَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ
يُؤْمِنُونَ ○

87. And the day when the Trumpet shall be blown[113] there shall be terrified whosoever is in the heavens and whosoever is in the earth, but that whom God wills,[114] and all shall come unto Him humbly.[115]

٨٧- وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي
السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ○

---

112. God showed them manifest signs in the world but they did not observe a little. If they would have only pondered over the revolution of days and nights they could have understood the Unity of God, the necessity of the Prophets and the Resurrection after death. After all, who is that Being who has been ceaselessly bringing the night after the day and the day after the night with such a strong system of administration ? Who is that who brought the light of the day after the shadow of night for the sake of our external observation ? Would He not have sent the spiritual light in the shadows of whims and fancies for our internal observation ? Then what is the night ? It is the time of sleep which can be taken as the sample of death. Then afterwards appeared the day and we opened the eyes and began to walk hither and thither. Similarly if God cast death over us and then raise us again after death, then what is the impossibility in this ? However, for the believers in this very sign there is a solution for all necessary things.

113. The Angel who shall blow the Trumpet is Israfeel (اسرافیل) who is standing prepared with the Trumpet, waiting the order of God.

114. According to some traditions Jibraeel, Mikaeel, Israfeel and Izraeel (جبرائیل ، میکائیل ، اسرافیل ، عزرائیل) are included in it. And some scholars have also included the martyrs.

115. Hazrat Shah Sahib says : "One time the Trumpet shall be blown whereby the creation shall die. Second time the Trumpet shall be blown and they will rise up alive. After that the Trumpet shall be blown, they shall be terrified. Afterwards it shall be blown, then they shall become unconscious. Again it shall be blown, they shall come to their senses. The blowing of the Trumpet is several times." (Mozihul Quran).

Some scholars recognize the blowing of the Trumpet two times only. (God knows better).

88. And thou shalt see the mountains thou thinkest that they are fixed and they shall move as the clouds move[116] handicraft of God who has maintained (set) everything.[117] He is aware of what you do.[118]

89. Whesoever comes with good he shall have better than it,[119] and they from the terror that day shall be secure.[120]

٨٨- وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّهِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ الَّذِیٓ اَتْقَنَ كُلَّ شَیْءٍ ؕ اِنَّهٗ خَبِیْرٌۢ بِمَا تَفْعَلُوْنَ ○

٨٩- مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَیْرٌ مِّنْهَا ج وَهُمْ مِّنْ فَزَعٍ یَّوْمَئِذٍ اٰمِنُوْنَ ○

116. Those huge mountains whom you think to be fixed for ever in the earth, never to move from their place, on the Day of Qeyamat shall fly in the space like the cotton-tufts and shall be fast-moving like the clouds :

(۱) وَبُسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ هَبَآءً مُّنْۢبَثًّا (واقعه - رکوع ۱)

(۲) فَقُلْ یَنْسِفُهَا رَبِّیْ نَسْفًا (طٰهٰ - رکوع ۶)

Note : This verse has no connection with the Theory of the Rotation of the Earth as some pseudo-thinkers have understood.

117. He who has set aright everything with great wisdom has made the mountains so heavy and formidable today and He it is who will break them into particles one day and scatter in the space. That scattering shall not be purposed for mere destruction. This process of breaking the Universe is destined to lead it to that position whereto this Universe is created to progress. So all this is the handicraft of that Real Creator whose no work is empty of wisdom.

118. After this breaking and mighty revolution the accounts of the servants shall be reckoned, and because God is aware of the minutest actions of the servants, so everyone shall be recompensed according to his deed, nor anyone shall be wronged, nor anyone shall forfeit his rights. The principle of recompense is given in the following verses.

119. The recompense of one good shall be given at least ten times which will never cease.

120. They shall be secure from the Great Terror. لَا یَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ (انبیآء - رکوع ۷)

If there is terror of a lower degree it shall not be against the present verse.

90. And whosoever comes with evil their faces shall be thrust into the fire (of the Hell). Shall you be recompensed but for what you did?[121]

91. I have only been commanded that I should worship the Owner of this City who gave it reverence and to Him belongs everything,[122] and I have been commanded to remain among those who surrender to the Order (of God).[123]

92. And to recite (unto mankind) the Quran,[124] so whosoever comes to the way he shall come to his own good, and whosoever goes astray, thou say: 'I am naught but a warner!"[125]

٩٠- وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي
النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○

٩١- إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ○

٩٢- وَأَنْ أَتْلُوَا الْقُرْآنَ ۚ فَمَنِ اهْتَدَىٰ فَإِنَّمَا
يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا
أَنَا مِنَ الْمُنْذِرِينَ ○

121. There is no excess from the side of God, as you do so shall you be recompensed. There is no remedy for the self-destruction.

122. Here City means Mecca which is made reverent and respectable by God. Due to this speciality and reverence the connection with God is mentioned, otherwise He is the Lord and Owner of everything.

123. I should live among those who are perfectly obedient to God and are absolutely resigned to Him.

124. I am ordered to obey and worship God by myself and guide others to the path of God by reciting the Quran unto them.

125. Having given you the advice I have completed my duty. If you do not understand, it is to your own loss.

٩٣۔ وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ؕ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝ ع ١١ ٣

93. And say : Praise is to God ![126] He shall onward show you His signs and you will recognize them,[127] and thy Lord is not heedless of those works that you do.[128]

126. Millions of thanks to God who has made me a guide and a guided. In fact, it is His Self alone who is worthy of praise. Whosoever got some good or excellence he got it from His glorious door.

127. Onward God shall show, within you or without you, such signs of His power and such signs of my truthfulness whereby you shall understand that undoubtedly these are really those signs of God the information whereof the Prophet had given. So far as its utility at that time for you is concerned it is a separate thing. The signs of the Qeyamat all come under it.

128. Whatever deed or matter you do and deal—all are before His sight. According to it, at last, the recompense shall be given. If there is some delay in punishment etc. you should not think that God is heedless of your activities.

Sura Naml has ended by His grace and benefaction.

اٰیاتہا ۸۸ سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ رکوعاتہا ۹

SURA QASAS—MECCAN,—VERSES 88—SECTIONS 9

In the Name of God who is Exceedingly Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Ta Sinm Meem

١ - طٰسٓمّٓ ○

2. These are the verses of the Manifest Book.

٢ - تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

3. We recite unto thee some tidings of Moses and Pharaoh truthfully for a people who have faith.[1]

٣ - نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ
لِقَوْمٍ يُّؤْمِنُوْنَ ○

---

1. This is a lesson for the Muslims especially because they were also persecuted by the Infidels as the Bani Israeel were persecuted by Pharaoh and his people. Hazrat Shah Sahib says, "The Muslims should conceive their own condition against the tyrants." (Mozihul Quran). As God had made the Bani Israeel successful and victorious through Moses against the tyrants, though they were very weak in the land, similarly the Muslims, who are at present small in number and appear to be very weak and suppressed, shall become successfui against their foes who are powerful and enormous in strength.

4. Pharaoh had exalted himself in the earth (country) and had made its people many sects, one party of them he weakened,[2] slaughtered their sons and kept alive their women,[3] no doubt he was a despoiler,[4]

۴ - اِنَّ فِرْعَوْنَ عَلَا فِی الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ○

2. The Qibtis (قبطی) also lived in Egypt who were the people of Pharaoh and the Sibtis (سبطی) too who were known as Bani Israeel. But Pharaoh did not let them prosper and progress, out of tyranny and arrogance, and had subjected them to abject slavery. All the Qibtis were made masters and the Sibtis were made slaves ; and the children of the Prophets —the Bani Israeel—were living a miserable life of slavery and serfdom. He subjected them to 'baygar' (forced labour) and other disgraceful tasks and did not allow them to become a political power, worth consideration, in the country.

3. It is said that Pharaoh had seen a dream. The soothsayers gave its interpretation that his kingdom would be destroyed by some man from Bani Israeel. So he devised this foolish and cruel plan as a protective measure against the foretold danger that he should always weaken the Bani Israeel so that they might not be ambitious for political power against his governmetn, and to achieve this end he should kill the sons of Bani Israeel to avert the impending disaster. As for the girls he thought they should be kept alive because they presented no danger. Moreover, they would serve the Qibtis as slave-women after their grown-up age.

Ibne Kathir has written that the Bani Israeel talked amongst themselves about a prophecy of Hazrat Ibrahim Khalil wherein it was told that the destruction of the Egyptian Kingdom was ordained at the hand of a young Israeeli. By and by this prophecy reached the ears of Pharaoh. That fool made this atrocious scheme to avert the Divine Destiny.

4. He was already a great corruptor in the land so he could not demur to take up such cruel steps. He did in the intoxication of his pride and arrogance what he did thoughtlessly.

5. And We desire to favour those people who were lying weakened in the country and to make them chiefs and to make them vicegerents,

6. And to establish them in the land[5] and to show Pharaoh and Haman[6] and their hosts at their hands the thing they had a danger thereof.[7]

7. And We sent order to the mother of Moses, 'Suckle him, then when thou hast fear for him cast him into the river[8] and fear not and sorrow not, We shall again bring him to thee and make him of the Messengers.'[9]

٥۔ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا
فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ۝

٦۔ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَ
هَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ۝

٧۔ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۚ فَإِذَا
خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا
تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ ۝

---

5. Those were the plannings of that accursed, and Our intention was to strengthen the weakened and raise up the downtrodden, and put the crown of ecclesiastical leadership and temporal authority on the head of that nation whom the people of Pharaoh had made slave, abased and humiliated, and expelling the tyrants from that land settle that oppressed and persecuted people, and give that subjugated and vanquished people temporal ascendency together with the religious leadership.

6. Haman was the minister of Pharaoh and was his partner in oppressing the Bani Israeel and was his first agent to materialize his tyrannical policies.

7. The danger for which they had slaughtered thousands of the children of Bani Israeel—We desired that the same danger should come before them. Pharaoh made all possible efforts and utilized all his powers to be secure from that Israeli Child at whose hand his destruction was destined, but the Divine Decree could not be averted. God, the Powerful, brought up the same child in his arms, in his own bed, in his own palaces in a royal manner and with comforts, and vividly showed that what God wills to manage no power can check it.

8. His mother was either inspired or was informed through dream or some other source that she should suckle the child until there was any danger for his life. When she found some danger to his life she should put the child in a box and cast it in the River Nile. This story is related in Sura Ta Ha.

9. She was consoled that she should not be fearful and cast the child in the river without hesitation, the child would not be spoiled. She should also not feel sorry at his separation. We shall soon return him to thy loving bosom. God shall take from him great works. He shall be endowed with the rank of Prophethood. No power could be a hindrance or impediment in God's intention. Removing all hindrances, that purpose shall have to be accomplished which is attached with his birth.

8. Then the family of Pharaoh picked him up to be an enemy and a sorrow to them. Verily Pharaoh and Haman and their hosts were mistaken.[10]

٨۔ فَالْتَقَطَهٗۤ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّ
حَزَنًا ؕ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا
كَانُوْا خٰطِـِٕيْنَ ○

9. And said the woman of Pharaoh, 'This is a coolness of eyes for me and for thee,[11] slay him not, per chance he may be of avail to us or we may adopt him a son,'[12] and they were quite unaware.[13]

٩۔ وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ
وَلَكَ ؕ لَا تَقْتُلُوْهُ ۖۗ عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ
نَتَّخِذَهٗ وَلَدًا وَّهُمْ لَا يَشْعُرُوْنَ ○

---

10. At last the mother putting the child in a wooden box cast it in the water. The box flowed to a place wherefrom the wife of Pharaoh, Hazrat A'sea, picked him up. The lovable face of the beautiful child appeared lovely to her. She saw in the child impressions of excellence and nobility. So she took him up to rear. But the final result of this picking up was to be that the child becoming young proved the enemy of Pharaoh and his people and became a source of spiritual nuisance for them. This is why God gave them the chance to pick him up. Pharaoh, the accursed, did not know that the enemy, of whose fear he had slain thousands of innocent children, was that very child who was being brought by them with so much love and affection. In fact, Pharaoh and his ministers and councillors were greatly mistaken, from the viewpoint of their unholy design, that despite slaughtering innumerable children of Bani Israeel on a doubt, let Moses to live. But what else they could do if they had not mistaken ! Could they change the decision of God ? Or could they check the Divine Will ? Their great blunder was that they thought they could check the decisions of the Divine Will by means of human contrivance.

11. The wife of Pharaoh said, "What a lovely child it is ! We have no son. Let us play with this one and cool our eyes." According to some Traditions Pharaoh said : لَكِ لَا لِي i.e. "Let it be the coolness of thy eyes and not mine." The Divine Fortune was making him express these words. And really what he said came true.

12. The wife of Pharaoh said, "At least he will be of some benefit for us when he is grown up. Or else we shall take him as a son."

13. They were not aware of his future actions. They thought that someone from the Bani Israeel had cast him out of fear, so if they did not kill one child there was no harm. It was not necessary that he might be the same child whom they feared. Moreover, when they would bring him up he would himself become obliged to them. How was it possible that he would become an enemy of them ? But they knew not that the child would become the friend of that who is the Lord-Cherisher of the whole world, and because they were the enemy of God so he would become their enemy by the order of God. They were cherishing such feign hopes at the right of rearing the child in the external sense, but at the same time Pharaoh was making the call of اَنَا رَبُّكُمُ الْاَعْلٰى (I am your supreme Lord) against that Real Lord of the Universe.

10. And on the morrow the heart of Moses' mother became empty of rest, and she would have wellnigh disclosed her restlessness, had We not set a knot on her heart, for that she might remain of the believers.[14]

١٠- وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ۭ اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْلَآ اَنْ رَّبَطْنَا عَلٰي قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

11. And said she to his sister, 'Follow him up,' then she looked after him as a stranger and they perceived not.[15]

١١- وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۡ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّهُمْ لَا يَشْعُرُوْنَ ○

12. And We had forbidden to Moses the foster-mothers aforetime, then she said, 'Shall I tell you a house-hold who will rear him for you and they are his well-wishers.'[16]

١٢- وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓي اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَهُمْ لَهٗ نٰصِحُوْنَ ○

---

14. The mother of Moses cast the child in the river under the divine inspiration, but the motherly love could not but make her restless. She was over-powered by the remembrance of the child. Every thing except his remembrance left her heart. Her heart had become empty of rest, and wellnigh she would have left the thread of patience and perseverance and disclosed that she had herself cast her own child in the river (if someone had any information about him let him bring it to her), but she got consolation from the divine words: اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ

It was the act of God that He strengthened her heart so that the Divine Secret might not be revealed before time, and after sometime she might herself gain an eye-belief (عين اليقين) that God's promise is surely fulfilled.

15. When the box was opened in the palace of Pharaoh and the child came to light the news spread in the city. Moses' mother ordered his (Moses') sister to go out for the search of her brother but she should see the affair keeping aside from them. The girl was wise enough to see the situation from a distance when the people were gathering about the child and they could not know that she was the sister of the child.

16. When the wife of Pharaoh became successful in persuading that Accursed to bring up the child, then foster-mothers were called to suckle the child. But God had already set a bar that the child could not suck any foster-woman save her own real mother. It was a great problem how and whereby the child could be suckled. Hazrat Moosa did not suck the breast of any foster-mother. The people of Pharaoh were making strenuous search for a proper suckling woman that Moses' sister addressed them, "I tell you a household who, I hope, will easily bring him up and they are good people and will take care of the child carefully, and especially when they will have good hopes of reward and remuneration from the Royal Family they will not fail in his proper-care." However, according to the girl's offer, Moses' mother was called. No sooner did she embrace the child than he began to suck her. The people of Pharaoh were, however, feeling light to have some woman (from Bani Israeel) in the last resort. Much merriments were made and rewards were distributed, Meantime Moses' mother excused to live in the Palace and requested them to take the child to her house for rearing the child (as she felt much difficulty in going to and fro from the palace to her house daily). However, Hazrat Moses was restored to his mother's bosom to the utter satisfaction of both, and the daily stipend from the treasury of Pharaoh was an additional fortune.

13. Then We restored him to his mother that her eye might remain cool and might not sorrow, and that she might know that the promise of God is true,[17] but most of the people do not know.[18]

SECTION 2

14. And when he reached his strength and stood aright We gave him Hikmat and understanding. And thus do We compense the virtuous.[19]

15. And he came into the city at a time when the people thereof were unheeding,[20] then found therein two men fighting, this one of his own comrades and the other one of his foes, then the one of his own comrades cried him to aid him against the other that was of his foes, so Moses struck him with his fist and finished him, said he, 'This is of the devil's doing, no doubt he is an enemy, a manifest misleader.'

١٣- فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَىْ تَقَرَّ عَيْنُهَا وَلَا
تَحْزَنَ وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ
ع اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○
١٤- وَلَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّ
عِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○
١٥- وَدَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ
اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۗ هٰذَا
مِنْ شِيْعَتِهٖ وَهٰذَا مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ
الَّذِىْ مِنْ شِيْعَتِهٖ عَلَى الَّذِىْ مِنْ عَدُوِّهٖ ۙ
فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۗ قَالَ هٰذَا
مِنْ عَمَلِ الشَّيْطٰنِ ؕ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ ○

---

17. One of the two promises made in the inspiration: اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ she saw by her own eyes that how wonderfully it was fulfilled. And as for the second promise she found a chance to think of its fulfilment, like the former, at its appointed hour.

18. "The promise of God does definitely reach but meanwhile big complexities arise. In this many men become faithless." (Mozihul Quran)

19. When Hazrat Moosa reached his full puberty We taught him many things of wisdom and gave him special type of knowledge and understanding as he had been virtuous since his very childhood. Even so We endow the promising one with special boon.

20. One day Hazrat Moosa went in the city when he was young. This time the people were not busy, they might have been sleeping. The time perhaps would either be night or noon.

16. Said he, 'My Lord, I have wronged myself, so forgive me, then God forgave him. No doubt, He is the All-Forgiving, the All-Compassionate.[21]

١٦. قَالَ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ فَغَفَرَ لَهٗ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

21. In his young age Hazrat Moosa became conscious of the unbelief and tyranny of the people of Pharaoh. He was averse to them because of their unbelief and tyranny. The Bani Israeel were with him. The house of Moses' mother was outside the city. Hazrat Moosa sometimes went there and sometimes came to the palace. The people of Pharaoh, (Qibtis) were his enemy lest he should become powerful. They were fearful of him because he belonged to the other nation. One day he saw that two men were fighting with each other—one was Qibti and the other was Israeeli. When the Israeeli saw Moses he cried to him for help against the tyrannizing of the Qibti. It is said that the Qibti was a cook of Pharaoh's kitchen. Hazrat Moosa already knew the oppressive activities of the Qibtis. He was moved when he saw the tyranny of the Qibti by his own eyes. It is possible that the Qibti might have also rebuked Hazrat Moosa at his mediation as mentioned in some Tafasir. In short, Hazrat Moosa struck him with a fist in order to bring him to his senses. Hazrat Moosa was a strong and stout young man (Masha-Allah). Only one fist finished that Qibti. But Hazrat Moosa did not estimate that only a fist would put an end to the life of that misfortuned. Qibti. So he felt remorseful at the unintentional murder. Though the Qibti was an Unbeliever-Harbi, was a tyrant, and the intention of Hazrat Moosa was only purposed to teach him manners and not to kill him, yet it is obvious that it was not an occasion of Jihad, neither had he given any ultimatum to the Qibti people, on the other hand the people were satisfied with the peaceful behaviour of Hazrat Moosa from his early life feeing that he was not a person to take the life and property of any soul in Egypt, then perhaps in his anger he could have only done a cursory investigation of the cause of the quarrelling and at the time of striking him with the fist he could not judge the stroke necessary for his reformation, on the other side there was the danger of other dissensions and troubles due to communal tension, so he felt remorseful at his action and concluded that there was to some extent the disturbance of the Satan in the action. The nature of the Prophets (be peace upon them) is so much pure and clean and their preparation is so noble and high that they reckon their minutest actions and deeds before attaining to Prophethood, and on their smallest fault or elucidatory mistake they weep before God and ask for His forgiveness. Hence Moosa (be peace on him) admitting his mistake begged for forgiveness, and that was given. Perhaps he had known this forgiveness by means of divine inspiration (short of Divine Revelation). After all, the Prophets are Saints before Prophethood.

17. He said, 'My Lord, for as much as Thou hast been gracious to me, so I will never more be a supporter of the sinners.'[22]

١٧- قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُوْنَ
ظَهِيْرًا لِّلْمُجْرِمِيْنَ ○

18. Then in the morning he got up in that city fearing, watching (awaiting),[23] that perchance the man who had sought his help the day before cried out to him again.[24] Moses said to him, 'No doubt, thou art wayless, a manifest.'[25]

١٨- فَأَصْبَحَ فِي الْمَدِيْنَةِ خَآئِفًا يَّتَرَقَّبُ فَإِذَا
الَّذِي اسْتَنْصَرَهٗ بِالْأَمْسِ يَسْتَصْرِخُهٗ ؕ قَالَ
لَهٗ مُوْسٰٓى إِنَّكَ لَغَوِيٌّ مُّبِيْنٌ ○

19. Then when he moved to lay his hand upon him who was an enemy to them both, he said, 'O Moses, Dost thou desire to slay me as thou slewest a living soul yesterday?[26] Thou only desirest to be a tyrant in the land and thou desireth not to be of the reformers (peace-makers).'[27]

١٩- فَلَمَّآ أَنْ أَرَادَ أَنْ يَّبْطِشَ بِالَّذِيْ هُوَ عَدُوٌّ
لَّهُمَا ۙ قَالَ يٰمُوْسٰٓى أَتُرِيْدُ أَنْ تَقْتُلَنِيْ كَمَا
قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنْ تُرِيْدُ إِلَّآ أَنْ
تَكُوْنَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيْدُ أَنْ
تَكُوْنَ مِنَ الْمُصْلِحِيْنَ ○

22. After that divine inspiration Hazrat Moosa said, "My Lord, as you have given me grade, comfort, strength and forgiven me faults, so its gratitude is that I will nevermore be a helper of the criminals. Perhaps he might have come to know some fault of the Israeeli too and as such he called him a sinner or a criminal. Or perhaps the Unbelievers and the tyrants are meant by the word "sinners" i.e. he would never utilize the powers given by Him in their support and help. Or perhaps the satans are meant by the word 'sinners' i.e. he would never become their helper in their mission that they might cause him to commit such work, by their whispering, at which he might feel remorseful afterwords. Or he called the Israeeli a criminal that he became the main cause of his committing that crime. (God knows better.)

23. It means Hazrat Moosa waited and saw what would happen if the heirs of the murdered would have gone to Pharaoh, on whom the crime would be proved and how would they behave with him ?

24. That Israeeli was fighting with some other man on that day.

25. Hazrat Moosa said to him that he fought with the oppressors daily and made him fight against them.

26. "Hazrat Moosa intended to lay his hand upon that oppressor, but the oppressed one spoke out. He thought Hazrat Moosa showed his anger upon him by the tongue, so also he would show his hands upon him. Yesterday he was hiding the blood who committed the murder, today it was disclosed by his tongue." (Mozihul Quran)

27. He said to Moses, "You only know to murder by force and coercion, you know not to settle a compromise between the contending parties by means of peaceful mediation."

20. And came a man from the remote corner of the city running, said, 'Moses, the chiefs take counsel about thee to slay thee, so go forth, I am thy well-wisher!'[28]

٢٠۔ وَجَآءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ
قَالَ يَٰمُوسَىٰٓ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ
فَاخْرُجْ إِنِّى لَكَ مِنَ النَّٰصِحِينَ ۝

21. Then he went forth therefrom, afraid, watching, said he, 'My Lord, save me from this unjust people.'

٢١۔ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِى
مِنَ الْقَوْمِ الظَّٰلِمِينَ ۝
ع ٢ ٨ ٥

22. And when he turned his face in the direction of Madyan (Midian) he said, 'I hope that my Lord will carry me on the straight way.'[29]

٢٢۔ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ
رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ السَّبِيلِ ۝

---

28. The news of the bloodshed reached Pharaoh. There in the palace, conferences were held that a man of the other nation had become so much dauntless as to slay the people of the Royal Nation and the government servants. The police was let loose to arrest Hazrat Moosa. Perhaps he would have been slain if he could be traced. God cast the well-wishing of Hazrat Moosa into the heart of a good-natured man amongst that crowd of councillors. He came runing to Moses by a short cut, and informing him about the conference he gave this counsel to Hazrat Moosa that he should at once leave the city.

Hazrat Shah Sahib says, "This is rehearsed unto our Prophet that the people would try to take his life and he would also get out of the native land. So it happened that the Unbelievers gathered all together in order to make a joint attack on him. The same night he migrated from his native place." (Mozihul Quran)

29. Hazrat Moosa went forth out of Egypt. He was unaware of the way. He prayed to God to guide him on the right way. He guided him to the straight way going to Madyan, where He had to make him a family holder. Not only this but He had willed to guide him on the straight way far distant.

23. And when he reached the waters of Madyan he found thereat a party of the people watering,[30] and he found beside them two women holding back their flocks, he said, 'What is your business?'

They said, 'We do not water until the shepherds drive off[31] and our father is old of great age.[32]

٢٣۔ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ
النَّاسِ يَسْقُونَ ۖ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ
تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي
حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ○

24. Then he drew water for them,[33] then he turned aside unto the shade, he said, 'My Lord, whatever Thou sendeth down unto me of good I stand in need of it.'[34]

٢٤۔ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ
إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ○

---

30. Madyan was at a distance of eight or ten days' journey from Egypt. There he reached hungry and thirsty. He saw a crowd drawing water from a well for their flocks.

31. Those two women were standing aside in modesty. They were not powerful enough to push aside the crowd or draw the heavy bucket from the well themselves for their flocks. Perhaps they would water their animals from the remaining water left by other people.

32. "Had our father been young and powerful we would have not to come here, he would have himself dealt with the people," the two girls said to Moses.

33. These are the natural sentiments and characteristic powers of the Prophets—he was greatly tired, extremely hungry and thirsty, but he felt shame to see the weaker sex to be deprived of sympathy in his presence. So he stood up and drew water for them either pushing aside the crowd or after they had gone away.

34. 'O God ! I do not seek the wage of any deed from the creature. Of course, if any good comes from Thee I am always in need of it.'

Hazrat Shah Sahib says, "The women saw him to be a traveller, seeking shade, hungry and tired, travelling from a distant place, they said to their father about him (and he was Hazrat Shu'aib, be peace on him, according to the well-known word). He required a man, good-natured, who might ward the goats, and he might also marry his daughter with him."

25. Then came to him one of the two walking modestly,[35] she said, 'My father calls thee that he may give thee in recompense the right of that thou watered our animals !'[36] Then when he reached him and related to him the story, he said, 'Be not afraid, thou hast escaped from the unjust people.'[37]

26. Said one of the two, 'Father, keep him a servant, indeed the best servant whom thou desireth to keep is the one who is strong and trusty.'[38]

٢٥۔ فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِىْ عَلَى اسْتِحْيَآءٍ ۫
قَالَتْ اِنَّ اَبِىْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ
لَنَا ؕ فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ
لَا تَخَفْ ٚ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○

٢٦۔ قَالَتْ اِحْدٰىهُمَا يٰٓاَبَتِ اسْتَاْجِرْهُ ۫ اِنَّ خَيْرَ
مَنِ اسْتَاْجَرْتَ الْقَوِىُّ الْاَمِيْنُ ○

35. One of them went to him modestly as it is the way of gentle and chaste women. It is said that she talked to him hiding her face out of shamefulness.

36. Hazrat Moosa was asking good from God. He sent unexpected good by His grace. Then why not Moses did accept it ? Standing up he accompained the woman. It is said that while starting he directed her to follow him as he would walk onward, lest he should cast sight on a stranger-woman with intention. So according to his direction she walked behind him and thus reached the house.

37. Hazrat Moosa told Hazrat Shu'aib his whole story. He consoled him and said he was delivered from that cruel people. They could do no harm to him in that place, God-willing. (Madyan was out of the territory of pharaoh.)

38. Moses has both things—he is strong as well as trusty. They saw the strength when he drew water by the heavy bucket or when he pushed aside the crowd. And from his purity and selflessness she understood his trustiness.

27. Said he, 'I desire to marry thee to one of these my two daughters on this condition that thou do my service for eight years,[39] then if thou completest ten years that shall be from thee,[40] I do not want to subject you to toil. Thou shalt find me, if God wills, one of those who are possessed of good disposition.'[41]

٢٧ - قَالَ اِنِّیْٓ اُرِیْدُ اَنْ اُنْكِحَكَ اِحْدَى ابْنَتَیَّ
هٰتَیْنِ عَلٰٓى اَنْ تَاْجُرَنِیْ ثَمٰنِیَ حِجَجٍ ۚ فَاِنْ
اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَآ اُرِیْدُ
اَنْ اَشُقَّ عَلَیْكَ ؕ سَتَجِدُنِیْٓ اِنْ شَآءَ اللّٰهُ
مِنَ الصّٰلِحِیْنَ ۝

39. Perhaps this service was the dowry of the girl. According to the Hanafi Fiqh this kind of service can be a substitution of dowry provided the mature girl is pleased. Here the primary discourse about marriage is given. It is obvious that before this talk Hazrat Shuaib might have taken the consent of the girl he had chosen for his marriage.

At this place Abdullah Yusuf Ali has given a wrong and a romantic commentary. He says :

"Perhaps the whole household, including the daughters, listened breathlessly to his tale. Perhaps their wonder and admiration (hearing the story of Moses) were mingled with a certain amount of pity—perhaps with some more tender feeling in the case of the girl who had been to fetch him. Perhaps the enchantment which Desdemona felt in Othello's story was working on her. In any case the stranger had won his place in their hearts. The old man, the head of the household, assured him of hospitality and safety under his roof. As one with a long experience of life he congratulated him on his escape. Who would live among unjust people ? It is as well you are free of them !'

A little time passes. A guest after all can not stay for ever. They all feel that it would be good to have him with them permanently. The girl who had given her heart to him had spoken their unspoken thoughts. Why not employ him to tend the flocks ? The father was old, and a young man was wanted to look after the flocks. And—there may be other possibilities.

Strong and trusty : Moses had proved himself to be both, and these were the very qualities which a woman most admires in the man she loves.

A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girl's family was superior, and they had an established position,

while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longer term was at his option. If he brought no dower, his service for that period was more than sufficient in lieu of dower. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves." (Abdullah Yusuf Ali)

Note : 1. This commentary is full of very mean ideas about Hazrat Shu'aib and his daughter who was to become the wife of Hazrat Moosa. The reference to Desdemona in Othello further degrades the pure character and sensations of the honourable girl, whose wisdom is praised by the Holy Prophet (Be peace upon him) at the most genius words which she used concerning the employment of Moses. The romance which Yusuf Ali has invented is derogatory to the innocent character of Hazrat Moosa and the propriety of the girl. This dramatic presentation of the holy characters of two great personalities undermines the very spirit of the Holy Quran. Abdullah Yousuf Ali has used the appellative of Old Man for Hazrat Shu'aib here and there. Perhaps he does not think Hazrat Shu'aib a Prophet of God, but unwisely says that Hazrat Moosa was inferior to the girl's family. Moreover, according to

Abdullah Yousuf Ali, Hazrat Shu'aib did not propose a parmanent tie. This is why he says that the old man broached the subject of marriage (and not the marriage in the defined sense). His remarks legalize the timely marriage that is known as Muta' and which is Haram in Islam. Only the Shia Sect believes in Muta' but the Ahle Sunnat Wal Jamaat have condemned Muta' as a legal institution of marriage in Islam.

Abdullah Yusuf Ali was very much impressed by the English Society. He has, at very many places, distorted the meaning of the Holy Quran by dragging the Quranic standards to the English norms. English Society is full of filthy characters. Islam is based on purification of heart, purification of mind, purification of Nafs (soul). Purification is one of the four functions of the Holy Prophet. Without purification man can not attain spiritual glory. Those who have mingled the spiritual and the material have not done any service to Islam. The Holy Quran is a glorious Book and not an excellent dramatic treatise. It is a Divine Book containing divine instructions and divine commands, and encourages the readers to attain human ascendency, sometimes, surpassing angelic heights, and guides on the way to Divine Union. When the standard of the Holy Quran is so high, then it is an impudent effort to find dramatic and romantic fervours in Quranic characters. (Tr.)

Note : 2. Some scholars have said that the girl of Hazrat Shu'aib has solved the most complex problem of Employer and Employee in her words :

(Tr,) يَٰأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ

40. Hazrat Shuaib said, "At least eight years you will have to live in my service. If you live two years more it is your voluntary contribution (تبرّع)."

41. Hazrat Shuaib said. "I will not take any hard service from you. You will yourself experience in my service that I am not a man of any bad nature, I am by the grace of God righteous. You will not be uneasy in my company. On the other hand you will feel intimate with me."

28. He said, 'This is a promise between me and thee. Whichever of the two terms I fulfil, so let there be no excess upon me. And we repose unto God what we say.'[42]

۲۸ - قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ؕ اَيَّمَا الْاَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ وَاللّٰهُ عَلٰى مَا
نَقُوْلُ وَكِيْلٌ ۝

SECTION 4

29. So when Moses had accomplished that term and departed with his household he observed on the side of the Mount Tor a fire, he said to his household, "Tarry, I have seen a fire, perhaps I may bring you some news of there, or a faggot from the fire that you may warm yourselves."

۲۹ - فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖۤ
اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ قَالَ لِاَهْلِهِ
امْكُثُوْۤا اِنِّيْۤ اٰنَسْتُ نَارًا لَّعَلِّيْۤ اٰتِيْكُمْ مِّنْهَا
بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ۝

30. Then he came to it a voice rose from the right corner of the plain in the blessed hollow from a tree:[43] 'O Moses! I am, I am God, the Lord of the Worlds:

۳۰ - فَلَمَّاۤ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ الْاَيْمَنِ
فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ
يّٰمُوْسٰۤى اِنِّيْۤ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

---

42. Hazrat Moosa said, "I shall be at liberty to either live eight years or ten years. However, I accept the contract relying upon God. I end the affair taking God as witness." It is said in the Traditions that Hazrat Moosa completed the bigger term (ten years).

Hazrat Shah Sahib says, "Our Hazrat (Mohammad, be peace upon him) also went forth out of the native land, so after eight years conquered Mecca. If he desired he would have emptied the city of the Infidels the very moment, but of his own accord he cleansed the city of the Infidels after ten years." (Mozihul Quran)

43. This was the same tree on which the fire was observed burning.

31. And cast down thy staff. Then when he saw it quivering like a thin snake he turned about retreating and did not see turning his back. 'Moses, come forward and fear not, you have no danger.'

32. Insert thy hand into thy bosom and it will come forth white not with any evil,[44] and press to thee thy arm from fear,[45] so these are two certificates from thy Lord upon Pharaoh and his chiefs.[46] No doubt, they were disobedient people.

33. Said he, 'My Lord, I have shed the blood of a living soul from among them. and I fear that they will kill me![47]

34. 'And my brother Haroon, he is more eloquent than I, so send him with me for help that he may confirm me, I fear they will call me a liar.'[48]

٣١- وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا
جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ
أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ○
٣٢- اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ
الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○
٣٣- قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِ ○
٣٤- وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ
مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ○

44. The detailed story of this section is given in the comments of Sura Ta Ha.

45. Thrust your arm into the side of the bosom, the dread of the serpent etc. will vanish. Perhaps this very contrivance is also told for the removal of future fears.

46. It means the miracles of the Staff and the White Hand are given as certificates of Prophethood so that Pharaoh and his people may have no excuse for rejecting you.

47. If they kill me just after my reaching there, then how I shall deliver Thy message unto them ?

48. If there is someone to support and confirm, the heart naturally keeps strong, and if they resort to argumentation it is possible that my lisping may become a drawback. At such occasions the companionship of Haroon shall be useful, because his tongue is more eloquent and clear,

35. Said He, 'We will strengthen thy arm with thy brother and We will give you upper hand, then they will not reach you; by Our Signs, you and whoso follows you shall be predominant.[49]

36. So when Moses came to them with Our signs clear, they said, 'This is nothing but a sorcery forged (and invented)[50] and we never heard of this among our old fathers.'[51]

37. And said Moses, 'My Lord knows very well indeed who has come with the guidance from Him and who will be given the ultimate abode. No doubt, the unjust shall not prosper.'[52]

٣٥۔ قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَنَجْعَلُ لَكُمَا
سُلْطٰنًا فَلَا يَصِلُوْنَ اِلَيْكُمَا ۚ بِاٰيٰتِنَآ ۚ اَنْتُمَا
وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ○

٣٦۔ فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا
هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ
اٰبَآئِنَا الْاَوَّلِيْنَ ○

٣٧۔ وَقَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى
مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ
اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

---

49. God said, "Both of your requests are granted, Haroon shall be a strength of your arm and the people of Pharaoh shall not get the upperhand over you, by the blessing of Our signs you and your companions shall be dominant and overcoming."

50. Observing the miracles they began to say that it was nothing but sorcery, and those things, which he attributed to God were nothing but his own inventions, and yet he claimed that he had brought them from God through Divine Revelation, whereas there was no such thing as Divine Revelation, they were but magic imaginations and a forgery.

51. We have never heard of such things in our ancient elders—for example he says One God has created the whole world and He shall one day revive all after eliminating them, then He shall put them to reckoning, and He has made Moses and Haroon as Prophets etc.

52. Hazrat Moosa said, 'God knows very well that I am truthful in my claim and I have brought guidance from Him alone so my end shall be better. Those who deny the Truth unjustly after observing the clear signs of God and the clear arguments of truth can never succeed. Eventually they shall see the face of disgrace and unsuccessfulness.

38. And said Pharaoh, 'Ye courtiers, I know not you have any ruler save me. So burn, Haman, for me the clay, then make for me a tower that I may peep into Moses' Lord and I think he is a liar.'[53]

39. And he waxed proud and his armies in the land wrongfully and they understood that they would not return to Us.

40. Then We seized him and his armies, then We cast them into the sea. So behold how was the end of the sinners.[54]

41. And We have appointed them leaders that they invite to the Fire,[55] and on the Day of Resurrection they shall not be helped.[56]

٣٨- وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم
مِّنْ إِلَٰهٍ غَيْرِي ۚ فَأَوْقِدْ لِي يَٰهَٰمَٰنُ عَلَى
الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ
إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَٰذِبِينَ ○
٣٩- وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ○
٤٠- فَأَخَذْنَٰهُ وَجُنُودَهُ فَنَبَذْنَٰهُمْ فِي الْيَمِّ ۖ
فَانظُرْ كَيْفَ كَانَ عَٰقِبَةُ الظَّٰلِمِينَ ○
٤١- وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ
الْقِيَٰمَةِ لَا يُنصَرُونَ ○

---

53. Pharaoh said to his minister Haman, "Prepare a brick-kiln for me so that a high palace or tower of bricks may be built for me. Then I will mount over it and peep into heaven to see where God is and what is His shape etc. because on the earth I see no god save me. I think there shall be no god except me in the heaven too. However, this method will provide an answer for Moses."

This he said out of mockery, or perhaps he had become so much mad and senseless that he began to think about absurd and ridiculous schemes.

54. Becoming heedless of the End they began to wax proud in the land. They did not think there is Some one who can bend their necks and break their heads. At last, God drowned him and his armies in the Red Sea, so that he might become a memoir that the end of the wretched wrong-doers, who are heedless of the End, is that which Pharaoh and his hosts met. The details have been given before in Sura Hud etc.

55. Here in this world they ase well-advanced in error and haughtiness, in that world too they shall be made the leaders of the People of the Hell.

56. The armies of this world shall not be of any help in that world, nor any succour shall come to them from any side. They shall be thrown into the Hell with their hosts and followers, their shall be none to save them.

42. And We pursued them in this world the curse, and on the Day of Resurrection there shall be vice upon them.[57]

۴۲- وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ۝ ع

SECTION 5

43. And We gave Moses the Book after that We had destroyed the former generations,[58] to be an insight to mankind and a guidance and a mercy that so haply they might remember.[59]

۴۳- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَآ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

44. And thou was not upon the western side when We decreed to Moses the Commandment,[60] nor wast thou of those witnessing ;

۴۴- وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ۝

57. The evil and bad destiny of the Hereafter will start in future, but the people shall be casting their curse on such people through-out the living history of this world.

58. After the descension of the Taurat such annihilating chastisements did come seldom. Instead of heavenly destruction the way of Jihad was constitutionalized because some people kept following the orders of Shariah.

59. The Taurat which was given to Hazrat Moosa (be peace upon him) was the bestower of great understanding and insight, it guided the people to the right way and made them observing of Divine mercy, so that the people might recite it and remember God, learn the Divine orders and gain lesson from it. The truth is that the Holy Taurat stands second to the Holy Quran in guidance, and even today while its followers have spoiled it, the Holy Quran is guarding its necessary knowledges and directions.

60. It means the western side of the Mount Tor where Hazrat Moosa was given the Prophethood and the Taurat.

45. But We raised up many generations, then life was prolonged over them,[61] and thou didst not live among the people of Madyan reciting to them Our verses, but We had been sending Messengers.[62]

۴۵۔ وَلٰكِنَّآ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِىْٓ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَلٰكِنَّا كُنَّا مُرْسِلِيْنَ ○

61. You are describing those events with such a vividness, standard and detail as if you were standing nearby at Tor and observing the whole event, though it is evident that you were not present there and you are an Ummi too and never lived in the company of any scholar, nor there was any good historian in Mecca to tell you the true facts. Then it is an occasion of observation to think where from this knowledge has come to you. The fact is that eras and epochs have passed over the generations of the world, by the lapse of time those knowledges were being changed and obliterated and those directions were being effaced, hence God determined to recollect the memory of the forgotten lessons at the tongue of an Ummi and delineate the picture of those lesson-giving and admonishing events so vividly and exactly that the people after observing it may be forced to accept this fact that the delineator must have been present at the occasion observing those events by his own eyes. And it is obvious you were not present there. What can be said except that this description must be that of God who is speaking at your tongue and before whom even the Unseen is present and seen.

62. The exact description of those events which occurred to Moses in Madyan shows as if you were staying there with your state of Prophethood and you were reciting unto the people of Madyan the verses of God just as you are reciting them unto the people of Mecca, whereas this thing is clearly negative. The only fact is that We had always been sending the Messengers who warned the people to leave their heedlessness and relate unto them the lesson-giving events of the past nations. According to this general habit We have sent you a Messenger that you may recollect before them the stories of the past and awaken them of the heedless dream. So it was needful to give you the exact knowledge of the true events and make them cle at your tongue.

46. And thou wast not upon the corner of Tor when We called, but it is a reward from thy Lord[63] that thou mayst warn a people to whom no warner came before thee, that haply they may remember.[64]

47. And for this thing that lest there should befall them a disaster on account of those deeds they have forwarded by their own hands, then they might say : 'Our Lord, why didst Thou not send a Messenger unto us that we might follow Thy words and be among the Believers?'[65]

٤٦۔ وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ
رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰهُمْ
مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○
٤٧۔ وَلَوْلَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌ بِمَا قَدَّمَتْ
اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا
رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

---

63. It means when a call was made to Moses : اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ you were not hearing standing there. This is the reward of God that He has informed you of those events and realities, and given you the same treatment which was given to Moses. In other words the history of Tor and Midian is repeated in Mount Noor (where the Cave of Hira is situated) and Mecca—Madina.

64. Telling the Arabs these things warn them of the horrible results. It may be that they hear and remember and gain lesson.

Note : مَآ اُنْذِرَ اٰبَآؤُهُمْ perhaps denote the fathers of the recent past as pointed out in Sura Yasin, Verse 6.

65. It means raising a Prophet among the Arabs is a fortunate thing for them. Had God punished them at their obvious follies and faithlessness, then there would have been no injustice to them, but He conferred a favour and left no chance of any rational excuse. Perhaps at the time of punishment they would say, "Lo! No Prophet is sent to us who would have at least warned us of our errors, we are suddenly caught y the chastisement ! If there had come some Messenger we would have definitely followed him and become believers !"

48. Yet when the truth came to them from us they said, "Why has he not been given the like of that Moses was given ?"[66] Have they not disbelieved also in what Moses was given aforetime?[67] They said, 'Both are sorceries mutually concordant,' and said, 'We disbelieve both.'[68]

49. Thou say, 'Now you bring some Book from God which may be better than these two that I may follow it, if you are really true.'[69]

٤٨ - فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْلَآ
أُوْتِيَ مِثْلَ مَآ أُوْتِيَ مُوْسٰى ؕ اَوَلَمْ يَكْفُرُوْا
بِمَآ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ
تَظٰهَرَا ۛ وَقَالُوْٓا اِنَّا بِكُلٍّ كٰفِرُوْنَ ○

٤٩ - قُلْ فَأْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى
مِنْهُمَآ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

---

66. Had We not sent Messenger they would have said why a Messenger was not sent. And now the Messenger has come who is supreme in degree among all the Prophets; they say, "Lo! we would have believed had we seen the miracles of the Staff and White Hand etc. at the hand of this Messenger also. Moreover, this Messenger must have also been given the Book all at once. What is this? that verses are bieng sent down in twos and fours !

67. They had not also accepted Moses and his Book. They created doubts and raised various objections. Some of them called him a liar and a man who had forged a lie against God, and the Book of Taurat as a forged lie and his miracles an invented magic, as described above recently. Those who do not want to believe create doubts of all sorts. (Birds of the same feather flock together. Tr.)

68. Hazrat Shah Sahib says : "Hearing the miracles of Hazrat Moosa the Infidels of Mecca said that they would have believed this Messenger if he had also possessed a miracle similar to the Mosaic miracles. But when they asked the Jews and heard the words of the Taurat supporting the Holy Prophet and against their own wishes—for example idolatry is unbelief, Resurrection is factual, the animal which is not sacrificed in the name of God is a carrion, and in Arabia a Prophet,the Last Prophet, shall come whose signs will be such and such etc. etc.—then they began to answer both that the Taurat and the Quran were both sorceries, and Moosa and Mohammad (be peace and salutation upon them) were both sorcerers who supported and confirmed each other. (God forbid)

69. Among the Heavenly Books these two Books were the biggest and most famous and no other Book can challenge or equal them. If these two are sorceries then you bring some Divine Book which is better than those two Books in guidance. If suppose you bring them I shall begin to follow it, but you can never bring such a Book till the Last Day. So it is very unfortunate of you that you are yourselves emoty of Divine guidance, and when the Book of Guidance comes to you, reject it calling it a sorcery. If it is a sorcery made by a mortal then you should bring a greater magic than this collecting all the magicians of the world. After all magic is not such a thing which can not be challenged.

50. Then if they do not answer thee, so know that they only follow their own whishes.

And who is more astray than he who follows his wish without a guidance from God? No doubt, God does not give the way to the unjust people.[70]

SECTION 6

51. And We have been sending continually unto them Our Words (Word) so that they may contemplate.[71]

52. Those to whom We gave the Book before this believe in it.

53. And when it is recited to them, they say, 'We believe in it, verily it is the truth from our Lord, we were already resigned before it came !'[72]

٥٠ - فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ
بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ۝
٥١ - وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
٥٢ - الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم
بِهِ يُؤْمِنُونَ ۝
٥٣ - وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ
مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ۝

70. When these people neither accept guidance, nor present anything better than the Quran and the Taurat (nor anything equal to them) it means that they do not really want to walk in guidance, they simply follow their low desires. What they find in consonance with their wishes they accept, what they find against their wishes they reject. Just tell how can such wish-worshipping men receive guidance ? God's habit is to guide those people who intend to get guidance and who do not make their wishes and desires the criterion of truth (and guidance).

71. We have been sending Divine Revelation since long before. We have been continually sending one Revelation supporting and confirming the other Revelation. And We have also sent down the Quran gradually—one verse followed the other verse. The purpose is that the people may find good time for contemplation and they may easily learn them and memorize them.

72. The condition of the Ignorant Associators is that they neither accept the past Books, nor they believe in the recent Book. On the contrary, see the just People of the Book that they aforetime believed in the Taurat and the Injeel strongly and when the Holy Quran came down they spoke out, "No doubt, this Book is truthful sent down by our Lord. We proclaim our belief and faith in it. We believed in the Words of God before this time and we accept also today. In fact we are not new Muslims today, we are old Muslims because we had faith in the past Books wherein the Last Prophet and the Holy Quran were mentioned with clear tidings. So we had faith in those prophecies in brief and today we have seen the detail with our own eyes."

54. Those people shall receive their wage (Thawab) twice over for that they kept steadfast,[73] and they do good in answer to evil[74] and expend some of what We have provided them.[75]

٥٤ - اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

73. These just men did not turn away from the Truth becoming proud and careless, on the other hand whenever any Truth came down they bowed down their heads in acceptance.

Note : Sheikh Akbar (Mohiuddin Ibne Arabi) has written in Futoohat (فتوحات) that the People of the Book believed their Prophet two times—first in their Prophet directly and secondly through the Holy Prophet indirectly, because the Holy Prophet is the confirmer of all the past Prophets and it is obligatory (imperative) to believe in all the past Prophets.

And they also believed in the Holy Prophet two times—firstly because they directly embraced Islam at his hand, secondly through their own Prophet, because every Prophet gave tidings of the Last Prophet and confirmed the Holy Prophet in advance. So they shall also get the wage twice over.

(As for the Tradition ثلاثه يؤتون اجرهم مرتين see its explanation in the famous book, "Fathul Mulhim" by the great Allama which is the finest interpretation of Sahih Muslim).

74. If someone deals with them wrongly or with evil they in answer deal with them gently and faithfully, and do good and favour to them. Or it means if they do some evil they make it up by doing some virtue so that the balance of virtues may be heavier than that of the vices.

75. They pay the Zakat from their wealth earned by lawful means, give alms, and look after their relatives. In short they do not fail in their obligations to mankind and to God.

55. And when they hear vain talk they turn away from it and say, 'We have our works and you have your works, be peaceful, we seek not the ignorant.'[76]

٥٥- وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ۝

76. If someone says vain or idle words to them they do not meddle with him. They say, "Our salam to your words from afar ! Your works are with you and our works shall come before us. We do not want to meddle with such unwise people like you."

Mohammad bin Ishaq has written in his book of Seerat that about twenty men from Habasha had come to the city of Mecca in order to investigate about the Holy Prophet that what type of man he was. They talked to the Prophet. The Holy Prophet recited the Holy Quran unto them. Tears began to pour out of their eyes and they strongly confirmed him. When they returned after embracing Islam Abu Jahl and other Associators passed sarcastic remarks on them that they had never seen such a caravan of fools in their life who had come to enquire about a man and were returning after denouncing their own religion and becoming his slave. They said :

سَلَامٌ عَلَيْكُمْ لَا نُجَاهِلُكُمْ لَنَا مَا نَحْنُ عَلَيْهِ وَلَكُمْ مَا أَنْتُمْ عَلَيْهِ لَمْ نَأْلُ أَنْفُسَنَا خَيْرًا

"Please excuse us, we say salam to you, we do not want to answer your ignorance with ignorance. For us what we are on, for you what you are on. We have not failed in seeking good for ourselves."

These verses were sent down concerning this event. (God knows better)

Hazrat Shah Sahib says : "It is better to be away (aloof) from a hopeless ignorant who is understood to be impervious to understanding." (Mozihul Quran)

56. Thou guidest not whom thou likest but God guides whom He will,[77] and He knows very well those who will come to guidance.[78]

٥٦ - إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

77. Hazrat Shah Sahib says : 'The Holy Prophet (be peace upon him) tried very much that his uncle (Abu Talib) should say the Kalema before the time of his death, but he accepted not, at this the present verse was sent down." (Mozihul Quran)

It means it is not necessary that the one for whom you have natural love, or for whom you want that he should come to guidance, should surely receive the guidance. Your work is to show the way, the rest—who reaches the destination after coming to the way and who reaches not—is beyond your power. It is within God's power (control), He may guide whomsoever He wills and make him reach his required destination.

Note : What Shah Sahib has written is mentioned in the True Traditions. It is unnecessary to speak more than this and make the Eman of Abu Talib or his Kufr a topic of discussion. It is better to hold tongue about such unnecessary and dangerous topics.

78. Not to speak of the power of guiding anyone they do not even possess the knowledge that who shall come to the guidance or who has the capacity of receiving the guidance. However, in this verse the Holy Prophet is consoled not to feel sorry for the vain talks and inimical noise of the Ignorant or grieve at the non-embracing of Islam by his near and special relatives. He should go on performing his duty as much as possible. The capacities and talents of the people differ. It is in the power and knowledge of God to determine guidance for the people.

57. And they said, "Should we come to the way with thee we shall be snatched away from our country."[79] Have We not given them place in the Holy House of shelter to which are drawn the fruits of everything, provision from Us, but most of them do not possess understanding.[80]

58. And how many a city have We destroyed that exulted in their subsistence ? Now these are their dwellings, undwelt in after them but a little.[81] And We are eventually the Taker of all things.[82]

٥٧- وَقَالُوٓا إِن نَّتَّبِعِ الْهُدٰى مَعَكَ نُتَخَطَّفْ مِنْ
أَرْضِنَا ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا اٰمِنًا
يُّجْبٰٓى إِلَيْهِ ثَمَرٰتُ كُلِّ شَيْءٍ رِّزْقًا مِّن
لَّدُنَّا وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○
٥٨- وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۢ بَطِرَتْ مَعِيشَتَهَا ۚ
فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا
قَلِيلًا ۚ وَكُنَّا نَحْنُ الْوٰرِثِينَ ○

---

79. Many things hinder a man from receiving the guidance e.g. the fear of loss of life and property. And some of the Associators of Mecca said to the Holy Prophet that they knew that surely he was a Prophet and was truthful, but if they supported him becoming Muslims the whole Arabia would become their enemy, the surrounding tribes would at once come upon them and destroy them by their joint invasion. Neither their life would be secure, nor their property would be safe. They are given answer as follows.

80. Hazrat Shah Sahib says : "The People of Mecca said if they became Muslims the whole of Arabia would become their enemy. God said in whose shelter were they sitting secure at the time from their enmity ? Only the reverence of the Holy House prevented the outsiders from attacking them and expelling them from Mecca, despite mutual animosities. The same God who made that place a Sanctuary would give them shelter then." When He gave shelter despite unbelief and association, will He not give shelter at their adopting of Eman and Piety ? Of course, if some miseries befall as a trial then they should not worry because the pious ones finally are prosperous : فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ

81. It is said to the People of Mecca : "What fear have you of the enmity of the surrounding Arab tribes ? Fear the chastisement of God. Do you not see how many a people have passed who had become proud of their fine luxuries ? When they waxed proud and became haughty how God destroyed them, that today no vestige and no name of those people is left on the surface of the earth. These are the ruins of their cities where there is no dweller to dwell therein, save that some traveller may stay there to take rest for a while or observe the lesson-giving feat of Divine Power.

82. When all were dead no heir was left. Always be the Name of God!

59. Yet thy Lord is never the destroyer of the cities until He sends to the mother city thereof someone with His message who should recite to them Our words,[83] and We are never the destroyer of the cities but when their dwellers are sinners.[84]

60. And whatever thing you are given is an availing in the life of this world and an adornment thereof, and what is with God is better and more abiding. Do you not possess understanding ?[85]

٥٩ - وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى يَبْعَثَ
فِيْٓ اُمِّهَا رَسُوْلًا يَّتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۚ وَمَا
كُنَّا مُهْلِكِي الْقُرٰٓى اِلَّا وَاَهْلُهَا ظٰلِمُوْنَ ○
٦٠ - وَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا
وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى ۭ
اَفَلَا تَعْقِلُوْنَ ○

83. God does not destroy the cities until He sends in their metroplis some messenger to warn them. The mother-city is mentioned because its effect extends far and wide, and the people of the cities are generally wise and reasonable. The mother-city of the whole populated world was Mecca :

This is why the greatest and the Last Prophet was sent (raised) in Mecca.

84. When the people do not desist even after warning but ceaselessly increase in their insolence and evil-doing then God seizes them and destroys.

85. A man utilizing his wisdom should understand this much how many days he will live in this world and how far he can enjoy the spring and merriments of the present world ? Suppose the chastisement may not come in this world, but the hand of death will snatch away everything from you, then you shall be presented before God and will have to give the account of even the smallest deed of your worldly life. If you get the comforts of that life, the comforts of this present world will seem nothing before the comforts of Paradise. Who will be that wise man who may sacrifice the pure and permanent life of the Hereafter for the impure and transient life of the present world, and who may prefer the imperfect and transient tastes of the present world to the perfect and permanent blessings of the next world ?

SECTION 7

61. What, is a person whom We have promised a goodly promise and he is to receive it, equal to him whom We have given the benifit of the life of the world, then he on the Day of Qeyamat shall come seized ?[86]

62. And upon the day when He shall call to them, He shall say : 'Where are My associates whom you had been asserting ?[87]

٦١۔ اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ
مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ
الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ○
٦٢۔ وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ
كُنْتُمْ تَزْعُمُوْنَ ○

---

86. How can the Momin and Kafir be equal to each other from the viewpoint of the final end ? For one is the promise of eternal bliss, which shall be surely fulfilled, for the other, after the comforts of some days, is the warrant of arrest and a jail everlasting ! (God forbid)

A man sees in a dream that a royal crown is placed on his head, the courtiers and servants are standing in lines, manifold bounties are set on the table and he is enjoying them. But when he wakes he sees the police inspector standing with the warrant of arrest and the fetters in his hand. And he arrested him and presented him before the court, where he got the punishment of life-imprisonment. Just tell how will he remember that dream-kingdom and its luxuries ?

87. Where are those partners of Divinity ? Just bring them in your support and sympathy.

٦٣- قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ
الَّذِينَ أَغْوَيْنَا ۚ أَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ
تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا إِيَّانَا يَعْبُدُونَ ○

63. Those against whom the word is proved (against whom the accusation is charged) they shall say : 'Our Lord, these are those people whom we seduced, we seduced them as ourselves we were seduced, we deny (them) before Thee, they did not worship us.'[88]

٦٤- وَقِيلَ ادْعُوا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا
لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ○

64. It shall be said, 'Call you (now) upon your associates !' Then they will call upon them, but they shall not answer them,[89] and they shall see the chastisement; would that they had been guided ![90]

---

88. The question was put to the Associators but the misleading partners will understand that in fact they are also menaced with indignation. They will speak out first, "O Lord, no doubt we perverted them and this perversion was like that as we were ourselves perverted i.e. we completed our self-seduction by seducing others, because seducing others is the last degree of self-seduction. So we acknowledge this crime of seducing, but we had no force over these Associators that we could compel them to accept our words. In fact it was their own wish-worshipping that they succumbed to our seduction. From this angle they did not worship us but they worshipped their own desires and caprices. We express our abhorrence to their worshipping us." This interpretation is according to some commentators, but Hazrat Shah Sahib says : "This thing will be spoken by the satans—they have seduced but by the name of virtuous saints. So they will say, 'They did not worship us." (God knows better.)

Note : حَقَّ عَلَيْهِمُ الْقَوْلُ means لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

89. It will be said, "Now call your associates for help." What help can they render ? They shall be involved in their own misery. This is what the commentators have said, and Hazrat Shah Sahib says, "At that time they will wish that those virtuous men should give answer whom they had worshipped, but they will not give answer, because they were not pleased with their adoration or were unaware of it." (Mozihul Quran)

90. At that time seeing the chastisement they will wish if they had led the right way they would have not seen that misery (on the Resurrection Day).

65. **And the day when He shall call them, then He shall say, 'What answer had you given to the messengers ?'**

66. **Then words shall be closed on them and they shall not also ask each other.[91]**

67. **So he who repented and believed and did good deeds—there is hope that he may be of the released.[92]**

68. **And thy Lord creates whatsoever He will and chooses whomsoever He desires. It is not in their hand to choose.[93] God is Secluded and is far far above what they associate with Him![94]**

٦٥- وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ ○
٦٦- فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَآءُ يَوْمَئِذٍ فَهُمْ لَا
يَتَسَآءَلُونَ ○
٦٧- فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰٓ
أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ○
٦٨- وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ
الْخِيَرَةُ ۚ سُبْحَٰنَ اللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ○

---

91. The previous questions were about Divine Unity (Tauhid), this question is about Prophethood (Risalat) i.e. if they had not understood by their own wisdom, they ought to have understood by the direction of the Prophets. "Now tell how did you behave with them?" At this question no one will have any reply to give, and the ways of talking (speaking) shall be closed.

92. The success of the next world lies in Eman and good deeds. Even now if some one turns from association and unbelief and believes and adopts righteousness, then God shall forgive him and make him successful.

Note : عَسَىٰٓ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ is a promise in an imperial style i.e. such man should have hope of prosperity, though no one has force upon Us that We may be compelled to do so, it is being promised only by way of grace and ·enerosity.

93. The creation of everything is under the will and power of God, and the right of liking and choosing anything does also belong to God. He may send order whichever He likes, He may appoint anyone on whatever rank He may deem fit ; He may make anyone successful guiding him on the straight path in whomsoever He sees the capacity of guidance; and He may distinguish any individual among any species, or distinguish any species among the genera of His creations according to His wisdom. Apart from Him no one else has got such power or choice.

Note : Hafiz Ibnul Qayyim has elaborated this subject at length in the beginning of Zadul Ma'ad (زاد المعاد).

94. In the creation, in the law-giving, and in the above-mentioned authority (power) there is no partner to God, the Exalted. The associates which the people have taken by their own choice and selection are all false and without authority.

69. And thy Lord knows what is being hidden in their breasts and what they reveal.[95]

70. And He is Allah, there is no god but He. His is the praise in the world and in the Hereafter, and in His hand is the order, and unto Him you shall be returned.[96]

71. Say : 'Just see, if God should keep the night constant over you until the Day of Qeyamat,[97] who is the sovereign beside God that may bring you light from somewhere ? Then do you not listen?'[98]

٦٩۔ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ○
٧٠۔ وَهُوَ اللَّهُ لَا إِلٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولٰى
وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ○
٧١۔ قُلْ أَرَءَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الَّيْلَ
سَرْمَدًا إِلٰى يَوْمِ الْقِيٰمَةِ مَنْ إِلٰهٌ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ○

95. The preposterous faiths and bad intentions which they have in their hearts, or the deeds which they work by their tongue, hands and feet etc. are all in the knowledge of God. And He alone knows the hidden telents and capacities of every soul. He shall deal with them accordingly.

96. As He is isolated in the creation, the authority (power) and the circumventive knowledge, He is also unique in divinity. No one can be worshipped apart from Him, because He is the only One in whose Self, the fountain of perfections, all the excellent virtues are present. Any praise in this world or in that world, though done in the name of others, is positively His praise. Only His command operates and only His judgment is final. The supreme sovereignty belongs to Him and eventually all shall be returned unto Him. Onward it is told that all bounties and benefits which you receive day in and day out are all by His grace and award, and the revolution of days and nights is itself the constant benefaction of God.

97. For example He may disallow the sun to rise or seize its sunlight, then wherefrom will you get such light for your business ?

98. This thing is so clear and plain that it can be at once understood just after hearing. So do you not even listen ?

72. Say, 'Just see, if God should keep the day constant over you until the Day of Qeyamat, who is the sovereign beyond God that may bring you night to rest therein? Then do you not discern?'[99]

73. And of His mercy He has made for you the night and the day that you may repose therein as well as seek after some of His bounty and that you may give thanks.[100]

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ ٧٢-
سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ
يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ○
وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ ٧٣-
لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

---

99. If He may not allow the sun to set and make it constant and permanent over your heads, then the comfort and peace and other benefits which you get at the coming of night—who is that Power to provide you all those things? Do you not see such a bright reality?

Note : اَفَلَا تُبْصِرُوْنَ is appropriate to the verse اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا because seeing by the eyes generally depends upon light which is the characteristic of the day. In the night because observing is difficult but hearing is possible hence the use of اَفَلَا تَسْمَعُوْنَ after the verse اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا is appopriate.

100. He brings about the revolution of the days and nights so that you may take rest and be peaceful in the dark and coolness of night and perform your business (affairs) in the day and give thanks at the diverse rewards of God.

74. And upon the day when He shall call them, then He shall say, 'Where are My partners whom you did assert ?'

75. And We shall draw out from every sect a teller[101] (of facts), then We shall say : 'Bring your proof !'[102] Then will they know that truth is God's, and there shall be lost from them that they were forging.[103]

SECTION 8

76. Qarun—he was of the people of Moses, then he became outrageous over them,[104] and We had given him treausres such that its keys would bear down (tire) a band of strong men.[105] When his people said to him, 'Exult not, God does not like those who exult.[106]

٧٤- ويوم يناديهم فيقول اين شركاءي
الذين كنتم تزعمون ○
٧٥- ونزعنا من كل امة شهيدا فقلنا هاتوا
برهانكم فعلموا ان الحق لله وضل
عنهم ما كانوا يفترون ○
٧٦- ان قارون كان من قوم موسى فبغى عليهم
واتينه من الكنوز ما ان مفاتحه لتنوا
بالعصبة اولي القوة اذ قال له قومه لا
تفرح ان الله لا يحب الفرحين ○

101. "The Teller—either the Prophet or his vicegerent or those who were righteous in the world." (Mozihul Quran)

They will tell how the people behaved with the Heavenly Constitutions and the Divine Commandments.

102. It will be said to them, "With what authority and argument did you take partners with God ? And from what true source had you derived the orders of Haram and Halal etc? As for the Prophets you had rejected them, then who told you that this is the order of God, and this is not the order of God ?"

103. At that time they shall see that truth is God's, and Divinity is His exclusive right only. No one is His Associate. What the Prophets told in the world is absolutely correct. The faiths which were invented by the Associators and the things whichthey had forged by their own heart in the world shall all disappear on that Day.

104. In the previous section the transience and contemptibililty of the present world was described in comparison to the Hereafter. Afterwards some events of the Next World were described in remembrance of the Last World. In the present section the principal subject is again taken up, and to prove that claim the story of Qarun is

related at an evidence. It is said that Qarun (Korah) was a cousin (fraternal) of Hazrat Moosa and was a courtier of Pharaoh, as it is the way of the Tyrants that in order to suck the blood of a certain people they select their agents out of the same people. Pharaoh had chosen that accursed from the Bani Israeel. Qarun collected a huge wealth by his two hands availing that chance, and attained wordly power too. When the Bani Israeel came under the order of Hazrat Moosa and Pharaoh was drowned, his sources of economic progress were closed and his lordship dwindled. In this envy and rage he began to cherish rancour in his heart against Hazrat Moosa, but in the outward appearance he kept Momin (Believer). He recited the Taurat too much and was absorbed in gaining knowledge, but the heart was not clear. He was absorbed in gaining knowledge, but the heart was not clear. He was burning with the fire of envy against the reverential status of Hazrat Moosa and Hazrat Haroon, given by God. He said to himself, "After all, I am a cousin of them ! What is this that they become Prophets and Ecclesiastical Heads, and I am left bereaved ?" Sometimes being desparate he boasted and said, "No mat er if they have become Prophets, I have so many treasures of wealth that no one has the like of them." Once Hazrat Moosa ordered the people to pay the Zakat. He said to the people, "We have endured all those orders which he gave upto this time. But will you tolerate that he may also snatch our wealth." Some men supported him and said, "No, we can not tolerate it." At last, the cursed fellow contrived a wicked scheme to calumniate Hazrat Moosa. He tempted a woman to declare in a full congregation, where Moses might be describing the punishment of fornication, that Moses himself had molested her (i.e. Moses himself deserved the punishment of fornication—God forbid). The woman did as she was seduced. When Hazrat Moosa frightened her with the wrath of God and compelled her to say on oath the real fact she feared and plainly said that Qarun had taught her to say so. Then by Moses' invocation he was buried into the earth with his household and treasures.

105. Some old scholars have interpreted the word مفاتح by the treasures i.e. he had so much money that a powerful band of loaders could hardly bear its burden. But most of the commentators have interpreted مفاتح by the keys i.e. the boxes of money were so many that their keys could bear down many strong men. And it is not beyond imagination.

106. His people said to him not to be proud of his wealth because it was a temporary and transitory thing and its value with God was not equal to the feather of a mosquito. He should know well that God does not like those who exult. He is not pleased with such proud servants. And what God is not pleased with awaits nothing but destruction and annihilation.

77. And what God has given thee—seek with it the Last Abode,[107] and forget not thy portion from the present world and do good as God has done good to thee,[108] and seek not corruption mongering in the country. God does not like the corruption mongers.'[109]

٧٧۔ وَابْتَغِ فِيمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ
نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ
اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ؕ اِنَّ
اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ○

78. He said, 'I am given this wealth because of a skill which is with me.'[110] What, did he not know this that God had destroyed before him so many generations who were stronger than he in might and were more numerous in accumulation ?[111] And the sinners need not to be asked concerning their sins.[112]

٧٨۔ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِيْ ؕ اَوَلَمْ
يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ
الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّاَكْثَرُ
جَمْعًا ؕ وَلَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ ○

107. The wealth given by God is for the preparation of provisions of journey for the Last Day. It is not meant for a proud and heedless life of this world.

108. "According to the portion eat and dress, but with a greater (portion of) wealth earn the Hereafter." (Mozihul Quran)

109. Do not show perverseness against Moses, live straight on the earth of God. It is not fair to create disturbance and work corruption in the country.

110. I was skilled and possessed the art of earning, this wealth I got through my own talent, ability and a certain scientific proficiency. God also gave me all this seeing my capacity and thinking me deserving. It is not given without labour to my indolence that I may squander it by the order of Moses and according to your advice.

111. Who has given the skill of earning wealth ? It is very unfortunate of him that he began to wax proud on the skill and wealth given by God and totally forgot Him—the Real Benefactor. Does he think this wealth a surety for his salvation ? Does he not know that many generations had been destroyed in the past on account of their haughtiness and mischief ? They had kingdoms and possessed more treasures and armies than he has. Has he not learnt lesson from their stories ?

112. There shall be no need to ask ; God knows their sins one by one, they are all written with the angels. Nevertheless, if they shall be questioned by way of censure and reproach it is another thing. Or it is an indication to the excess of sins i.e. they shall be so excessive in number that there shall be no need to question about them in detail.

And Hazrat Shah Sahib says, "They shall not be questioned about their sins i.e. if the sense of the sinner is right then why should he commit sin ? When the sense is perverted what is the use of blaming that why he does bad work, why does he not understand its evil ?" (Mozihul Quran)

79. **And he went out before his people with his pomp. Those who were the seekers of the worldly life said, 'Would that we had the like of what Qaroon has been given ! No doubt, he is a man of mighty fortune.'[113]**

٧٩- فَخَرَجَ عَلٰى قَوْمِهٖ فِىْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ
يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ
اُوْتِىَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ○

80. **And said those endowed with understanding, 'Woe to you! The Thawab given from God is better for those who believed and did good deeds,'[114] and this thing strikes the heart of those only who live with patience (who endure).[115]**

٨٠- وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ
خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقّٰهَآ
اِلَّا الصّٰبِرُوْنَ ○

81. **Then We sank him and his house into the earth, then there was no troop of him to help him apart from God, nither could he himself bring help.[116]**

٨١- فَخَسَفْنَا بِهٖ وَبِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ
مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَمَا كَانَ
مِنَ الْمُنْتَصِرِيْنَ ○

113. Dressed in proud garment he went out with a great pomp and show together with his large hosts. Seeing his grand procession the eyes of the world-seekers were dazzled. They said, "Would that we had also achieved in this world such splendour and glory which he has gained. Undoubtedly he is a man of great luck and has a mighty fortune."

114. Those who were wise and possessed knowledge said to those world seekers, "Woe to you ! What is there in this transient glamour and brilliance that you are so ardently coveting for it ? This adornment is nothing before that wealth which is awaiting the pious Believers with God. This worldly pomp has not even such a proportion to the glory of the Hereafter as an atom has to the sun.

115. "Only those who endure labour know the Hereafter better than this world. And the impatient out of greed fall upon the wish of the world. An unwise man seeing the worldly affluence understands that he is a man of mighty fortune. He does not see his anxieties and sorrows of days and nights, his headache, his disgrace in the Hereafter and his butterings at hundred places. And he sees not that if there is comfort in this world it is for ten or twenty years, and after death he will have to pass thousands of years" (Mozihul Quran)

116. Neither anyone else came to his help of his own accord, nor he himself could call anyone. Neither his own power availed him, nor the strength of others.

82. And at Fajr those who had yearned for his place the yesterday evening, said, 'Ah, God extends provision to whomsoever He will of His servants, and straitens ;[117] had not God been gracious to us, He would have also sunk us ! Ah, the Unbelivers do not get release!'[118]

۸۲۔ وَاَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ
يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ ۚ لَوْلَآ اَنْ مَّنَّ
اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ؕ وَيْكَاَنَّهٗ لَا يُفْلِحُ
الْكٰفِرُوْنَ ۟

---

117. Those who were yearning yesterday, seeing the splendour and affluence of Qaroon, that they should have also got the same glory, today seeing his bad end began to put hands on their ears. Now they came to their senses that such a wealth in reality is a beautiful snake full of fatal poison within itself. Seeing the worldly progress and glory of anyone we should not decide that he has respect and grace with God. Wealth is not the criterion of God's nearness or His displeasure. It is the providence of God—He may open the doors of provision for whomsoever He will and narrow them for whomsoever He will. The extension of wealth and property is not the reason of God's pleasure and good ending. Very often its result comes out in the form of eternal loss and destruction. It is true :

كَمْ عَاقِلٍ عَاقِلٍ اعيت مَذَاهِبُهٗ وَكَمْ جَاهِلٍ جَاهِلٍ تَلْقَاهُ مَرْزُوْقًا
هٰذَا الَّذِىْ تَرَكَ الْاَوْهَامَ حَائِرَةً وَصَيَّرَ الْعَالِمَ النِّحْرِيْرَ زِنْدِيْقًا

118. It is His grace that He did not make us like Qaroon, otherwise we would have also been doomed to the same plight. From our own side we had but wished for his position : يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ . It was the favour of God that He did not fulfil our wish, neither He punished us for our greed. On the other hand, He woke us by showing the end of Qaroon. Now it has become quite clear to us that real success and prosperity can not be achieved by mere progress in wealth, and that there is no deliverance from the divine chastisement for the ungrateful rejectors.

SECTION 8

83. That abode is the Last, We shall give it to those who desire not self-exorbittance (self-aggrandizement) in the earth, nor corruption. And the ultimate end is fair for the fearing.[119]

84. Whoso brought a good he shall have better than that,[120] and whoso brought an evil, so the evil doers—they will have the same which they did.[121]

٨٣- تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ○

٨٤- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ○

119. The ignorant said about the wealth of Qaroon that it was a big fortune. It is not a big fortune. Big fortune is the achievement of the Last Abode. So it is for those who do not want to create corruption and work mischief in the land of God, and they are not ambitious for greatness in the world. They do not wish and try for self-aggrandizement in the earth. They lead a pious and simple life with humbility and meekness. In place of self-exorbitance they try to extol their Religion and glorify the Truth. They struggle to raise their Muslim nation to the pinnaclc of glory and prosperity with all their might and courage. They are not covetous of the world, they are the lovers of the Hereafter. The world itself falls to their feet. Now think whether the sought of the world is not better than the seeker of the world ! Behold the Sahaba, with whom God is well-pleased ! They had deserted the world, but they were not deserted by the world. However, the main aim of a Momin is the Last Abode. The portion of the wôrld which serves this aim is blessed, otherwise it is nothing.

120. The good which he does in this world shall be recompensed by a better good in the next world. One good shall be recompensed at least ten times in reward.

121. Hazrat Shah Sahib says, "On the good, promise is given of good. It will be surely recompensed. But evil is not promised for evil, because it may be forgiven. Of course, it is told that the punishment shall not exceed the evil done.

85. He who sent down on thee the order of the Quran shall be restoring thee to the first place.[122] Say, 'My Lord knows very well who has brought the understanding of the Way and who is lying in manifest error.'[123]

٨٥ - اِنَّ الَّذِیْ فَرَضَ عَلَیْكَ الْقُرْاٰنَ لَرَآدُّكَ اِلٰی مَعَادٍ ؕ قُلْ رَّبِّیْۤ اَعْلَمُ مَنْ جَآءَ بِالْهُدٰی وَ مَنْ هُوَ فِیْ ضَلٰلٍ مُّبِیْنٍ ۝

122. Formerly it was told that the fair end is that of the pious ones: وَالْعَاقِبَةُ لِلْمُتَّقِیْنَ i.e. in the Hereafter, as given above. Now it is told that in the World too the final victory is theirs'. Behold, today you are forced to leave Mecca by their persecution. But God, who has made you Prophet and given you the Book like this mighty Quran shall surely restore you to the same place with a good success.

Hazrat Shah Sahib says, "This verse was sent down at the time of Hijrat (migration). The consolation is given that you shall again come to Mecca. So he came well and with full victory" (Mozihal Qusan)

Some Commentators have interpreted معاد by the death and some by the Hereafter, some by the Paradise, some by the land of Sham where he had once gone on his way to heavenly journey (Mairaj). Hafiz Imaduddin Ibne Kathir has given a very deep and delicate analogy among these quotations i.e. Ma'ad (معاد) here denotes Mecca, as quoted by Bukhari, but the victory of Mecca was a sign of the last hour as said by Ibne Abbas and Umar (God is pleased with them) while giving the interpretation of اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ . Onward after death is Resurrection, after Resurrection is the Last Day, and the final destination of the Last Day is Paradise. The meaning thus is that God shall first bring you back to Mecca triumphantly and gloriously, after some days the last hour shall come, then Resurrection shall take place towards the land of Sham (as given in the Traditions), then you will come in the Hereafter with a great splendour, and finally shall reach the highest place of the Paradise for eternity.

123. God knows very well my guidance and the error of the rejectors and the enemies. Surely He shall deal with everyone according to the respective conditions. It can not be that He may spoil my efforts, or may not degrade the unguided.

86. And thou didst not expect that the Book should be cast unto thee, but by the mercy of thy Lord,[124] so be thou not helper of the Unbelievers,[125]

٨٦- وَمَا كُنْتَ تَرْجُوْا أَنْ يُّلْقٰى إِلَيْكَ الْكِتٰبُ إِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ۝

87. And Let them not bar thee from the orders of God after that they have been sent down unto thee, and invite unto thy Lord, and be not of the Associators,[126]

٨٧- وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۝

88. And call not beside God upon other sovereign ;[127] there is no god but He. Every thing is perishing but His Face (Self).[128] His is the Command, and unto Him you shall be returned.[129]

٨٨- وَلَا تَدْعُ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ لَا إِلٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهٗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُوْنَ ۝

124. You had not been something waiting for the Prophethood aforetime. It is only the divine mercy and endowment that God, the Supreme, conferred upon thee Prophethood and the Divine Revelation. And He shall make you successful by His kindness and mercy in the World and Hereafter. So always put your trust in His help alone.

125. Hazrat Shah Sahib says, "Think not thy people your own, who did this vice to thee (that they compelled thee to leave thy native land), now he who accompanies thee is thine." (Mozihul Quran)

126. In the work of religion do not favour or regard your people and also do not count yourself among them. Of course, you go on inviting them unto your Lord and be steadfast and firm in carrying out the orders of God.

127. It is rehearsed unto others through the Prophet. Some commentators also say the same point about the previous verses.

128. Everything by itself is non-existent and almost all things are perishable, though they may perish after any long time. But His Face i.e. He Himself was never non-existent, nor He can perish. It is true : أَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ

The Holy Quran says : كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْإِكْرَامِ

Some past scholars have given this interpretation (of the verse) that all works shall perish and be obliterated except that work that is done sincerely for the good pleasure of God.

129. Everyone shall have to come (appear) in His court, where only His judgment shall rule. Even in form the order and sovereignty of any one else shall not remain.

O God ! at that time do mercy to this servant and protect him from Thy wrath !

The Sura Qasas has ended by His kindness and mercy and to Him is the praise and gratitude.

اٰياتها ٦٩ سُوْرَةُ الْعَنْكَبُوْتِ مَكِّيَّةٌ رکوعاتها ٧

(SURA ANKABOOT—MECCAN—VERSES 69 —SECTIONS 7)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God who is Exceedingly Compassionate, Extremely Merciful.

١۔ الٓمّٓ ۝

1. Alif Lamm Mim.

٢۔ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝

2. Do the people understand that they will be left only saying as much that: 'We believe' and they will not be tried ?[1]

٣۔ وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ۝

3. And We have certainly tried those who were before them,[2] so assuredly God shall know those who are true and assuredly He shall know the liars.[3]

---

1. The oral claim to Eman is not an easy thing. One who claims should be prepared for trial. This is the real touchstone whereon the true and false are tested. The Holy Prophet has said that the hardest trial is that of the Prophets, after them the trial of the pious ones, then the trial of those who have resemblance with them according to their respective degrees. Moreover, the trial of a man is proportional to his religious state. The greater a man is strong in his religion, the harder is the test.

2. Formerly the followers of the Prophets had been put to very hard tests. According to Bukhari, once the Sahaba (God is well-pleased with them) cried before the Holy Prophet and requested him to seek the help of God for them and pray for them. This was the time when the Associators of Mecca had been doing ferocious persecution on the Muslims beyond limit.

The Holy Prophet said to them, "Formerly a (living) man was buried in a standing position digging the earth, then a saw was worked on his head dividing it in two parts, and there were some whose flesh and skin were torn by piercing the combs in their bodies, but all these persecutious could not turn them from religion."

3. God shall openly divulge and shall see those who are true in their claim to Eman, and who are false. Accordingly they shall be recompensed.

Note : فَلَيَعْلَمَنَّ اللّٰهُ الخ apparently shows that God's knowledge is not eternal. The answer to this doubt is given in the first section of the second part—Sura Baqara : اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ

(Verse143, Sura Baqara)

4. Do they understand, those who do evils, that they will outstrip Us? Evil is the judgment which they decide.[4]

5. Whoso looks to meet God, so God's promise is coming! And He is All-Hearing All-Knowing.[5]

6. And whosoever struggles, struggles for his own self. God is ever Independent of the worlds.[6]

۴۔ اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ
يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ۝
۵۔ مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝
۶۔ وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ
اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

---

4. Hazrat Shah Sahib says, 'The first two verses were about the Muslims who were arrested in the oppressions of the Unbelievers, and this verse is about those Infidels who were oppressing the **Muslim**.'' (Mozihul Quran)

The Unbelievers should not think, seeing the trials of the Muslims, that they will go on tyrannizing the Muslims pleasantly, and themselves shall be keeping safe from miseries. Where can they go safe from Us? The hardships of the Muslims, which they are suffering today at their hands, are nothing in comparison to the severe-most punishment which is awaiting them. If they have formed this opinion from the temporary respite given to them today that they will always keep secure, and they will not be caught by God at the time of giving punishment, they have made a very bad judgment. Such a foolish judgment can not avert the coming disaster.

5. Whoso is suffering the hardships in this hope that one day he will have to go in the presence of God, where he shall be taken to task for every thing—if he fails he shall bear more hardships than the present hardships, if he succeeds all worries shall be washed and God's sight shall be achieved—such a person should remember that the promise of God is certainly coming, no power can avert it. His lofty aspirations and expectations shall be accomplished and his eyes shall assuredly be cooled. God hears all and knows all. He will not void the labour of anyone.

6. What is the gain of God at the obedience of anyone, or what is His loss at the disobedience of any one? He is Absolutely Independent. Of course, a servant shall reap the benefit of his labour, in the obedience to his Lord, in this world and in that world. The greater is the labour, the greater is the reward. So the strugglers should not think that they are doing some favour to God by subjecting themselves to so much struggle in the way of God. (God forbid). Nay, it is His favour that He gives you the grace of obeying and struggling in His way for your own benefit:

من نہ کردم خلق تا سودے کنم — بلکہ تا بر بندگاں جودے کنم

"I have not made creation that I may reap benefit. Nay, (I have created) that I may confer boon upon the servants."

7. And those who believed and did good deeds—We shall remove from them their evils and recompense them better than that they were doing.[7]

٧ - وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ
عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ
كَانُوْا يَعْمَلُوْنَ ○

8. And We have strictly directed man to live in goodness with his parents. And if they force thee that thou shouldst associate with Me that whereof thou hast no knowledge,[8] then do not obey them.[9] Unto Me is your return, then I shall tell you what you were doing.[10]

٨ - وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۭ وَاِنْ
جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ
فَلَا تُطِعْهُمَا ۭ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُوْنَ ○

---

7. Despite that He is Independent of the Worlds, He fully disposes of your labour by His merey & love.

Hazrat Shah Sahib says, "By the blessing of Eman virtues shall be given and the vices shall be forgiven." (Mozihul Quran)

8. There is not a single thing in the whole Universe which can be made an associate with God, then how one can know about it ? Those who are taking them associates with God—they are simply following their ignorant whims and unwarranted thoughts. They have no knowledge of the real fact.

9. "In the world no one has a greater right than that of the parents. But the right of God is greater than the right of the parents. For their sake one should not abandon the Religion." (Mozihul Quran) It is said in a Tradition that the mother of Hazrat Sa'ad bin Abi Waqas (and she was an idolatress) swore, when she heard about the Islam of her son, that she would neither eat, nor drink, nor rest under the roof until Sa'ad turned from Islam (God forbid). However, she gave up eating and drinking, and became quite feeble. The people forcefully opened the mouth and gave her food and drink. At this these verses were sent down. In other words, it is told that such kind of behaviour of the parents against the Truth and their compulsion for the abandonment of Truth is also a kind of trial and test. A Momin should not falter in such moments of trial.

10. All shall appear in the Divine Court. At that time it shall be told who was wrong and who was right—the parents or the children !

9. **And those who believed and did good deeds—We shall admit them among the righteous.**[11]

10. **And some men there are who say, "We have believed in God," but when such a man is hurt in God's way he makes the persecution of men as it were God's chastisement ;**[12] **and if help comes from thy Lord they will say : "We are (were) with you."**[13] **Is it not that God is very well aware of what is in the breasts of all beings of the world ?**[14]

٩ - وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ
فِي الصّٰلِحِيْنَ ○
١٠ - وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَا
اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ
اللّٰهِ ؕ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ
اِنَّا كُنَّا مَعَكُمْ ؕ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا
فِيْ صُدُوْرِ الْعٰلَمِيْنَ ○

11. Those who kept steadfast in the way of Eman and righteousness despite all such great hindrances—God shall resurrect them amongst His chosen servants. Hazrat Ibne Kathir writes : "If the children do not obey their parents in some untrue thing and the parents persist in untruth, then the children shall be resurrected amongst the righteous, they shall not be resurrected amongst the parents, though in blood relation they had been nearest to them." It shows, therefore, that in the famous Tradition : اَلْمَرْءُ مَعَ مَنْ اَحَبَّ (A man is with him whom he loves) the Religious Love is meant and not the Natural Love.

12. This is the description of those poeple who called themselves Momin by their tongue, but Eman was not strong in their hearts. Whenever they were teased in God's cause, or were persecuted in the way of religion by the people, they thought this trial as it were the chastisement from God. As a man wants to save his life being distressed by God's chastisement, and begins to relinquish himself of the former claims and helplessly acknowledges that he was on the wrong, similar is the condition of these weak hearts. Whenever these are visited by some hardship in the cause of religion, they atonce renounce the claim to Eman being annoyed, and by their tongue or action they admit that they were mistaken in that claim, or they had never made such claim.

13. But whenever they see some success or progress of the Muslims they make talks that they were with them, and at that time too they were their Muslim bretkern. And suppose the Muslims gain victory and they are made captive, being with the Infidels, then their flattery and hypocricy knows no bound.

14. "How much they are with the Muslims," God knows it very well. Do they want to hide the condition of their hearts by mere oral claims ?

11. And assuredly God will know those who have believed and assuredly He will know those who are deceivers.[15]

۱۱- وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ
الْمُنٰفِقِيْنَ ○

12. And the Unbelievers said to the Believers : 'You follow our path and we shall load your sins.'[16] And they shall not bear an aught of their sins. Surely they are liars.

۱۲- وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا
سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ؕ وَمَا هُمْ بِحٰمِلِيْنَ
مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ اِنَّهُمْ لَكٰذِبُوْنَ ○

---

15. God is aware of everything already before this time too, but now He will see your deeds and actions that who proves himself a True Momin, and who is a traitor, betrayer and hypocrite.

Note : Hazrat Ibne Abbas is quoted to have interpreted لَيَعْلَمَنَّ اللّٰهُ by لَيُرِيَنَّ اللّٰهُ as given in the Tafsir of Ibne Kathir (be God's mercy on him), meaning thereby that God will show who are Believers and will show who are Hypocrites.

16. A Muslim ought to be strong in his faith (Eman), no persecution or torment should move him from the way of perseverance, nor he should be influenced by the treacherous flattery and buttering of the Unbelievers. For example, the Unbelievers say to the Muslims, "You leave Islam and return to your old brotherhood and follow our way. By this way you will get secure from all miseries and persecutions. Why are you suffering miseries in vain ? And if you deem this return to old religion a sin and are fearful of accountability, you should mention our name with God that these men had given this counsel of renouncing Islam. If such a situation arises we shall bear the responsibility and shall bear the load of your sins on our heads," (as a poet has said :

تو مشقِ ناز کر خونِ دو عالم میری گردن پر

"Thou practise blandishment, the blood of the two worlds is upon my neck.)

13. **And certainly they shall bear their loads and many other loads along with their loads,[17] and they shall be questioned, of course, on the Day of Qeyamat, concerning those things they used to forge.[18]**

١٣۔ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ
ع وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوا يَفْتَرُوْنَ ۝ ١٣
١٣

SECTION 2

14. **And We sent Noah to his people and he dwelt among them a thousand years less fifty years.[19] Then the Flood seized them and they were sinners.[20]**

١٤۔ وَلَقَدْ أَرْسَلْنَا نُوْحًا إِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ
أَلْفَ سَنَةٍ إِلَّا خَمْسِيْنَ عَامًا ؕ فَأَخَذَهُمُ
الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ۝

---

17. They are liars. They can not lighten your load even an atom. Yes, they are increasing their load, one load was of their own personal sins, another load of perverting and misleading others made the previous load heavier.

Hazrat Shah Sahib says : "If some one desires to take the sins of any other upon himself by comradeship—that will not be. But whom he led astray and by his misleading he also committed the sin—that sin is upon the doer as well as upon the deceiver." (Mozihul Quran)

As it is said in a Tradition that the sin of murder committed anywhere in the world goes to the first son of Adam (Qabeel) who first created this way (of murder without right).

18. The false things which they forge—that we shall bear your load etc.—is in itself a sin for which they shall be taken to task. Onward in some stories it is warned that the wicked and mischievous men had always been striving against the righteous men, and the truthful ones have had to pass through trials for long. But the ultimate end proved favourable to them. The treacherous and the perverse always became losers and unsuccessful. The True Ones became successful and triumphant. The devices of the wretched souls proved weaker like the web of a spider (ankaboot).

19. Hazrat Ibne Abbas is quoted to have said that Hazrat Noah was raised in the age of forty years, he had been busy in the work of invitation, propagation, reformation and purification for nine hundred and fifty years, then the Flood came; after the Flood he lived sixty years. Thus his full age is one thousand and fifty years.

20. When they did not refrain from sins and mischiefs the Flood beseiged them all, and save a few souls, all were annihilated.

15. Then We saved him and those who were in the ship[21] and We appointed the ship a sign unto the worlds.[22]

١٥- فَأَنجَيْنٰهُ وَأَصْحٰبَ السَّفِينَةِ وَجَعَلْنٰهَآ
اٰيَةً لِّلْعٰلَمِينَ ○

16. And Ibrahim, when he said to his people, "Worship God and fear Him, that is better for you if you have but understanding.

١٦- وَاِبْرٰهِيمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَ
اتَّقُوْهُ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

17. You only worship beside God, idols and you create lies.[23] Verily those whom you worship beside God are not the owners of your provision, so seek after your provision with God and worship Him and give thanks to Him. To Him shall you return.[24]

١٧- اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَّتَخْلُقُوْنَ
اِفْكًا ۗ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ
الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا لَهٗ ۗ اِلَيْهِ
تُرْجَعُوْنَ ○

18. And if you will cry lies, then nations many before you have cried lies. And the responsibility of the Messenger is but to deliver the Message plainly.[25]

١٨- وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ۗ وَ
مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ○

---

21. Those men or animals that were on board the ship with Hazrat Noah were saved. This story is described in detail in Sura Hud.

22. It is said that the ship of Noah remained on the Mount Judi for a long period so that it might be a lesson for the observers, and now the boats and ships also provide a sign, which recollect the memory of Hazrat Noah, and a sign of God's Nature is seen when they come in sight. Or it means that the story of the Ship is made a permanent sign of lesson for all generations to come.

Hazrat Shah Sahib says, "When this sura was sent down, many of the Prophet's Followers had left for Habasha (Abbysinia) in a ship, being persecuted by the Infidels. When the Holy Prophet migrated to Medina, those Followers of the ship also joined the Prophet in Medina safely. In other words the history of Noah's Ship was repeated in this colour."

23. You carve false faiths and follow the false ideas and whims, and these are the idols which you have carved by your own hands, and you falsely call them gods.

24. Hazrat Shah Sahib says, "Most of them give up Eman after provision. So know that no one except God gives provision. He gives provision according to His will. So be thankful to Him and worship Him. There you shall return ! So how will you show your face at that time ?"

25. If you cry lies there shall be no harm to me. I have done my duty by delivering the message clearly unto you and by advising you plainly. I have explained to you what is good and what is bad. If you do not accept you shall incur the loss as the nations like Aad, Thamood, etc. have suffered.

19. Do they not see how God originates creation, then He shall reproduce it.[26] That to God is easy.[27]

20. Thou say, 'Journey in the land, then behold how He has originated creation, then God shall raise up the last creation.[28] No doubt, God is able to do everything.

21. He shall torment (chastise) whom He will and He shall have mercy on whom He will,[29] and unto Him shall you return.

22. And you can not make Him helpless in the earth, nor in the heaven, and you have neither any patron beside God, nor any helper.[30]

١٩- أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيدُهٗ ۚ
إِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيرٌ ○
٢٠- قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ
الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ
إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○
٢١- يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآءُ ۚ وَإِلَيْهِ
تُقْلَبُونَ ○
٢٢- وَمَآ أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي
السَّمَآءِ ۖ وَمَا لَكُمْ مِّنْ دُونِ اللّٰهِ مِنْ وَّلِيٍّ
ع وَّلَا نَصِيرٍ ○
١٤

26. Refbct on your own self, aforetime you were nothing, God created you. Similarly He will create you again after death.

Hazrat Shah Sahib says, "You do behold the origination, do understand the recreation from it." (Mozihul Quran)

27. To God nothing is difficult. Of course, it is for you to understand that He who can create a thing for the first time without any sample, can more easily create it for the second time in the presence of a sample.

28. Apart from your self you should also reflect on the creation of other things, and walking in the earth see how God has originated the different creations. From this observation you can conceive the second life. His power has not become limited now !

29. After recreating He shall punish whomsoever He will accordingly to His wisdom, and He will have kindness on whomsoever He will by His grace and benevolence.

30. Whom God desires to punish—he can neither save himself from punishment by entering into the holes of the earth, nor any height in the sky can protect the criminal of God from punishment, nor any power can reach him to support and help him.

SECTION 3

23. And those who denied the words of God and the encounter with Him—they despaired of My mercy,[31] and for them is a grievous chastisement.

24. Then there was no answer of his people but that they said, 'Slay him or burn him !'[32] Then God saved him from the fire.[33] Surely in that are big signs for those people who believe.[34]

٢٣- وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖٓ اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝

٢٤- فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

31. Those who denied God's words and did not hope to meet Him (because they believed not in rising after death), how can they expect mercy from God ? So they will also remain deprived and despondent of God's mercy on the Last Day. It is the converse of the above verse :

مَنْ كَانَ يَرْجُوْ لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ

32. When hearing the arguments and reasons of Hazrat Ibrahim (about Tauhid) his people became answerless ; they resorted to the use of power. They decided in a council either to kill him and put an end to the whole story at once, or burn him in the fire. If he desisted from his theories being pained in the fire they would take him out, otherwise let him burn to ashes.

33. After the conference they cast him into the fire but God converted the fire into a garden, as it is related in detail in Sura Anbia.

34. It is brought home to the people by this story that how God saves His righteous servants, and how He degrades and frustrates the opponents. Moreover, it is also known that the effect of everything is by the order of God. If there is no order of God a thing like fire can not burn.

25. And said Ibrahim,[35] "You have taken besid God idols making friendship with one another (through mutual friendship) in the life of this world,[36] then upon the Day of Resurrection you will deny one another and you will curse one another,[37] and your abode is Fire, and no one is your helper,[38]

26. And Lut believed him. And he said, 'I leave my native land for my Lord. No doubt, He is the All-Mighty, the All-Wise.'[39]

٢٥۔ وَقَالَ اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ اَوْثَانًا ۙ
مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ
يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَّيَلْعَنُ بَعْضُكُمْ بَعْضًا ؗ
وَّمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ۝
٢٦۔ فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَقَالَ اِنِّىْ مُهَاجِرٌ اِلٰى رَبِّىْ ؕ
اِنَّهٗ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

35. Coming out of the fire he again started preaching.

36. Who is that wise man that can legalize idolatry ? The Idolaters in their very hearts know that this action is very absurd. But fot the sake of keeping national unity (binding) they have appointed a religion, so that the whole nation may be united in its name, and they may remain friends of one another, as we see the condition of the Christian Nations of Europe today.

Or it means that idolatry did not come in vogue because it is something rational. Its great cause is blind following, national bias and mutual relations.

Or it means the main root of idolatry is the mutual friendship and love. In a nation some virtuous men, loved and admired by the people, died. The people in their devotion made their pictures and kept them as a memory. Then they began to show reverence for the pictures. That reverence gradually culminated into idolatry.

All these possible meanings have been described by the commentators. And it is also probable that مَوَدَّةَ بَيْنِكُمْ denotes the love of the Idolaters for their Idols as it is said somewhere else : يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ (God knows better).

37. All these friendships and loves are transitory. On the Day of Resurrection you will become the enemies of one another, and you will curse one another.

Hazrat Shah Sahib says : "Those satans, in whose names the temples are appoiated, will deny them, and say that they had not told them (Idolaters) to worship them (satans). Then these Idolaters shall curse them for that they disapproved them after taking from the offerings." (Mozihul Quran)

38. No one is your helper who can save you from the (divine) Fire as my Lord has saved me from your fire.

39. Hazrat Lut was the nephew of Hazrat Ibrahim. No one of his people believed him. Of course, Lut atonce confirmed him without hesitation. Both of them were the inhabitants of Babul (Babylon) in Iraq. Relying on God, both left their native land. God inhabited them in Sham.

Note : وَقَالَ اِنِّىْ مُهَاجِرٌ الخ has both possibilities. It may be Ibrahim also.

27. And We gave him Ishaq and Yaqoob[40] (Isacc and Jacob) and We placed in his seed, Prophethood and Book,[41] and We gave him his Thawab in this world, and in the Last World he shall be of the righteous of course.[42]

28. And (We sent) Lut, when he said to his people : "You approach an abomination which no one in the world did before you."[43]

٢٧۔ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

٢٨۔ وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

40. Isacc was the son and Jacob was the grandson. The Hebrew name of Jacob is Israeel. His children are known as Bani Israeel.

41. After Hazrat Ibrahim no one except his children shall be endowed with the Heavenly Book and Prophethood. So all the Prophets who came after him belonged to his seed. This is why Hazrat Ibrahim is known as the Father of Prophets.

42. In this world God gave Ibrahim wealth, children, respect and a permanent good name. The country of Sham was given to his children for all times. And in the next world he shall be among the righteous of the highest degree, and they are the lofty Messengers.

43. Hazrat Lut said to his people, "This abominable work has never been done before you. This indeed is the reason of its abomination that the nature of man hates it. You are the founders of such an unnatural and unconstitutional work.

29. "What, do you approach men and cut the way[44] and do in your assembly bad work?"[45] Then there was no answer of his people but that they said, "Bring upon us the chastisement of God if thou art truthful."[46]

۲۹۔ اَىِٕنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ۬ وَتَاْتُوْنَ فِىْ نَادِيْكُمُ الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

44. 'Cutting the way' perhaps means high-way robbery, it might have been in vogue among them. Or perhaps they cut the way of the travellers by this detestable work that they should not come there (to obtain corn etc.). Or تَقْطَعُوْنَ السَّبِيْلَ means that they were cutting the way of generation and production by leaving the natural and proper way.

45. They had crossed all bounds of shamelessness and indecency that they did such activities publicly.

46. They said, "If you are indeed a true Prophet and you also speak truly that these our works are bad and deserve chastisement, then why are you delaying, bring the chastisement upon us soon." At another place it is said that the people of Lut gave no reasonable answer but threatened him that they would expel him from that city if he did not stop his sermons, because he thought that he and his folks were pure. (It means other men of the city were unholy, so should not live with them). This was a sarcastic remark on his sermons.

وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ
(اعراف - رکوع ۱۰)

Perhaps some of them said one thing and others said another thing. Or one time they said one thing and another time they said another thing. For example, first they had taken the threats of chastisement in joke, then finally decided to expel him from the city. However, their answer shows that those people were not only the founders and workers of this abomination but were also persistent in its doing, so much so that they decided to turn out Hazrat Lut from their society or city—the Prophet who advised them and tried to divert them from the unnatural way to the natural course. Their nature and character was so much distorted and demoralized that even an atom of fear of God was not left in their hearts. They took the threats of chastisement in joke and were ready to fight the Prophet. This very nature of their crime was enough to annihilate them. And if they also had no belief in the Divine Oneness then they were more deserving of chastisement. It seems that the invitation of Tauhid from the side of Ibrahim had come to them through propagation, and Hazrat Lut was appointed especially to bar them from this abominable work. And it is also thinkable that Hazrat Lut had also preached them the Divine Oneness (Tauhid), but here it is not mentioned. (God knows better)

۳۰۔ قَالَ رَبِّ انْصُرْنِیْ عَلَی الْقَوْمِ الْمُفْسِدِیْنَ ۝ ع ۳ ۸ ۱۵

30. He said, 'My Lord, help me against these corrupt people.'[47]

SECTION 4

۳۱۔ وَلَمَّا جَآءَتْ رُسُلُنَآ اِبْرٰهِیْمَ بِالْبُشْرٰی ۙ
قَالُوْٓا اِنَّا مُهْلِکُوْٓا اَهْلِ هٰذِهِ الْقَرْیَةِ ۚ اِنَّ
اَهْلَهَا کَانُوْا ظٰلِمِیْنَ ۚ

31. And when Our messengers came to Ibrahim with glad tidings they said, 'We have to destroy the people of this city. No doubt, its people are sinners.'[48]

۳۲۔ قَالَ اِنَّ فِیْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ
فِیْهَا ٘ لَنُنَجِّیَنَّهٗ وَاَهْلَهٗٓ اِلَّا امْرَاَتَهٗ ۤ
کَانَتْ مِنَ الْغٰبِرِیْنَ ۝

32. He said, 'There is also Lut in it.'[49] They said, 'We know very well who is in it. We shall surely save him and his family except his woman who shall remain among the lingerers.'[50]

---

47. Hazrat Lut said this (prayer) when he was disappointed of their transformation. He would have understood also, like Hazrat Noah, that even their coming generations would not come to the right way. They would also follow them.

اِنَّکَ اِنْ تَذَرْهُمْ یُضِلُّوْا عِبَادَکَ وَلَا یَلِدُوْٓا اِلَّا فَاجِرًا کَفَّارًا (نوح - رکوع ۲)

"If Thou leave them they will mislead Thy servants, and they will not beget children but sinful and unbelieving." (Noah, Section 2)

48. At the prayer of Lut the angels were ordered to destroy that city. The angels first came to Ibrahim. They gave him glad tidings of a son in old age, and then said that they were going to destroy that city (Sodom) because the people thereof were not going to desist from their abominable activities by any way.

The details of this story may be studied in Sura A'araf, Sura Hood and Sura Hijr, etc.

Note : Perhaps with the news of destruction the glad tidings of a son means that if the land of God is cleansed from one people at one place, at another place the All-Mighty God was going to generate a mighty nation—Bani Israeel.

49. Hazrat Ibrahim asked them if that city would be destroyed in the presence of Lut, or the operation of chastisement would be carried after separating them from there. Perhaps Hazrat Ibrahim thought, out of affection, that if the disaster came down before the eyes of Lut he would be terror-struck at that horrible scene, and the angels had not inserted any exception in their message. So he thought the operation would be done in his presence. (God knows better)

50. The angels consoled him that they very well knew who were living there, and they knew who were the criminals of God. Not alone Lut but even his family would not receive any injury. All of them would be separated from the place of chastisement, only his woman would linger behind because she was also to receive the chastisement.

33. And when Our messengers came to Lut, he was troubled to see them and was distressed in heart,[51] and they said, 'Fear not, neither sorrow, we shall save thee and thy family except thy woman who shall remain of the lingerers.

٣٣ - وَلَمَّآ أَنْ جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا
تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ
كَانَتْ مِنَ الْغٰبِرِينَ ○

34. We are to send down upon the people of this city a disaster from heaven for that they had been disobedient.'[52]

٣٤ - إِنَّا مُنْزِلُونَ عَلٰٓى أَهْلِ هٰذِهِ الْقَرْيَةِ رِجْزًا
مِّنَ السَّمَآءِ بِمَا كَانُوا يَفْسُقُونَ ○

35. And We left there-from a sign visible unto a people who are sensible.[53]

٣٥ - وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰيَةً بَيِّنَةً لِّقَوْمٍ
يَّعْقِلُونَ ○

36. And We sent to Madyan their brother Shu'aib, then he said, 'O my people! Worship God and look you for the Last Day,[54] and run not in the earth working corruption (despoiling).'[55]

٣٦ - وَإِلٰى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ وَارْجُوا الْيَوْمَ الْاٰخِرَ وَلَا
تَعْثَوْا فِى الْأَرْضِ مُفْسِدِينَ ○

---

51. The angels reached there in the form of handsome young boys. First Hazrat Lut did not recognize them. He was much perplexed and unhappy that how he would save the honour of his guests from the wicked people. If he did not let them stay with him it was against morality and human sympathy. If he let them stay, their honour was in danger.

52. The angels said, "Do not be fearful of the wicked habits of your people. They cannot do anything. As for our honour you should not worry about it, because we are not men but angels, who have come to destroy this people delivering you and your co-religionist household."

This story is related at very many places before.

53. The vestiges of their overturned habitats were visible to the Meccans in their journey to the land of Sham.

54. Do not be heedless towards the Hereafter. Worship only One God.

55. 'Working corruption' here means working dishonesty and treachery in transactions, or gambling and taking usury or interest, and it was their habit. Probably they were also accustomed to robbery etc.

37. But they called him a liar, so the earthquake seized them and on the morrow they lay in their houses fallen prostrate.

38. And (We destroyed) 'Aad and Thamood and the reality has become clear to you from their habitations,[56] and Satan made seemly to them their works, then barred them from the way and they were clever.[57]

39. And (We destroyed) Qaroon and Pharaoh and Haman, and to them came Moses with clear signs, then they waxed proud in the country and they were not to win Us.[58]

40. And each We seized for his sin,[59] then there was some upon whom We sent pebble-storm,[60] and of them were some who were seized by the Cry,[61] and some We sank into the earth,[62] and some We drowned,[63] and God was not such as to wrong them, but they were themselves doing wrong to their souls.[64]

٣٧۔ فَكَذَّبُوهُ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا
فِيْ دَارِهِمْ جٰثِمِيْنَ ۝
٣٨۔ وَعَادًا وَّثَمُوْدَا۠ وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ
وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ
عَنِ السَّبِيْلِ وَكَانُوْا مُسْتَبْصِرِيْنَ ۝
٣٩۔ وَقَارُوْنَ وَفِرْعَوْنَ وَهَامٰنَ وَلَقَدْ جَآءَهُمْ
مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَمَا
كَانُوْا سٰبِقِيْنَ ۝
٤٠۔ فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا
عَلَيْهِ حَاصِبًا ۚ وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ
وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَمِنْهُمْ
مَّنْ اَغْرَقْنَا ۚ وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ
كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝

---

56. The ruins of their habitations you have seen, so receive lesson from them.

57. In worldly affairs they were clever, and in their self-estimation they were wise, but they could not save themselves from the deception of the Satan.

58. In spite of observing clear signs they did not bend down before Truth, and arrogance and pride did not let their necks bow in submission. Then what happened ? Did they save from punishment by becoming big in self-conceit? Or did they bear down God ? (God forbid)

59. Each of them was caught and punished according to his crime.

60. It is the People of Lut, according to some, the People of Aad also.

61. These were Midianites and Thamood.

62. It means Qaroon as given in Sura Qasas.

63. These are Pharaoh and Haman, and also the People of Noah.

64. It is not for God to do any injustice or any inappropriate work. His dignified Self is absolutely holy and pure from all defects. Wrong is quite inconceivable with His glorified Self. Of course, the servants wrong themselves i.e. they do such works which inevitably tend to their destruction.

41. The example of those who have taken leaving God other patrons as the likeness of the spider that it made a house, and the weakest of houses is the house of the spider, if they had undersanding !65

42. God knows whom they call upon beside God whatever thing it may be.66 And He is All-Mighty, All-Wise.'67

43. And these examples—We strike them (set them) for the people, and only those understand them who have understanding.68

44. God created the heavens and the earth as they ought to be.69 Surely in that is a sign for the believers.70

٤١ - مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ
كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ
اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ
كَانُوْا يَعْلَمُوْنَ ۝
٤٢ - اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ
شَيْءٍ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝
٤٣ - وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا
يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ۝
٤٤ - خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ۝

65. The house is meant for safetv and security ; it should not be a web of the spider which is spoiled by the strike of a piece of cloth. This is the similitude of those who believe anyone as their protector and saviour, apart from God. Without God's will they can not get any security.

66. It was possible that some one would have wondered at the general repudiation and negation of all without any exception—some serve the idols, some worship the fire, some adore the Prophets, Saints or Angels—so God has told that God knows all. If anyone of them had permanent power or authority, God would have not negated them absolutely by one stroke.

67. God does not need the comradeship of anyone, as He is All-Mighty. He does not need the counsel of anyone because He is All-Wise.

68. The Meccan Idolaters said that God described the similitudes of spider and fly which were contemptible things, and it was beneath His dignity. Its answer is given that the examples or similitudes are absolutely correct and are quite applicable to the objects, but men of understanding understand their meaning correctly. The similitude is given according to the state of the object. If it is weak and contemptible, the similitude shall be struck accordingly. It has no concern with the dignity of the striker of similitude.

69. He has made them with great wisdom and not created them in vain.

70. When He has created the heavens and the earth alone, than what is the need of a helper in small works ? If He had required some help He would have needed it in big works.

Humble Apologies. Page Missing

45. Recite thou what has been sent down unto thee of the Book,[71] and establish the prayer. No doubt, the prayer bars from indecency and bad thing.[72] And God's remembrance is the greatest.[73] And God knows what you do.[74]

٤٥۔ اُتْلُ مَآ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ
اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ
اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ○

71. The Holy Prophet is ordered to recite the Holy Quran that :

(i) The heart may keep strong and powerful,

(ii) The reward of recitation may be obtained in addition,

(iii) The opening of the Quranic sciences and realities may progress more and more,

(iv) The people may thoroughly avail themselves of its sermons, knowledges and blessings,

(v) Those who reject—upon them God's argument may be accomplished,

(vi) And the duty of invitation and reformation (دعوۃ وارشاد) may continue in an excellent way.

72. The prayer bars from evils in two senses. One by way of its inherent efficacy i.e. God has created such an effect in the prayer that its performer is prevented from doing evils from within, as a material medicine removes the diseases and fever. In this sense it should be remembered that it is not necessary that one or two dozes of the medicine will be sufficient to cure the disease. Some medicines are taken for a long time with a particular quantity, then its effect is seen, provided the patient does not use a thing which neutralizes the effect of the medicine. So the prayer is also a very powerful effective to cure the spiritual diseases, but it is imperative to use it for a prettylong period with the prescribed quantity with precaution and prevention. After it the patient will himself feel how the prayer cures chronic spiritual diseases and old defects.

In the second sense the prayer bars from evils by way of its demand i.e. each form and each remembrance of the prayer demands that a man, who has just shown his service, obedience, humbility and meekness, and acknowledged the Lordship, Divinity, Kingship and Supreme Sovereignty of God in His Holy Presence, will also not commit breach of faith and do mischief coming out of the mosque, and will not turn away from the orders of that Divine Emperor and Absolute Ruler. In other words each motion of the prayer bids its performer five times, "O man who claims to service and servitude to God, live really like true slaves and servants of God." The prayer dem ands by its unseen tongue, "Abstain from indecency and haughtiness." Now it is upto the performer whether he desists from evil or not, but the prayer undoubtedly bars him and forbids him as God Himself checks him and forbids him, as God has said : إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ (سورہ نحل ۔ ۱۳ ع)

So those unfortunate souls who do not restrain themselves even at the command of God, no wonder if they do not restrain themselves at the bidding of the prayer from evils and bad deeds.

It must, however, be noted that the restraining and forbidding of each Salat shall be proportional to the non-heedlessness in the remembrance of God while performing the prayer. The lesser the heedlessness the greater the effectiveness of the prayer. The greater the heedlessness the lesser the effectiveness of the prayer. It is because the prayer is not the name of sitting and rising several times. The greatest thing in it is the remembrance of God. While performing the actions of the prayer and reciting the Holy Quran, or praying or glorifying God in the prayer, the greater the prayer-performer shall cherish the dignity and glory of God and make his tongue and heart conformable, the more his heart shall hear the voice of the prayer's forbidding, and the same degree the prayer shall prove effective in making him leave the evils, otherwise the prayer. which is performed by a playing and heedless heart, shall be resembling that of a Hypocrite, whereof it is said in the Tradition : لا يذكر الله فيها الا قليلا the Hypocrite does not remember God in the prayer but very little. About this prayer the menace of : لَمْ يَزْدَدْ بِهَا مِنَ اللهِ إِلَّا بُعْدًا "Naught but distance from God is increased by such a prayer" is mentioned.

73. Why should not the prayer prevent from evil when it is the best way of remembring God, as God has said : أَقِمِ الصَّلٰوةَ لِذِكْرِي in Sura Ta Ha, Section 1. And God's remembrance is a very great thing. It is that thing which can be called

the spirit of prayer, jihad, etc. (all kinds of God's worship). If there is no remembrance of God, worship is nothing but a body without soul and a word without meaning. From the Traditions quoted by Hazrat Abu Darda and others, the Ulema have decided that no worship is better than the Remembrance of God (Zikrullah). The main excellence is attached with Zikrullah. If temporarily some other deed may surpass zikrullah on account of some occasional significance that is another thing. But if observed deeply it will be seen that excellence in that particular deed too has come by virtue of zikrullah. However, zikrullah is superior to all deeds, and it is supreme when it comes inside prayer. So a servant must not be heedless of Zikrullah any time, especially when he finds inclination towards some evil. In such moments he should remember the dignity and glory of God and abstain from the evil. It is given in the Quran and Hadith that when a servant remembers God, God remembers him. Some predecessors have taken the same meaning of the verse i.e.i in the prayer a servant remembers God, so the prayer is a great thing, but in answer to him when God remembers His servant from His side it is the greatest thing which is most valuable. And feeling this honour and esteem one should be more inclined to the Remembrance of God (Zikrullah). A man asked the Holy Prophet, "There are many commandments of Islam, please tell me one thing which is most comprehensive and preventive." The Holy Prophet said, "Thy tongue should always be wet (refreshed) with Zikrullah."

لَا يَزَالُ لِسَانُكَ رَطْبًا مِّنْ ذِكْرِ اللّٰهِ

Hazrat Shah Sahib says : "The time spent in prayer—to that extent one is safe from every sin, there is hope that he may abstain further on. And zikrullah (Remembrance of God) has a greater effect than this—he may abstain from sin and climb upon high degrees." This is another delicate interpretation of : وَلَذِكْرُ اللّٰهِ اَكْبَرُ
(Mozihul Quran)

74. God knows all—who remembers God and how much, who does not remember God and is heedless. Hence the Rememberer and the Heedless shall be dealt with separately.

46. **And dispute not with the People of the Book but in a way that is fairer, but those who are unjust among them,[75] and say this : "We believe in what has been sent down to us and what has been sent down to you[76] and our God and your God is One and we follow His orders only."[77]**

٤٦۔ وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ
اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ
اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ
وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ○

75. The Religion of the Associators is radically wrong. But the Religion of the People of the Book was basically right, so do not dispute with them like the Associators that you cut off their word from the very root. On the other hand, make them understand what is essentially truthfull with patience, wellwishing, softness, firmness and sobriety. But those among them who resort to injustice, enmity and refractoriness —you can deal with them severely in a suitable manner. And onward they shall have to be punished.

Note : Previously there was the order of the recitation of the Quran. It was very possible that the rejectors might quarrel with the Muslims hearing the Quran. So it is told that the state of knowledge and religion of the contending party should be taken into consideration. Donot cross the bounds of truthfulness and morality in passions of disputation. Confirm the truth wherever it is and in whatever quantity it is.

76. We believe in the Quran, and we also believe that all those Books which were sent down by God upon Hazrat Moosa and Hazrat Eisa (Be peace and salutation upon them) and other Prophets, were undoubtedly truthful. Not a single letter of those Books was wrong (though in your hands those Heavenly Books did not remain in their original form and reality).

77. Real God of yours and ours is One. The difference is that we follow His orders only and you have, apart from Him, promoted others also to Divinity and have assigned to them rights and powers of God e.g. Hazrat Massieh, Hazrat Uzair (Be peace upon them), and saints and scholars. Moreover, we have believed in all orders of God, confirmed all Messengers of God, testified all the Divine Books and surrendered before His Last Order, while you believe in some, and some you reject, and you deny the Last Truth.

47. And similar to that We have sent down upon thee the Book.[78] So those to whom We have given the Book believe in it and of these Meccans too there are some that believe in it. And none denies Our words but those who are disobedient.[79]

۴۷- وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ؕ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ○

48. And thou didst not recite before this any Book, and nor write with thy right hand for then these false ones should have fallen in doubt.[80]

۴۸- وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ○

---

78. After all, what are those things which are found in your Books but not found in this Book that you hesitate to accept it.? As upon the Past Prophets there were sent down Books and Pamphlets one after the other, upon the Last Prophet this matchless Book (the Holy Quran) is sent down. Then why such a hard denial of this Book ?

79. Those People of the Book who understand their Book to be correct, they shall also believe in this Book, and according to justice they should believe. So among them who are just they believe in its truthfulness from their very heart, and not only the People of the Book but also some of the Arabs who have no knowledge of the Past Books are believing in it day by day. As a matter of fact, the arguments of the truthfulness of the Quran are so illuminant that no one, except a hard truth-hider and disobedient, can deny to accept it.

80. Before the descension of the Quran, the forty years of the Prophet's life have passed among these Meccans. All of them know that during this period he neither sat in the company of any teacher, nor read any book, nor took the pen in his hand. Had it been so, these falsehood-worshippers would have got some space to create doubt. They could say perhaps he had read the past Books and taken notes from them. After memorising them thoroughly he translated them into his own text and began to recite unto the people. But in this assertion too they would have been wrong because the text of the Quran can not be created by any human being or any jinn or angel or any committee of able writers. But when it is a recognized fact that he is untaught and Ummi (who can neither read nor write), then this cursory doubt is also rooted out. But alas ! the refractory people, despite this open fact, said that the Quran was naught but a compendium of the old stories of the ancients :

اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا (فرقان - ع ۱)

49. Nay, this Quran—it is but verses plain in the breasts of those who are endowed with understanding.[81] And none denies Our words but those who are unjust.[82]

٤٩ - بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الظّٰلِمُوْنَ ○

50. And they say, why have some signs not been sent down upon him from his Lord? Thou say, 'The signs are only in the power of God. And I am only a plain warner.'[83]

٥٠ - وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا
الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ○

51. Is it not sufficient for them that We have sent down upon thee the Book that is recited unto them? Surely in that is mercy and a reminder to those people who believe.[84]

٥١ - اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى
عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى لِقَوْمٍ
يُّؤْمِنُوْنَ ○

81. "The Prophet has not learnt from anyone. And this Revelation which has come down upon him shall continue breast by breast. By the grace of God the breasts of the Ulema, the Huffaz, the Qu'ra (the scholars, the memorizers, the reciters) shall guard its words and meaning. Other Heavenly Books were not memorized. This Book is alive by memorization only, writing is in addition to it." (Mozihul Quran)

82. There is no remedy to injustice. If a man decides that he will never accept the Truth, such a man will deny even the most illuminant thing.

83. It is not in my possession that I may show the sign which you demand, nor the confirmation of a Prophet depends upon this (the demonstration of signs). My business is that I must warn you of the fatal results of evil in plain words. Of course, it is upto God to show any sign to confirm my truthfulness if He will. It is in the power of God.

84. Is this sign not sufficient for them that the Book (the Holy Quran) is recited unto them night and day? What a greater sign would there be than this Quran? Do they not see how its readers are obtaining understanding by virtue of their belief in this Book, and are being endowed with God's mercy?

SECTION 6

52. Thou say : 'God suffices between me and you as a witness. He knows whatsoever is in the heavens and the earth.[85] And those who believe in falsehood and have disbelieved in God—those, they are the losers.'[86]

53. And soon they demand of thee the disaster.[87] But for a stated (appointed) promise the disaster would have come upon them. And of course it shall come upon them suddenly and they shall not be aware.[88]

٥٢ - قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا
فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَ
كَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○
٥٣ - وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَلَوْلَآ اَجَلٌ مُّسَمًّى
لَّجَآءَهُمُ الْعَذَابُ ؕ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّهُمْ
لَا يَشْعُرُوْنَ ○

85. On the earth of God beneath His heaven I am openly claiming to my Messengership and He is hearing and observing it. Then He is increasing me and my companions, in an extraordinary way, day in and day out. He is continually tendering a practical confirmation to my claim. Such miraculous signs of God's Nature are shown on my tongue and on my hand that all the jinn and men are powerless to show the like of them. For my truthfulness, is not this witness of God sufficient ?

86. The great misfortune and loss of man is that he may at once accept a thing, though it may clearly appear a self-evident falsehood, and go on denying a truthful thing though it may appear as illuminant as the sun.

87. The Unbelievers said, "If we are wrong then why does the disaster not come upon us in this world ?"

88. Everything comes at its appointed time. Do not worry, that disaster too shall definitely come.

Hazrat Shah Sahib says, "The chastisement of this Ummat was to be slain and seized by the hands of the Muslims. So the People of Mecca in the Meccan Victory kept unaware and the army of the Prophet came upon them all of a sudden." (Mozihul Quran)

54. Soon they demand of thee chastisement.[89] And the Hell is encompassing the Unbelievers.[90]

55. Upon the day the chastisement shall overwhelm them from above them and from beneath their feet, and He shall say, "Taste now what you were doing!"[91]

56. O My servants who believe, My earth is wide, therefore Me do ye worship !"[92]

57. He who is a soul shall taste of death, then unto Us shall you return.[93]

۵۴- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكٰفِرِينَ ۝
۵۵- يَوْمَ يَغْشٰهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ۝
۵۶- يٰعِبَادِيَ الَّذِينَ اٰمَنُوا إِنَّ اَرْضِي وَاسِعَةٌ
فَإِيَّايَ فَاعْبُدُونِ ۝
۵۷- كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝

---

89. Here عذاب perhaps is the chastisement of the Hereafter as the answer shows.

90. They demand the chastisement of the Hereafter in vain, because they are already lying in it. This unbelief and the misdeeds ! what are these ? Are they not in the Hell which has surrounded them from all sides ? After death the reality shall come to light that how the Hell burns them, when these deeds shall wrap them becoming the fire of the Hell and snakes and scorpions.

91. And this God will say, or that very chastisement shall speak as the wealth of the man who does not pay zakat, (according to the Tradition) shall hang around the neck becoming a serpent and tear his cheeks and shall say : "I am thy wealth, I am thy treasure !"

92. If these Meccan Unbelievers persecute you, then God's earth is not narrow, worship God somewhere else.

93. Hazrat Shah Sahib says, "When the Unbelievers had gone extremely aggressive in Mecca, the Muslims were ordered to migrate. So eighty or eighty three households left for Habasha. Hence it is told that the life of the present world is transient, wherever possible pass it; then you shall return unto Us. In it the Migrants were consoled so that departing from the native land and the distance from the Holy Prophet might not be heavy on their hearts." In other words it is told that if the native land, kith and kins, friends and companions, youngers and elders, are not left today, they shall be left tomorrow. Suppose if you do not leave Mecca today, one day it is inevitable to leave this world but that migration would be without one's own free-will. Service to God is that one may leave with his own freewill those things which are a disturbance and a hindrance in the worship of the Real Lord.

58. And those who believed and did good deeds—We shall lodge them in high chambers of Paradise, underneath which rivers flow, dwelling therein forever, excellent is the Thawab of those who labour (work),

59. Those who were patient and upon their Lord they relied.[94]

60. And how many a beast that does not put up provision, God gives provision to them and also to you, and He is the All-Hearer, the All-Knower.[95]

61. And if thou shouldst ask the people, 'Who has created the heavens and the earth and subjected the sun and the moon?' They will say, "God" How then are they turned?[96]

٥٨ - وَالَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ
الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ۭ نِعْمَ أَجْرُ الْعٰمِلِيْنَ ۝

٥٩ - الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

٦٠ - وَكَأَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اللّٰهُ يَرْزُقُهَا
وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

٦١ - وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَأَنّٰى
يُؤْفَكُوْنَ ۝

94. Those who kept steadfast in the way of Islam and Eman with patience and perseverance, and putting their trust in God left their homeland—they shall get a better homeland in recompense of this worldly homeland and they shall be given better houses than those of this world.

95. "They are solaced from the side of provision that most animals do not have the provision of the next day. New day, new provision !" (Mozihul Quran)

Then God who gives provision to the animals—will He not provide it for His faithful lovers? Do understand you very well that the Real Provider is He who hears all and knows the sincerity of hearts. The exterior and the interior of every one is before Him. The labour of anyone can not be spoiled there. He will not spoil those who have come forth of their homeland in the way of God. They should not be anxious to carry their goods of livelihood with them. How many an animal bears not its provision on its back, even then the Real Provider gives them provision every day.

96. All know that the factors of production, heavenly and earthly, are created by God. Then why do they not rely on Him that He will also manage to afford them, but as much as He will, not as much as You desire. It is explained in the ensuing verse.

62. God extends (outspreads) provision to whomsoever He will of His servants and straightens (measures) to whomsoever He will.[97] No doubt, God, of all things is aware.[98]

٦٢- اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاۤءُ مِنْ عِبَادِهٖ وَيَقْدِرُ
لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ ۝

63. And if thou askest them, 'Who sent down from the heaven, water, then revived therewith the earth after it is dead?' They will say, 'God' Thou say, 'All praise is to God, but most of the people do not understand.'[99]

٦٣- وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَاۤءِ مَاۤءً فَاَحْيَا
بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ
الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝

SECTION 7

64. And this living in the world is but (soul) diverting and sporting. And the Last House—it is the (real) living (life), if they did but know![100]

٦٤- وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَاۤ اِلَّا لَهْوٌ وَّلَعِبٌ ؕ وَاِنَّ
الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

97. He gives provision with measure to whomsoever He will; it is not that He may not give totally.

98. It is God alone who knows how much should be given and to whom ?

99. The rain also does not fall equally on all. And similarly there occurs no delay in the changing of condition—He may make rich from poor in no time.

100. A man should think more about the Hereafter than this present life of several days. The real and everlasting life is that of the other world. One should not forget the Ultimate Abode being absorbed in the diversions and sports of the present world. On the other hand he should prepare himself for the Hereafter and manage for provisions for the Last Journey.

65. Then when they embarked in the ship they called upon God sincerely putting their faith in Him alone. Then when He delivered them to the land they began to commit association the same time,

66. That they may gainsay what We have given them and make merriment, so they will soon know.[101]

67. Do they not see that We have appointed the shelter-place secure and the people are snatched away from their surroundings? Do they believe in vanity and disbelieve in God's boon?[102]

68. And who is more unjust than he who forges against God a lie or cries lies to the truth when it comes to him? Is there not in Hell a resort for the disbelievers?[103]

٦٥ - فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ
فَلَمَّا نَجّٰهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ۝

٦٦ - لِيَكْفُرُوا بِمَا آتَيْنٰهُمْ ۚ وَلِيَتَمَتَّعُوا ۚ فَسَوْفَ
يَعْلَمُونَ ۝

٦٧ - أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ
النَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ
اللّٰهِ يَكْفُرُونَ ۝

٦٨ - وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكٰفِرِينَ ۝

---

101. It was incumbent on the part of man to remember the Last Day and forget not God and the coming world being lost in the luxuries and merriments of the world. But the general condition of the people presents a sad contrast. When they are surrounded by a storm, journeying in a boat or ship, they call upon God very faithfully and sincerely. But when the disaster passes away and the feet come on the land they begin to deny the benefactions of God, and begin to call upon the false gods. In other words their main purpose of life is to remain unthankful for the manifold bounties of God and indulge in the luxuries of the present world. Well, they are at liberty to fulfil their wishes for some days. Soon they shall know what is the result of this rebellion, treachery, unthankfulness and ingratitude !

102. The People of Mecca were secure from the enemies by the blessing of God's House, while turbulence and bloodshed was the order of the day throughout the length andbreadth of the whole Arabian Peninsula. They believe in the false favours of the Idols, but they do not believe in this true favour of God !

103. The greatest injustice is to associate anyone with God, or attribute such things to Him that are not befitting His dignified state, or cry lies to the truth which the Prophets have brought. Do these unjust not know that their abode is Hell, that they have become prepared to draw the knife on the neck of wisdom and justice with such an impudence and dauntesIsness?

69. **And those who laboured for Us—We shall make them see Our ways.[104] And no doubt, God is with the virtuous.[105]**

٦٩ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ
ع اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

104. Those who bear labour and suffer hardships for the sake of God and are active in strugglings of various kind—God gives them a special light of insight and makes them see the ways of His nearness or good pleasure or Paradise. The more they progress in their efforts and struggles, the greater the degree of their divine recognition and opening, rises. They perceive such things that others do not even realize those.

105. The help and support of God is with those who are righteous and do good.

Sura Ankaboot has ended by His grace, so praise to God for His kindness and favour.

سُوْرَةُ الرُّوْمِ مَكِّيَّةٌ وَّهِيَ سِتُّوْنَ اٰيَةً وَّسِتُّ رُكُوْعَاتِهَا

SURA ROOM ; MECCAN ; VERSES—60 ; SECTIONS—6

In the name of Allah, Who is Excessively Compassionate, Extremely Merciful.

1. Alif Lam Mim.

2. The Romans have been vanquished in
3. the adjoining (nearer) country[1] and they after this vanquishing shall overcome,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

١- الٓمّٓ ۝

٢- غُلِبَتِ الرُّوْمُ ۝

٣- فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُوْنَ ۝

---

1. ادنی الارض the adjoining or nearer country is the region between Azru'at and Busra (ازرُعاۃ و بُصْرٰی) which is situated near the land of Mecca touching the borders of Sham and Hijaz, or the Jazira Ibne Umar which is nearer Persia. Ibne Hajr has adopted the first word.

4. In a few years.[2] In the hand of God lies the affairs before and after,[3] and on that day the Muslims shall be happy,

٤- فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن
بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝

2. It means in nine years the Greeks shall overcome, because in lexicon and in the Tradition the word بضع is applied to a period ranging from three to nine years. In these verses the Holy Quran has made a wondrous prophecy which is a mighty reason of its truthfulness. The fact is that the two great kingdoms of that period—Persian (Iran) and Roman Empires—had been at daggers drawn for a long time. From 602 A.D. to 614 A.D. and even afterwards they continued to fight each other. As given in the Encyclopaedia Britannica the holy birth of the Prophet took place in 570 A.D. and in 610 he was made Prophet at the age of forty years. News about the battle of the Persians and the Romans reached the Meccans now and then. Meanwhile the claim to Prophethood of the Holy Prophet and the Islamic movement created a special interest for those people in these war-news, coming from the battlefield. The Fire-worshipper Majoos of Persia were considered more akin to them in religion by the Meccan Idolaters, while the Christians of the Roman Empire were considered as the brothers (or at least their near friends) of the Muslims being the upholders of the Heavenly Book. Whenever the news of the victory of Persia came to them the Idolaters of Mecca became glad and thereby took the augary of their own victory over the Muslims and cherished good hopes for the future. The Muslims were also naturally shocked that the Christians who were the People of the Book should be vanquished in the face of the Polytheist Majoos, and they should become the taunting stock of the Meccan Idolaters. At last, after 614 A.D. (i.e. after forty five lunar years since birth and five lunar years since prophethood) Kosros II gave a crushing and decisive defeat to the Romans. Sham, Egypt, Asia Minor, etc. were taken by the Persians from the Romans. Heraclitus was compelled to take shelter in Constantinople and the Capitol of the Romans has also fellen in danger. Big popes were either slain or made

prisoners. The Persians also took away the Holy Cross of the Christian from Baitual Muqaddas. The suzerainty of Qaiser (Caesar) was gone. According to the external factors there was no chance of the rise of the Romans and their deliverance from the Persian domination. Seeing these conditions the Meccan Idolaters were overjoyed and they teased the Muslims, became extremely ambitious, cherished good hopes so much so that the Idolaters said to Abu Bakr Siddiq (God is pleased with him), "Today our Persian brethren have blotted out your Roman brethren, tomorrow we shall also exterminate you like them." At that time the Quran made a general proclamation against the external factors that no doubt the Romans were vanquisted by the Persians in that time but within nine years they would again become triumphant and victorious. On the basis of this Quranic prediction Hazrat Abu Bakr made a bet with some of the Idolaters (the bet was not prohibited upto that time) that if the Romans did not get victory for so many years he would give them one hundred camels otherwise they would have to give him so many camels. In the beginning Hazrat Abu Bakr had appointed a lesser term of بضع سنين by his own opinion. But afterwards at the bidding of the Holy Prophet the covenant was made on the term of nine years which is the real application of بضع. On the other side the Caesar of the Roman Empire made a firm determination to re-achieve his lost power and suzerainty, made a vow that if he got victory over the Persians he would go to Ailya (Baitul Muqaddas) on foot. Just behold the power of God that according to the Quranic prediction right within nine years (after the passing of one year of Hijra) on the day of Badr when the Muslims were rejoicing in the clear victory over the Idolaters by the grace of God, became more happy to receive this news that God had made the Roman People of the Book to prevail over the Persian Majoos, and in this context the Idolaters got additional pang and disgrace. Observing this amazing and mighty prediction of the Holy Quran many people embraced Islam, and Hazrat Abu Bakr took hundred camels from the Idolaters, whereabout the Holy Prophet ordered that they should be given in alms. Do praise to God at His external bounties and the manifest signs.

3. To make Persia dominate and make Rome vanquished aforetime and then overturn the circumstances afterwards—all is under the control of God. Merely this thing—defeat and victory of a nation—can not decide the fortune and the misfortune of the nations i.e. if a nation is victorious we can not definitely decide that it is also pleasing to God, or if some nation is defeated we can not say that it is accursed in the eyes of God :

تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ (آل عمران)

5. By the help of God.[4] He helps whomsoever He wills, and He is the All-Mighty, the All-Compassionate[5]—

6. The promise of God, God does not violate His promise, but most men do not know it.[6]

7. They know the apparent outward of the world-living and those people do not have consciousness of the ulterior.[7]

٥- بِنَصْرِ اللّٰهِ ۭ يَنْصُرُ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝

٦- وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَعْلَمُوْنَ ۝

٧- يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ښ وَهُمْ عَنِ
الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝

4. One joy at their own victory in Badr, the additional joy at the news of the victory of the Romans, who were comparatively nearer the Muslims, against the Persian Majoos (Fire-worshippers). The people observed the truthfulness of the Quranic prediction, and the Meccan Infidels were disgraced in all manners.

5. God is All-Mighty that no one can forcefully check Him if He intends to vanquish a certain nation.

God is All-Compassionate, to whom He desires to do mercy He makes him dominant and victorious without any check or restraint.

6. Most men do not understand what are the wisdoms of God in making dominant or vanquished, and that when God desires to do some work all external hindrances are removed. This is why very often the exterior-observers do not believe in God without the external factors, and seeing the temporary victory of someone they begin to think that this fellow would be certainly accepted with God.

7. These people know the external surface of the worldly life. The comfort and adornment, eating, drinking, dressing, tilling, earning wealth, making merriments in the present life is the ultimate field of their research and knowledge. They are not aware of this that beneath the present life the secret of another life is hidden, reaching where the good or evil results of this world shall come before. It is not necessary that a man who looks opulent here should also be prosperous there. The Hereafter is however distant, see here in the present life that sometime a man or a nation achieves a rise in the world but the ultimate end is always disgrace and unsuccessfulness.

8. Do they not reflect in their souls? That God created not the heavens and the earth and what between them is but keeping (mintaining) them aright and to an appointed term.[8] And most men believe not in the meeting with their Lord.[9]

9. Have they not journeyed in the land that they might see how was the end of those fore them, they were stronger than themselves in power and they ploughed up the earth and they developed it more than they themselves have developed it, and their messengers came to them with the clear commandments,[10] so it was not for God to wrong them but themselves they wronged.[11]

٨- أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَا خَلَقَ اللّٰهُ
السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ
رَبِّهِمْ لَكٰفِرُونَ ○
٩- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَّأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ ۖ فَمَا كَانَ اللّٰهُ
لِيَظْلِمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ○

8. God has not created such a formidable system of the Universe, futile. There is some purpose attached with it. That shall be seen in the Hereafter. Of course, had it been everlasting the matter would have been different. But reflecting on its revolutions and conditions it seems that it has some end and limit. So on a stated term this Universe shall perish, and the Second Universe shall be established as its result.

9. They think they shall never go before God that reckoning of accounts should take place.

10. It means where are those big nations? (like Aad and Thamood) who ploughed up the earth and cultivated it and made the earth a verdant field, they dug out fountains of water and precious stones and minerals from the earth, and progressed in culture and civilization, lived longer life than the present people. When the Messengers of God brought clear signs and orders and they denied them, have they not heard what was their end, how they were destroyed and ruined. Their ruins can be still seen by journeying in the land. Is there not a lesson in them for these people?

11. There is no possibility of wrong (injustice) in the Court of God. These people themselves blow axe on their root, and do such works whose result is destruction. So this is nothing but doing wrong to themselves, otherwise the state of God's mercy and justice is that He does not seize anyone without sending Messenger and without warning fully.

10. Then the end of the workers of evil was evil for that they cried lies to the words of God and mocked at them.[12]

SECTION 2

11. God originates the creation, then will bring it back again, then unto Him you shall be returned.

12. And upon the day which the Qeyamat shall occur the sinners be shall confounded.

13. And none of their associates shall be their intercessors and they shall become disbelievers to their associates.[13]

14. And upon the day when the Qeyamat is stood, that day the people shall be of divided categories.[14]

15. So those who believed and did good deeds, they shall be in the Garden well-entertained.[15]

١٠۔ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن
كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ○

١١۔ اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ○

١٢۔ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ○

١٣۔ وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا
بِشُرَكَائِهِمْ كَافِرِينَ ○

١٤۔ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ○

١٥۔ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي
رَوْضَةٍ يُحْبَرُونَ ○

---

12. That result they saw in the world, and as for the Hereafter punishment for their rejection and derision, that is apart from it. The modern nations should receive lesson from the stories of the past nations, becuase the punishment given to a certain for a certain crime can be given to all such nations. Understand the perdition of all by the perdition of one and also understand the punishment of all by the punishment of one.

13. When their associates, whom, they associated with God, will not serve them at the difficult time they shall deny those associates and say :

وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

(By God we were never associators.)

14. Virtuous and vicious — each kind of people shall be separated and shall be brought to their respective abode the detail whereof follows in the ensuing verses.

15. They shall be given reward and grace and they shall enjoy all kinds of sweet tastes and ecstatic pleasures. This is the abode of the virtuous. Onward the place of the vicious is mentioned. It means such a separation and division shall be done between them that no differentiation can be greater than that.

16. And those who denied and cried lies to Our words and the meeting of the Last Abode—they shall be brought seized in the chastisement.

١٦- وَاَمَّا الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا وَلِقَآئِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِى الْعَذَابِ مُحْضَرُوْنَ ○

17. So remember the glorious God when you come to the evening and when you come to the morning.

١٧- فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ○

18. And to Him is the excellence in the heavens and in the earth and in the last hours and when it is noon.[16]

١٨- وَلَهُ الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ ○

16. If you want Paradise you remember God, the Glorious, which is done by the heart, by the tongue and by the limbs and organs all. In the Salat all the three kind of remembrance is assembled, and the times of the Obligatory Prayer are those mentioned in the verse i.e. Morning, Evening (which include Maghrib and Esha), the Last Hours of the day (that include the Asr and the Noontide (which denotes Zohar prayer). In these times the demonstrations of God's Mercy or God's Power and Greatness are more apparent. The Sun is the greatest spheriod in the Universe of Bodies, and perhaps there is no physical creature in the Material Universe which is not affected directly or indirectly by the beneficence of the Sun (as proved elaborately by the writer of Arzun Nujoom). This is why the star-worshippers have appointed the Sun as their greater god, as indicated in the word of Hazrat Ibrahim : هٰذَا رَبِّىْ هٰذَا اَكْبَرُ .But the helplessness and humbility of the sun and the manifest demonstration of the deprival of the Sun-worshippers of its beneficence is also experienced in these very five times given in the verse i.e. in the morning before sun-rise, at the noontide when its zenith declines, in the Asr (عصر) when in its heart and light there is a visible weakness, after sunset when its worshippers are deprived of its rays, and finally in Esha (عشاء) when the (astronomical) twilight disappears and no vestiges of light are left at the horizon. In these times the Unitarians are ordered to worship God, the Great, and saying Allah-u-Akbar in the very beginning of the Salat they should follow that great Unitarian and the Friend of God — Hazrat Ibrahim — who had declared:

اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ (انعام-٧٩)

after saying Allah-u-Akbar (اللّٰه اكبر).

Perhaps in the present verse the words: وَلَهُ الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ are used to recollect that only that Being can be worthy of glorification, unification and remembrance whose excellence is celebrated by the whole Universe of the heavens and earth by its internal and external tongue. No weak and helpless creature has any entitlement to it, however tremendous it may look in sight.

Onward, some mighty states and perfect attributes of that Great God are described so that the entitlement to Godship may be more clarified. Meanwhile sufficient light is thrown on the article of Hereafter and Revival after death.

١٩ - يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
ع وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ○

٢٠ - وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُم
بَشَرٌ تَنتَشِرُونَ ○

٢١ - وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

19. He brings forth the living from the dead and brings forth the dead from the living and He revives the earth after it is dead. And even so you shall be brought forth.[17]

SECTION 3

20. And of His signs is that He created you of dust, then now you are men scattered over the earth.[18]

21. And of His signs is that He created for you of your kind, spouses that you may take rest (live) with them, and set between you love nnd mercy. Of course, in that are insights for those who think.[19]

---

17. God creates the man from the sperm-drop, the sperm-drop from the man, the animal from the egg, the egg from the animal, the Believer from the Unbeliever, the Unbeliever from the Believer; and when the earth is dry and becomes dead, He again brings it to life by the water of mercy and makes it verdant and green. In brief, death and life whether it is real or unreal, perceptible or imperceptible, the rein of all is in the control of God. Then what is the difficulty with Him to bring you forth out of the graves after giving you a new life ?

18. God created Adam from the dust. Then behold, how Nature outspread him that the whole earth is strewn with his seeds, and how wonderful and strange performances this statue of mud demonstrated over the earth.

19. First Adam was created from mud, then his spouse was brought forth out of him that he might keep in rest with her and by birth between both sexes (man and woman) a special kind of love and affection is set that the purpose of conjugation may be achieved. As such by the inter-mixation of the two the human race spread throughout the world, as God has said :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً (النساء - رکوع ۱)

22. And of His signs is the creation of the heavens and earth and the variety of your tongues and colours. In that are many signs for the thinkers.[20]

23. And of His signs is your sleeping in night and day and your seeking after His bounty.[21] In that are many signs for those who hear.[22]

24. And of His signs is this that He shows you lightning for fear and hope[23] and sends down from the heaven water then revives thereby the earth after it is dead. In that are very many signs for those who think.[24]

٢٢ - وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ
اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ
لِّلْعٰلِمِیْنَ ○
٢٣ - وَمِنْ اٰیٰتِهٖ مَنَامُكُمْ بِالَّیْلِ وَالنَّهَارِ وَابْتِغَآؤُ
كُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ
یَّسْمَعُوْنَ ○
٢٤ - وَمِنْ اٰیٰتِهٖ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّیُنَزِّلُ
مِنَ السَّمَآءِ مَآءً فَیُحْیٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ
اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ○

---

20. All men are created of one mother and father, joined and settled, and then scattered all over the earth, all one of them given separate tongues and languages, a man of one country became strange in another country on account of the difference in language, but no two men can be found of the same style, pronunciation and manner of speech. As the form, shape and colour etc. of every man is distinguished, the accounts and manners of speech are also different (no two men can be found in whom there may not be any distinctive mark in voice, colour and expression). Since the creation of the world upto this time new forms and new manners of speech have been coming forth. In this treasure there is no question of any diminution ! In reality how big this sign of the mighty Nature of God, the Great, is !

21. Hazrat Shah Sahib says, "The two conditions of man go on changing. If he is asleep he is like a speechless stone, if he is seeking livelihood he is as clever as anything. Mainly the night is meant for sleeping and the day for seeking, then both times both works are done." (Mozihul Quran)

22. Those who hear and store what they hear," (as elucidated in Ibne kathir). " The sleeper does not see (observe) the outer conditions. He knows them only when he hears them from others." (Mozihul Quran)
This is the point in using the word یسمعون in the verse.

23. Seeing the lightning the people fear lest it should fall upon someone, or the rain should fall more than required and become the cause of disaster, and they have hope too that if it rains the affair of the world is set aright. The passenger sometimes deem the lightning as a mercy that he sees the path to a great distance in the dark jungle, and sometimes he is full of fear and gets troubled at its roar.

24. Understand Ye from this that it is not difficult for Him to revive you after you are dead.

25. And of His signs is that the heaven and the earth is standing by His command,[25] then when He calls you one time out of the earth at once you shall come forth.[26]

26. And to Him belongs whosoever is in the heaven and the earth, all are subservient to Him.[27]

٢٥ - وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ؕ
ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَآ
اَنْتُمْ تَخْرُجُوْنَ ○

٢٦ - وَلَهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ
قٰنِتُوْنَ ○

25. Previously the creation of the heavens and the earth was mentioned. Here their survival and standing is told that it is also by His command. They cannot dare to move an inch from their centre of gravitation, neither they can fall upon one another to the disturbance of the Universe.

26. The heavens and the earth shall survive till His command exists. Then when the term of the world is completed you shall come forth out of the graves at the one call of God towards the Field of Resurrection.

27. The inhabitants of the heavens and the earth are all His ownership and servants. Who has power to disobey His will ?

27. And it is He who originates creation then He will bring it back and it is easy for Him.[28] And His state is highest of all in the heavens and earth, and He is the All-Mighty, the All-Wise.[29]

٢٧ - وَهُوَ الَّذِیْ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ وَهُوَ اَهْوَنُ
عَلَیْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰی فِی السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ○

28. Before God's power all are equal, but from the viewpoint of your own perceptions, recreation should be easier than creation. Then it is strange that you believe Him to be strong and powerful over creation and disbelieve in the recreation.

29. The supreme most attributes and the highest state belong to Him alone. No one in the heavens and the earth can compete in beauty and fairness with His state and attribute, not to speak of equality. He is even above that whereto the creation can imagine about His grace and glory. Wherever there is any beauty and fairness it is but the shadow of His state and attribute.

Hazrat Shah Sahib says : "The creations of the heavens neither eat nor drink, nor have any human need; except service they have no work; and the people of the earth are involved in all things, but the attribute of God neither resembles those nor these, He is pure holy Self." (Mozihul Quran)

Sheik Sa'adi has correctly said :

اے برتر از خیال و قیاس و گمان و وہم
وز ہرچہ گفتہ اند شنیدیم و خواندہ ایم
منزل تمام گشت و بپایاں رسید عمر
ما ہمچناں در اول وصف تو ماندہ ایم

O Higher than idea and perception and conception and imagination.
And higher than what they have said, we have heard and we have learnt.
The journey is all and the age has reached its final hour.
But we are still living in Thy first attribute as before !

And beautiful is that who said ;

اے بروں از وہم و قال و قیل من
خاک بر فرق من و تمثیل من

O Exterior to my imagination and to any expressions and impressions !
Woe to my differentiation and to my similitude !

SECTION 4

28. He has struck for you a similitude from within yourselves. Just see, those who are owned by your right hands—are there any partners of yours among them in what We have provided for you that you all become equal in that (provision), you fearing them as you fear each other? So We openly describe the signs for a people who understand.[30]

٢٨ - ضَرَبَ لَكُمْ مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَلْ لَّكُمْ مِّنْ
مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ
فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ
كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ○

---

30. To make you understand the heinousness and falsehood of association God describes for you a similitude from your own circumstances—it is that whether you can acknowledge the partnership of those, whom your right hands possess (i.e. handmaid or slave) only in the outer and unreal sense, in your provisions and possessions which God have given you, as the brothers etc. are partners in the common property and possessions and there is always the fear of their anger or division or objection concerning its utilization. Does a master have the same fear from his servant or slave ? If not, then you should understand that when such is the condition of a false owner, then what care can have that Real Owner of His slave whom you deem as His partner out of folly. When a slave can have no share in the ownership of his master, though they are both the creatures of God and they eat the provision given by Him, then how can a creature, nay a creature in creature, share the Divinity of God ? Such an absurd thing no wise man can accept.

29. **Nay, but follow these unjust their own wishes without understanding,[31] so who shall make those understand whom God has left astray, and no one is their helper.[32]**

30. **So thou set thy face straight to the religion being of one side[33]—the very carving of God on which He has carved the makind,[34] no changing God's creation.[35] That is the right religion, but most men do not understand,[36]**

٢٩ - بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ
عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ۭ وَمَا
لَهُمْ مِّنْ نّٰصِرِيْنَ ○

٣٠ - فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ اللّٰهِ الَّتِيْ
فَطَرَ النَّاسَ عَلَيْهَا ۭ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ
الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

31. How these unjust people can understand such clear things. The fact is that they do not want to understand. On the other hand, they are prone to following their lusts and caprices out of superstition and wish-worshipping.

32. Whom God did not give the grace of following and understanding the right way on account of his injustice, ignorance and wish-worshipping, now who is that power who can bring him to the way by making him understand the truth, or save him from error and destruction by helping him. So on these people you should not much grieve. Overlooking them you should wholly and solely turn to your Lord and keep sticking to the Religion of Nature.

33. Leave him in the دلدل of association who does not want to come out of error by any way, and turning your face from everyside you become of One God and preserve His true religion with full attention and resolute determination.

34. Originally God has created the build and construction of man in such a manner that he may accept and understand the Truth if he desires to do so, and He has cast into the heart of man (a ray of) light of His concise recognition as a seed of guidance that, if he is not influenced by his environment and is left free to his original nature, he may definitely adopt the True Religion and attend not to any other direction. In the story of the First Covenant (عہدِ اَلَسْت) the indication is towards this reality mentioned. And in the True Traditions it is clearly given that every child is born on the Nature (Islam), afterwards the parents make him jew and christian or majoosi. In a Divine Tradition (حدیثِ قدسی) it is said, "I have created My servants حنفاء i.e. bearing pure faith without association, then the satans allured them and led them astray." However, the True Religion, Deen-e-Hanif and Deen-e-Qayyim is that if man is left free on his original nature he will bend towards it by his nature. The nature of all men is created the same by God, wherein there is no variation or changing. Suppose if there has been no such capacity in Abu Jahl or Pharaoh, then it would not have been correct to make them charged with the obligation of accepting the Truth, as stones and bricks are not charged with the obligation of the Divine Constitutions. The effect of this very uniformity of human nature is that almost the whole human race recognize many of the important principles of Divine Religion in one form or the other, though they do not keep upon them upright.

Hazrat Shah Sahib says : "God is the Owner, Ruler of all, Secluded from all, no one is equal to Him, no one has force over Him; these things all know, they should be followed upon. Similarly teasing the soul and wealth of anyone, calumniation—everyone knows bad. Similarly remembering God, feeling pity for the poor, paying off the due in full, undeceiving—everyone knows good. To follow all these things is the very True Religion. (All these affairs were natural but) God taught their setting through the tongue of the Prophets." (Mozihul Quran)

35. With respect to the original birth there is no difference, variation or change. The nature of every individual is made competent to receive the Truth.

Or it means do not corrupt the nature on which God has created, changing it by your own free-will. He has cast the seed into you, do not spoil it by inattentiveness or insolence.

36. The straight religion is this very voice of the nature. But most men do not understand this point.

31. All turning to Him[37] and fear you Him and keep the prayer and be not of the associators—

32. Those who created division in their religion and stood among them many sects, every sect with that which is with it is infatuated.[38]

٣١ - مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝

٣٢ - مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ۭ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝

---

37. It means take hold of the original religion firmly turning towards Him. If for the sake of worldly benefit you do these works the religion shall not be set upright.

Onward, attention is drawn towards some important principles of the Religion of Nature—the fear of God, the performance of prayer, to be quit of secret and open association (شرکِ جلی و خفی), to be away from the associators, not to create division in their own religion.

38. They created division in their religion diverging from the principles of the Religion of Nature. They became many sects, everyone bearing his own faith, creed and constitution. Whosoever propounded and established some faith out of error or wish-worshipping, a party followed him. By and by it became a sect. Then every sect is so much infatuated with its principles and faith, however wrong and absurd they may be, that even the probability of their mistake does not come into their conception.

33. And when some affliction touches mankind they call on their Lord turning to Him, then when He lets them taste some kindness from Him the very moment a party of them begin to suggest partners with their Lord,

34. That they may be denying what We have given them. To be merry ! now onward you will definitely know.[39]

35. Have We sent down upon them any authority advocating for that they associate with Him.[40]

۳۳ - وَاِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ
اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ
مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ۙ
۳۴ - لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۭ فَتَمَتَّعُوْا ۣ فَسَوْفَ
تَعْلَمُوْنَ
۳۵ - اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا
بِهٖ يُشْرِكُوْنَ

---

39. As good and bad works the nature of every man recognizes, turning to God the nature of everyone knows too, in moments of fear and hardship it is divulged. Even the haughtiest one begins to call unto One God when surrounded by misery. At that all false props slip away from the mind. That True Owner alone remains in memory towards whom the human nature did lead. But alas ! man does not stay for long in this state. When by the kindness of God the affliction is removed he atonce resorts to the admiration of the false gods, as if everything with him is given to him by them, and God has not given him anything. (God forbid) So let him make merriments for several days. Onward he will know the result of his denial and ungratefulness. Had he possessed humanity he would have understood that only that God, on whom his conscience was calling in misery and distress, is to be remembered in all times.

40. Secure wisdom and human nature is a clear witness to the repudiation of association (polytheism), so do they possess any argument or authority which tells that there are others to share the Divinity of God ?—(God forbid). If they do not have such authority then how did they become gods ?

36. And when We let men taste some kindness they are puffed with joy at that, and if some evil befalls them for that their own hands have forwarded they become despondent.[41]

37. Have they not seen that God outspreads provision for whom He will and measures for whom He will? In that are signs for those who believe.[42]

٣٦- وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ○
٣٧- أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ○

41. Their condition is strange — when they are in comfort by the kindness and benefaction of God they are puffed with joy, boasting and vexing proud they even forget theis Real Benefactor. But when they receive the flog of misery on account of the misfortune of their misdeeds they become extremely despondent as if there is none now powerful to remove their misery. The condition of a Momin is quite different, of course. He remembers the Real Benefactor in comfort and peace and thanks God by his tongue and heart being happy at the mercy and grace of His Lord. And if he is surrounded by some misery he seeks the help of God with patience and perseverance, and he has hope that the whole atmosphere shall change by His grace, however hard the circumstances and however adverse the external causes may be.

Note : Formerly it was said : In miserv the people call unto God with unity and sincerely." Here it is said : "When affliction touches them they despair."

But there is no contrast between the two words. The first state i.e. calling unto God is the primary stage. Then when the period of misery and hardship is prolonged he despairs being distressed.

Or some people experience one condition and other people experience the other condition. (God knows better)

42. Men of belief understand that misery and affliction of the world and the extension and diminution of the provision all, lie in the hand of that Powerful Lord. Hence whatever condition befalls, man should resign himself to the will and pleasure of God. In bounty he should be grateful and fearful lest it should be snatched. In hard circumstances he should be patient and hopeful that God by His grace and kindness will remove all hardships.

38. So give the kinsman his right and the needy and the traveller. That is better for those who desire God's good pleasure (God's Face), and those — they are the prosperers.[43]

٣٨ - فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ
السَّبِيْلِ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ
اللّٰهِ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

39. And what you give in usury (interest) that it may increase upon the wealth of men, so it does not increase with God, and what you give of Zakat (pure heart) desiring the good pleasure of God, they are those for whom it is multiplied.[44]

٣٩ - وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا فِيْٓ اَمْوَالِ النَّاسِ فَلَا
يَرْبُوْا عِنْدَ اللّٰهِ وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ
وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ○

---

43. When by the evidence of nature it is proved that the Real Owner and Lord is that God alone and the bounties of the world are all His endowment, so those, who desire good pleasure and aspire for His encounter and sight, should expend of what is given to them by God. They should take care of the traveller, poor and needy relatives and pay off the rights of the kinsmen according to their degrees. Such servants—they shall receive the prosperity of this World and the Hereafter.

44. By usury and interest though outwardly the wealth increases, yet it does not increase with God. It is in fact decreasing as the body of someone becomes bulky due to swelling—it is but sickness or the message of death.

And by giving in alms (Zakat) the wealth seems to decrease, but in fact it increases as the body of a sick man diminishes through pergative medicine but its result is health. The condition of Zakat is also the same from the viewpoint of result.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ (بقره - رکوع ٣٨)

A Tradition of the Holy Prophet says that a date which a Believer gives in alms shall be seen having increased in size equal to a mountain in the Hereafter.

Note : Some commentators have not taken the meaning of usury or interest by the word ربٰوی . They have interpreted the verse in another sense—if a man gives something with the intention of a greater return from the other side, then it is not acceptable with God, nor it is the cause of blessing and reward, though it is permissible, and in the case of the Holy Prophet it is not even permissible (مباح) as God has said:

لَا تَمْنُنْ تَسْتَكْثِرُ (مدثر - رکوع ١)

God knows better.

40. God is He that created you, then He makes you dead, then He shall revive you. Is there any of your associates that can do an aught of that ? He is Unique and is very high above that they associate.[45]

SECTION 5

41. Corruption has spread in the land and sea owing to the earning of the people, let them taste somewhat of that they worked, that haply so they may return.[46]

42. Say : 'Jonrney in the land then behold how was the end of those that were before, many of them were associators.'[47]

٤٠۔ اَللّٰهُ الَّذِىْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ
ثُمَّ يُحْيِيْكُمْ ۗ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ
ع ١٣ ذٰلِكُمْ مِّنْ شَىْءٍ ۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

٤١۔ ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِى النَّاسِ
لِيُذِيْقَهُمْ بَعْضَ الَّذِىْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ۝

٤٢۔ قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلُ ۗ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ۝

45. When life, death, provision and other things are all in His possession and control, then wherefrom other associates became entitled to Divinity ?

46. It means the people did not keep upon the Religion of Nature, Unbelief and Wrong spread out all over the world, and due to its misfortune, corruption spread in the countries and islands. Neither peace remained in the land, nor in the sea. Corruption and dissension surrounded the whole world. The sea wars and piracy also disturbed the world oceans. It is all because God desired that mankind should take some taste of their misdeeds in this world too ; full punishment shall be given in the Next world, but some sample should also be shown here. It is possible that some men came to the right way fearing the terrible results.

Note : On account of the misdeeds of the people the spreading of corruption in land and sea has always been a wont in the history of the world and it shall always happen on the face of the earth, but the universal spreading of darkness from East to West in the pre-Islamic era before the advent of the Holy Prophet Mohammad (be peace upon him) has no parrallel in the history of the world. The Non-Muslim Historians also confirm this historical fact. Perhaps due to this universal corruption and dissension Hazrat Qaqada has attributed the present verse to the Era of Ignorance.

47. Most of them were destroyed due to association (polytheism), the rest would have been caught on account of other sins.

43. So set thy face straight to the straight way[48] before there comes a day that cannot be turned back from God,[49] that day the people shall be sundered apart.[50]

۴۳ - فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ
لَّا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ۝

44. Whoso denied, so his denying shall fall on him,[51] and whosoever does good deeds—so they reform their way,[52]

۴۴ - مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۚ وَمَنْ عَمِلَ صَالِحًا
فَلِأَنفُسِهِمْ يَمْهَدُونَ ۝

45. That He may recompense those who believed and did good deeds by His grace.[53] No doubt, He is not pleased with those who deny.[54]

۴۵ - لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن
فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ۝

48. Corruption has spread in the world, so you should keep upright upon the upright religion, which is the Relilgion of Nature. This is the only panacea for all diseases·

49. From the side of God the coming of that day is final. Neither any power can avert it, nor God himself shall postpone it.

50. It means the good men shall be sent in the Paradise and the bad men shall be sent in the Hell. فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (شورٰی - رکوع ۱)

Hazrat Shah Sahib attributing it to the events of the world writes, "It means the Religion may overcome, those who are to be punished shall be apart and the acceptable servants (shall be) apart." (Mozihul Quran)

51. The misfortune of denial shall fall on his own self.

52. It means they are making preparations for the entrance into the Paradise.

53. However great a pious he may be, but he will get the Paradise by His grace.

54. One who is not liked by that True Owner—what abode he will get !

46. **And of His signs one is that He looses the winds bearing good tidings, and that He may let you taste of His mercy,[55] and that the ships may run at His commandment,[56] and that you may seek of His bounty, and that haply you may be thankful.[57]**

47. **And We have indeed sent before thee so many Messengers unto their people and they brought them the clear signs, then We took vengeance upon those who sinned, and it is a right upon Us to help the Believers.[58]**

٤٦ - وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّ
لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَ
لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

٤٧ - وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْ
هُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ط وَ
كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ○

---

55. The winds bring good tidings of the merciful rain, then by the kindness of God the rainfalls.

56. Sailing-ships and sailing-vessels run by the winds, and the steamers are also helped by the winds in their velocity.

57. By means of the ships you may transport the commercial goods across the sea and by the grace of God earn good profit, then on these bounties you may thank God.

Note : Formerly corruption — spreading on the land and sea was mentioned. In its contrast here good tidings and divine bounty is described. Perhaps it is also hinted therein that after the spreading of wind and dust you should hope that merciful rain is to come, cool winds have blown that are bearing the good tidings of His mercy and bounty, the Unbelievers should desist from infidelity and ungratefulness, and seeing the bounties of God should become grateful servants.

58. Formerly it was said the Accepted and the Rejected shall be sundered apart. Upon the Disbelievers shall fall the misfortune of their denying. They do not look fair to God. Now it is told that its demonstration shall certainly appear in this very world, because it is the habit and promise of God to take vengeance upon the criminals and the disbelievers and make the true Believers prevail over the enemies by His help and succour. In the middle the mention of winds is come because as the winds blow before the rainfall of mercy, similarly the signs of the domination of religion are becoming illuminant.

48. God is He that looses the winds, then they bear the clouds, then He spreads them in heaven as He will,[59] and He puts it layer upon layer, then thou seest the rain that it issues out of its midst, then when He brings it to whomsoever He will of His servants, so they begin to rejoice.[60]

49. And since before they had been, before its falling on them, in despair.[61]

٤٨ - اَللّٰهُ الَّذِیْ یُرْسِلُ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَیَبْسُطُهٗ
فِی السَّمَآءِ كَیْفَ یَشَآءُ وَیَجْعَلُهٗ كِسَفًا فَتَرَی
الْوَدْقَ یَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ
یَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ یَسْتَبْشِرُوْنَ ○

٤٩ - وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ یُّنَزَّلَ عَلَیْهِمْ مِّنْ
قَبْلِهٖ لَمُبْلِسِیْنَ ○

---

59. He spreads the cloud sometimes this side, afterward that side. Similarly He will spread the Religion, so He did spread it.

60. Similarly those who will avail themselves of the spiritual and religious rain shall rejoice.

61. Since before the people had been in despair, even just before the coming of rain they had not any hope that so soon after the rainfall the earth shall become so verdant. The state of man is indeed strange. Soon he becomes despondent and soon he becomes merry.

50. So behold the marks of God's kindness how He enlivens the earth after it was dead.[62] No doubt, He is the Reviver of the dead and He can do all things.[63]

٥٠. فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ
بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ○

---

62. Several hours before, the dust was flying everywhere and the earth was lying dry, withered and dead. Suddenly by the kindness of God it began to green after coming to life. The rains stimulated its hidden powers so soon. Similar is the condition of the spiritual rain. By it the dead hearts shall come to life, and the earth of God after its death of ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ shall again come to life; every side the marks of God's mercy and the signs of God's Religion shall be seen, those potential powers and talents which were lying waste in dust shall be enlivened by a single sprinkle of merciful rain. And God showed this light to the world by the auspices of the advent of the Holy Messenger, Mohammad, be peace upon him. Our wise poet, Akbar Allahabadi has said well :

ہے یہ وہ نام خاک کو پاک کرے نکھار کر
ہے یہ وہ نام خار کو پھول کرے سنوار کر
ہے یہ وہ نام ارض کو کر دے سما اُبھار کر
اکبرؔ اسی کا وِرد تو صدق سے بے شمار کر

صلِّ علیٰ محمّدٍ ، صلِّ علیٰ محمّدٍ

It is that name which purifies the dust, radiating it,

It is that name which makes the thorn a flower, reforming it,

It is that name which turns the earth into heaven, uplifting it,

Akbar ' thou celebrate it with sincerity very often !

Be peace on Muhammad !

Be peace on Muhammad !

63. Here He will give spiritual life to the dead hearts, and on the day of Resurrection He will again cast life into the dead bodies. Before His perfect power nothing is difficult.

51. **And if We send a wind, then they see the tillage growing yellow, they begin to be ungrateful after it.**[64]

٥١ - وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا
مِنْ بَعْدِهِ يَكْفُرُونَ ○

52. **Thou canst not make the dead to hear, neither thou canst make the deaf to hear the call when they return turning their backs.**

٥٢ - فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ ○

53. **And neither thou shalt guide the blind out of their error. Thou shalt make to hear only that who believes in Our words, so such men become Muslims.**[65]

٥٣ - وَمَا أَنْتَ بِهَادِ الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ○

---

64. Aforetime they were despondent, then the rain fell, the earth came to life, they began to rejoice. So now if We loose a wind whereby the fields grow pale, then people will atonce turn about, and neglecting all the benefactions of God, become ungrateful to Him. In brief, their thankfulness and unthankfulness are all subservient to their worldly interests. And here it is said so because on achieving the desired goal a servant should not become fearless, His power is multifarious. It is unknown when He may snatch back the given bounty.

Perhaps it is also hinted that the tillage of religion, after becoming verdant in the world, will again grow pale by the opposite winds. At that time courage should not be lost becoming despaired.

65. God has all power—He may revive the dead. Yon have not such power as to make the deed accept your word, or make the deaf hear you, or make the blind ass the straighi way, especially when they intend not to hear or see. So yon should not

grieve or sorrow at their unbelief or ingratitude. You are to invite and deliver only. If any wretch does not accept, there is no harm to you. Only those will hear you who adopt the habit of obedience and submission, believing in Our words.

Note :- Also study the comments of verses 80 and 81 in Sura Naml bearing the similar sense. The commentators at this place have raised the controversy of سماعِ موتیٰ i.e. whether the dead hear or not. This subject has been controversial since the time of the Sahaba (God is well-pleased with them) and both sides are supported by the Quran and Sunnah.

Here one point should be understood—as a rule no work can be without the will and intention of God, but when a man does some work by his own free will, living within the bounds of habitual factors, that work is ascribed to that particular person, and when some work occurs in an extraordinary way against usual practice it is ascribed directly to God, for example some person killed some one by a pistol, then this act shall be ascribed to that particular person, and suppose a handful of pebbles is thrown and a whole army is destroyed thereby, then it will be said that God, the High, destroyed it by His power, though killing by a fire of bullet is also the work of His power, otherwise no bullet or mortar can be effective without His will. At another place the Holy Quran says :

فَلَمْ تَقْتُلُوهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى (انفال۔ ع ۱۷)

"So you did not kill them but Allah killed them, and thou did not throw the handful of dust when thou had thrown." **(Verse 17, Anfal)**

Here, 'killing and throwing of dust' is directly ascribed to God, and not to the Prophet and the Muslims. Exactly in the same way understand the meaning of اِنَّكَ لَا تُسْمِعُ الْمَوْتٰى i.e. you can not do that you speak something and make the dead hear your voice, because it is against the apparent and habitual factors. Of course, by virtue of God's power, against the external factors, if some dead person hears your some word, it cannot be denied by any Momin. Now those words whose hearing shall be proved, by the verses of the Quran and Tradition, to that extent we should have faith in سماعِ موتیٰ . By means of Qayas (قیاس) only we cannot bring other things under سماعِ موتیٰ . However, the negation of (اِسماع) in the verse does not validate the negation of (سماع) in its absolute sense. (God knows better).

SECTION 6

54. God is He that created you of weakness then He gave after weakness strength, then He shall give after strength weakness and white hairs. He creates what He will, and He knows everything.[66]

55. And upon the day when the Qeyamat is come the sinners shall swear that they had not lived more than an hour.[67] So they were perverted.[68]

٥٤- اللهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَّ
شَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ○
٥٥- وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ۙ مَا لَبِثُوا
غَيْرَ سَاعَةٍ ۚ كَذٰلِكَ كَانُوا يُؤْفَكُونَ ○

66. The child in the beginning at the time of birth is very weak and powerless. Then gradually strength comes till that in the young age his strength reaches its zenith and all the powers are in full bloom. Then the age declines and the marks of weakness begin to appear after the strength. Its extreme limit is the old age. At that time all the organs become loose and the powers become inactive. The rise and fall of this strength and weakness is in the hand of God. He creates things how He will, and causes them to pass through various stages of strength and weakness. He has the power, and He alone knows to what time and in what conditions a certain thing should be suitably kept. So we should hear the words of that God alone and His Messengers. Perhaps in it a hint is given that as you are given strength after weakness, similarly He will give strength to the Muslims after weakness, and the Religion which today seems weak outwardly shall gain power after a period and reach its pinnacle of glory and youth. Afterwards it is very possible that a time may come in which the Muslims will become weak.

It should be remembered, however, that God can ever change the weakness into strength. But there are particular factors and causes for such a transformation. (God knows better)

67. In the grave and in the world, the period of staying there shall be very small in their memory when the hour of misery stands over their heads. They shall say : "Alas ! Very soon the life of the world and the grave ended, not a respite given that we would be secure for sometime from this terrible chastisement. Or would that we would have been given some time more in the world so that we could have made some preparations for this day ! Lo ! all of a sudden this hour of misery is come before us."

68. As the above words of the Unbelievers would be false, even so you should understand that they cherised wrong ideas and said perverted words.

56. And those who have been given understanding and belief shall say : Your tarrying was in the Book of God upon the day of upraising, so this is the day of upraising, but you did not know.[69]

٥٦- وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ
لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ
الْبَعْثِ وَلَٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ○

57. So that day their excuses will not profit the sinners, nor will anyone desire them to tender excuse.[70]

٥٧- فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ○

58. And We have struck for the people in this Quran every manner of similitude. And if thou bringst them any verse those who are unbelievers will certainly say : You do nothing but fabricate falsehood.[71]

٥٨- وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ○

---

69. It means the Believers and the Angels shall refute them at that time and say: "You utter falsehood, or you are in delusion that you say that you did not tarry in the grave or in the world more than an hour. Nay, but you stayed till the day of Qeyamat just according to the knowledge of God and His information, and according to the writing on the Secure Table (Loh-e-Mahfooz), not a single minute is diminished. Today right according to the promise that day is come. Now see that which you did not know and which you did not believe in. Had you believed in that day before, you would have come with preparation, and seeing the merriments here you would have said 'that day has come very late, it has come after a long waiting and aspiration'; as the Believers understand."

70. They shall not be able to present any reasonable excuse that may do benefit, and nor it shall be said to them to seek the good pleasure of God by means of repentance and obedience, because its time has passed and there is no way out except suffering the everlasting punishment.

71. At that time they shall feel remorseful, and today, when there is the occasion of achieving the good pleasure of God, the Holy Quran is making them understand by describing wonderful examples and arguments, but they do not understand any thing. Whatever verses are recited unto them, or whatever clear miracles are shown unto them, they hearing them and seeing them only say : "You (the Prophet and the Muslims) have fabricated only falsehood by your joint efforts. One forged some verses, the other confirmed them ! One showed magic, others became ready to believe in it ! By such joint conspiracy you want to spread your religion."

59. Even so God sets a seal on the hearts of those who do not understand.[72]

60. So be thou perseverant, surely God's promise is correct, and let not those budge thee who do not come to believe.[73]

٥٩- كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ
لَا يَعْلَمُوْنَ ○

٦٠- فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ
ع الَّذِيْنَ لَا يُوْقِنُوْنَ ○

---

72. That man who neither understands nor tries to understand and goes on denying every fact out of refractoriness and enmity gradually gets a seal set on his heart, and at last the heart becomes so much hard due to obstinacy and perverseness that he spoils away the capacity of receiving the truth. (God forbid)

73. When the state of these wretched fellows has reached this stage of refractoriness and animosity, then you should not grieve at their treacheries, and be steadfast in your work of reformation and invitation with prophetic patience and perseverance. God will surely keep His promise of help and victory He has made with you. There can be no prevarication or difference in this promise, even in the least. Be you steadfast in your work. These faithless misbelievers shall not be able to budge you an inch from your lofty position.

Sura Room, has ended by His grace and kindness.

(SURA LUQMAN—MECCAN—VERSES 34 —SECTIONS 4)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. Alif Lam Mim.

2. These are the verses of the Strong Book.

3. A guidance and a mercy for the good-doers[1]

4. Who establish the prayer and pay the Zakat and they are those who have sure faith in the Herafter.

5. They have got guidance from their Lord and those—they reached the goal.[2]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱. الٓمّٓ ○

۲. تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ○

۳. هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ○

۴. الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَ
هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○

۵. اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ○

---

1. This Book is a capital of mercy and guidance especially for those who do good deeds, because they alone avail themselves of it, otherwise from the viewpoint of admonition and sermon it has come down a general guidance and mercy for all mankind and jinnkind.

2. In the beginning of Sura Baqara such verses are explained. See the comments there.

6. And some men there are who are buyers of play-things so that they may lead astray from the way of God without understanding and take it in mockery, those—for them is a degrading chastisement.[3]

٦- وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ
عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ
أُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ○

---

3. Against the fortunate prosperers this is the mention of those wretched fellows who in their ignorance and unscrupulousness are absorbed in singing, dancing, play-things, or other diverting engagements leaving the Holy Quran aside, and desire to divert others in these absurd recreations and pastimes in order to lead them astray from the Religion of God and His remembrance, and make a fun of the religious teachings and matters. Hazrat Hasan about the (لهو الحديث) says :
who in their ignorance and unscrupulousness are absorbed in singing, dancing play-

كُلُّ مَا شَغَلَكَ عَنْ عِبَادَةِ اللّٰهِ وَذِكْرِهٖ مِنَ السَّمَرِ وَالْأَضَاحِيْكِ وَالْخُرَافَاتِ
وَالْغِنَاءِ وَنَحْوِهَا (روح المعاني)

i e include all those things which divert from the worship and remembrance of God e g. useless story-telling, laughing talks without any sensible purpose, absurd engagements and singing-dancing etc. It' is given in the Traditions that Nazr bin Harith, one of the Pagan Chiefs, went to Persia for trade and brought the stories and histories of the Ajam Kings and said to the Quraish, "Mohammad relates the stories of Ad and Thamood to you, let me tell you the stories of Rustum, Asfandiar and the Persian Emperors." Some men thinking them interesting turned towards them. Moreover, he had bought a slave-girl. When he saw someone that his heart had become soft and he was inclined to Islam he brought him to that slave-girl and told her to provide bread, butter and wine for him and sing songs for him. Then Nazr said to this new captive, "Behold, it is better than that toward which Mohammad calls, that perform prayer, observe fast, subject yourselves to penances." At this the present verses were sent down.

Note : Though the verses were sent down with reference to a particuar event, but the injunction is general. Any diverting thing (لهو ، شغل) which is the cause of diverting or turning from the Religion of Islam is unbelief and absolutely Unlawful. And that plaything or theatre which bars from the constitutional obligations or becomes the cause of sin is sin. Of course, that plaything which does not perish any constitutional purpose or necessity is permissible, but being meaningless shall be considered as below dignity and against sobriety.

Horsemanship, archery, gunning, racing or the playing of husband and wife within bounds are excepted from the orbit of لهو باطل , because they serve many important purposes and constitutional necessities. Dancing is totally forbidden. Singing, however, is permissible with conditions and restrictions given in the Books of Fiqh. Musical instruments are unlawful according to a Tradition in Bukhari. Ruhul Ma'ani has elaborated the topic of singing and hearing under this verse.

7. And when Our verses are recited unto him he turns his back in arrogance as if he heard them not as though his both ears are deaf, so give him good tidings of a painful chatisement.[4]

٧- وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ○

8. Those who believed and did good deeds—for them are gardens of bliss,

٨- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ○

9. Therein to dwell for ever, true is the promise of God and He is the All-Mighty, the All-Wise.[5]

٩- خَالِدِينَ فِيهَا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ○

10. He created the heavens without pillors you see it, and put on the earth mountains lest it shake with you[6] and scattered in it all manner of animal. And We sent down from heaven water then caused to grow in the earth all kinds of pairs fair.[7]

١٠- خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ○

---

4. He does not want to hear Our verses out of arrogance and pride, he becomes quite deaf.

5. No power can check Him from the fulfilment of promises because He is the All-Mighty. Neither He makes an unsuitable promise with anyone, because He is All-Wise.

6. It may not shake by the strong waves of the oceans or by the stormy winds or by other tectonic activities, its management is done by fixing big mountians in it. This subject is also discussed in the beginning of Sura Nahl. It is not the only purpose for which the mountains are created. There may be other advantages and reasons that are in the knowledge of God.

7. All kinds of beautiful, good-looking, verdant and useful trees are created of earth. In the beginning of Sura Shu'ra a similar verse is discussed.

11. This is all created by God, now show me what others have created who are apart from Him ![8] Nay, but the unjust are erring manifestly.[9]

١١ - هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِیْ مَاذَا خَلَقَ الَّذِیْنَ مِنْ
دُوْنِهٖ ؕ بَلِ الظّٰلِمُوْنَ فِیْ ضَلٰلٍ مُّبِیْنٍ ۟

SECTION 2

12. And We gave Luqman (Lokman) wisdom.[10] Give thanks to God. Whosoever gives thanks gives thanks for his own good, and whosoever is ungrateful, then God is All-Absolute, All-Laudable.[11].

١٢ - وَلَقَدْ اٰتَیْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ
یَّشْكُرْ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ
اللّٰهَ غَنِیٌّ حَمِیْدٌ ۟

---

8. When they cannot show, why then they are made partners in Divinity and why do they believe that those false gods deserve man's worship and adoration. God can be that Being only in whose hand lie creation and provision and all other affairs. Here they do not have the power of creating an atom of sand.

9. These wrong-doers have no concern with thinking and understanding. They are groping in darkness. Onward the sermons and teachings of Hazrat Luqman are related in order to vilify association and sinning. He gave those sermons to his son achieving wisdom from God.

10. Most of the scholars are of this opinion that Hazrat Luqman was not a Prophet, he was a holy pious man whom God had given wisdom, understanding, sobriety and sagaciousness of a very high degree. He opened through wisdom those facts which are concordant with the teachings of the Prophets. His wise admonitions and maxims have been proverbial in history. Quoting a portion of his lessons and teachings in the Holy Quran, God, the Lord of Honour, has made him more eminent. Perhaps it is purposed to tell that the heinousness of association as it is proved by human nature and the Revelation of the Prophets, the sages of the world too have been confirming and supporting it by their wisdom. Then if leaving 'Tauhid' and adopting association is not error, then what is it ?

Note : Opinions and researches differ about the period and birth-place of Hazrat Luqman. Most of them say he was a Negro and lived in the age of David.

11. It is imperative to give thanks to the Real Benefactor for this great benefaction and other favours. But it should be noted that this thanks-giving does not profit God an aught, the profit goes to that who gives thanks that he receives more reward in this world and becomes entitled to Thawab and recompense in the Hereafter. If he becomes unthankful, it is to his own loss. God has no care for the thanks-giving of any soul in the world. He is Absolute and Independent of all creatures in the Universe. The whole creation is praising and admiring Him by its silent tongue, and suppose if there is no admirer even then not an aught is diminished from His attributes and perfections, because He is absolute in His attributes and His Self is the source of all perfections and He is Laudable by Himself.

13. And when Luqman said to his son, admonishing him, 'O my son, do not assoicate others with God.[12] No doubt, associating is a mighty wrong (injustice).'[13]

١٣- وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ
بِاللّٰهِ ؕ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ○

14. And We have inculcated upon man concerning his parents—his mother bore him with weariness upon weariness and his weaning is in two years—Be thankful to Me and to thy parents, at last to me is the home-coming.[14]

١٤- وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ أُمُّهٗ وَهْنًا
عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ أَنِ اشْكُرْ لِيْ
وَلِوَالِدَيْكَ ؕ إِلَيَّ الْمَصِيْرُ ○

---

12. It is not known whether the son was Associator or Unitarian. If he was Associator Lukman wanted to rectify him. If he was Unitarian Lukman wanted to make him more orthodox.

13. What a greater injustice would it be than to associate weak creatures with the Absolute Sovereign or promote the weak creatures to Divinity ? And what a greater stupidity would it be than that man inspite of being the noblest creation may bow down his head before the meanest things—

14. It means the right of the mother is greater than that of the father. For months she bore his burden in her stomach. Then after delivery she suckled for two years. Meanwhile how many hardships and pains she bore in nourishing and training the child ! She sacrificed her own comfort for his rest. Hence it is imperative that a man should recognize firstly the right of God and secondly the right of his parents especially mother's i.e. he should worship God, the High, and be busy in obeying and serving his parents as far as he can and so far as there is no disobedience to God, because His right is foremost of all, and before Him everyone has to go, so man should think with what face he will go there.

Note : The period of weaning according to the majority of scholars is two years. Imam Abu Hanifa must have some reason with him when he describes two and a half years.

15. And if they strive with thee to make thee associate with Me that thing whereof thou hast no knowledge, then do not obey them,[15] and support them in the world according to custom,[16] and follow the way of him who turned to Me,[17] then unto Me shall you return, then I shall tell you what you did.[18]

١٥- وَإِن جَاهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ
عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝

15. Hazrat Shah Sahib says, "Do not associate with God that whom you do not know i.e. even in doubt you should not recognize the divinity of any one beside God, while there is no question of recognizing those beside God in sure faith." (Mozihul Quran)

16. Against religion do not obey the order of parents. Of course, in worldly matters the son should do good to them and deal with them honourably as usual.

(Ref. Verse 8, Sura Ankaboot)

17. It means you should follow the way of the Prophets and sincere servants. Against religion follow not the parents, nor obey them.

18. Reaching God in the Hereafter the parents and children shall all come to know who was mistaken and who was in error.

Note : From وَوَصَّيْنَا ٱلْإِنسَٰنَ upto this place is the word of God. Former was the advice of Luqman to his son. From the next verse onward the same advice is described, in between God from Himself has described a very important caution i.e. association is such a heinous thing that even at the compulsion of parents it can not be adopted.

Hazrat Shah Sahib says, "Hazrat Luqman has not mentioned his own right for fear of self-interest. God after the admonition of Divine Unity and before other instructions described the rights of the parents that after the right of God comes the right of parents. The father told the right of God and Allah described that of the father. As for the right of the Messenger or the Spiritual Guide or the Murshid it comes under the right of God that they are His vicegerents." (Mozihul Quran)

16. 'O my son, if it should be equal to a mustard-seed and though it be in a rock or in the heavens or in the earth, God shall bring it forth. No doubt, God knows the hidden things, All-Aware.[19]

17. O my son, perform the prayer and teach good things and forbid evil,[20] and bear with patience that befalls thee. No doubt, these are works of courage.[21]

18. And do not puff up thy cheeks at the people[22] and walk not in the earth exultantly. No doubt God loves not any one proud, boasting.[23]

١٦ - يٰبنيّ انّهآ ان تك مثقال حبّة مّن خردل فتكن
في صخرة او في السّمٰوٰت او في الارض يات
بها الله ۭ انّ الله لطيف خبير ۝
١٧ - يٰبنيّ اقم الصّلٰوة وامر بالمعروف وانه
عن المنكر واصبر علٰى مآ اصابك ۭ انّ
ذٰلك من عزم الامور ۝
١٨ - ولا تصعّر خدّك للنّاس ولا تمش في الارض
مرحًا ۭ انّ الله لا يحبّ كلّ مختال فخور ۝

19. Here acute knowledge of God about the hidden most things and habits is described. Nothing can remain hidden from the knowledge of God though it may be as small as a mustard seed, though it may be in the heights of the heaven or in the dark shadows of the earth. Even things which are hidden in the rocks or the different layers and strata of the earth are invisible to mankind but they are not hidden from God. He will bring forth the hidden things when the time comes. Therefore when doing some work it should be put in mind that the whole operation is before God though from the human angle it is done in thousands of shadows. The result of every work done in great secrecy will certainly come out. Men of discernment and light perceive it by their inner insight.

20. So be thou steadfast in the faith of Divine Unity and also teach others to learn good and avoid evil.

21. In this struggle of reforming others, miseries, may befall thee because many men do not like good things, and other factors also hinder the good mission. So bear those miseries and grapple with the difficulties with patience and courage. To lose courage at the adverse perils is not the disposition of brave and courageous souls.

22. Do not see with pride, and do not speak to the people like proud men thinking them contemptible. On the other hand meet them with pleasant mood and smiling face.

23. Man does not gain any respect by vexing proud and boasting. On the contrary he becomes contemptible in the eyes of the people. If not in his presence at least in his absence the people call him bad.

19. And be moderate in thy walk and lower thy voice. No doubt, the most hideous of voices is the voice of the donkey.[24]

١٩ - وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۭ اِنَّ
ع ٢ ٨ ١١ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۝

SECTION 3

20. Have you not seen that God has subjected to you what is in the heavens and earth[25] and He has perfected upon you His blessings, outward and inward?[26] And among men there is such a one that disputes in the word of God having neither understanding nor discerning nor an illuminating Book.[27]

٢٠ - اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا
فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ
بَاطِنَةً ۭ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ
عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ۝

---

24. Adopt the way of hospitality, serenity, moderateness, and talk not extravegantly, and exceed not while speaking. Had it been a good quality to speak loudly, think of the donkey's voice, it makes a loud voice, but how hideous and loathsome it is ! While speaking loudly very often the voice becomes odious and inharmonious.

Note : Here ends the speech of Luqman. Onward again the principal subject is taken up i.e. by recollecting the glory and dignity of God, and His benefactions and rewards, attention is drawn towards Divine Unity, etc.

25. When the whole creation of the heavens and earth has been engaged in your work, then why do you not engage yourselves in His work ?

26. Outward bounties are those that are perceived by the senses or are understood without difficulty. Inward bounties are those that are known by rational reflection and thinking. Or outward blessings represent the material and economic bounties, and inward blessings mean the spiritual and hereafter bounties. So sending of Messenger, Book and giving the grace of good-doing shall all be spiritual and inward blessings. (God knows better).

27. Despite such open rewards and benefactions there are men who dispute in the Divine Unity of God, or in His qualities and attributes, or in His commands and constitutions, and they only dispute without authority. They have neither any scientific or rational principle, nor the guidance of any righteous guide, nor the reference of any authoritative and illuminating Book. They only follow their forefathers blindly that is mentioned onward.

Note: In the present verse عِلْم means understanding through reasoning, and هُدٰى means insight or discerning which emanates from a secure intuition and rational research. Consequently these men have neither common or ordinary sense, nor they possess intuition, nor they have any illuminating Book i.e. they do not possess any traditional argument. These meanings are delicately profound.

21. And when it is said to them, "Follow the order that God has sent down," they say, 'No we will walk on that we found our fathers on.'

What, even though the Satan were calling them to the chastisement of the Hell ?[28]

٢١- وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَآءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ○

22. And whosoever submits his face to God and He is upon good—so he has caught hold of a strong handle[29] and unto God is the ultimate end of all affairs.[30]

٢٢- وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَٰقِبَةُ الْأُمُورِ ○

23. And whoso became a disbliever, so thou grieve not at his disbelief. Unto Us is their return, then We shall tell them what they have done. Of course, God knows the deeps of the breasts.[31]

٢٣- وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا ۚ إِنَّ اللَّهَ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ○

24. We will afford them for some days, then We shall compel them to a harsh chastisement.[32]

٢٤- نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ○

---

28. If the Satan were leading your fathers to the Hell, even then will you follow them ? And will you fall there where they have fallen down ?

29. He who adopted the way of virtue and resigned himself to God, then understand that such a man has caught hold of a very firm handle. Until he has a firm grip of the hand there is no risk of falling and receiving wound.

30. One who has caught hold of this handle strongly will ultimately reach God by its prop, and God will amend his end.

31. You keep on your connection with God. Damn care for the rejection and disbelieving of any one. The disbelievers have to return unto Us ultimately. At that time everything done shall come before them. They shall not be able to hide any crime from God. He knows the secrets of the hearts. He will divulge all.

32. Luxury and leisure of a few days, after the end of the respite they shall be drawn under a severe punishment, never able to escape.

25. If thou askest them, 'Who created the heavens and the earth?' They will say, 'God'. Say, 'Praise belongs to God.' Nay; but most of them do not understand.[33]

26. To God belongs all that is in the heavens and the earth. No doubt, God—He is the All-Independent, the All-Laudable.[34]

27. And if all the trees in the earth were pens and the sea were ink—seven seas after it to replenish it—the words of God would not be completed (finished). No doubt, God is All-Mighty, All-Wise.[35]

٢٥ - وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ
لَا يَعْلَمُوْنَ ۝
٢٦ - لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ
الْغَنِيُّ الْحَمِيْدُ ۝
٢٧ - وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ
يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ
كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

---

33. Thank God they accept this fact by their tongue that the creation of the heavens and the earth is not the work of any one except God. Then what remains of the excellent attributes that are not found in His Self ? Is it possible to create them and execute them on a solid system with sublime knowledge and wisdom, without sublime power and might ? Naturally all attributes shall have to be recognized in the 'Creator of the Heavens and the Earth.' And it is also the mark of His absolute power that the disbelievers like you are made to acknowledge His glory and might, whereafter you stand blamed—that when according to your assertion the Creator is He alone, then how others rose to Divinity ? The thing is quite clear, but most of the people do not understand and reaching this place (reality) they are perverted.

34. As the Creator of the Heavens and the Earth is Allah, even so all those things which are existent in the heavens and earth are His creatures and ownership and to Him alone they are dependent, and He is not dependent to anyone, because existence and the emanations of existence i.e. all the perfect attributes, have their source in His Self alone. His attributes are existent with His Self and no attribute of God is drawn from any other body. He by His Self is the owner of all respect and virtues, then what care would He have for anyone else ?

35. If all the trees of the earth are made pens and the ink of the present oceans is prepared and after it seven seas are brought to replenish it, and suppose the whole creation begins to write to their capacity, they will not be able to write up those words which represent the dignity, honour and the perfections of God. The ages of the writers will be spent, the pens will wear and tear, the ink will be finished but God's praises and His attributes will not be over. Well, how can the limited forces comprehend the Unlimited ?

اَللّٰهُمَّ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

28. Your creation and your upraising (after death) is as that of a single soul.[36] No doubt, God is All-Hearing, All-Seeing.[37]

29. Has thou not seen that God makes the night to enter into the day and makes the day to enter into the night, and He has subjected the sun and the moon, each of them running to an appointed time,[38] and that God is aware of that which you do ?[39]

٢٨ - مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَّاحِدَةٍ ۗ
إِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

٢٩ - أَلَمْ تَرَ أَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ
النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۡ كُلٌّ
يَّجْرِيْٓ إِلٰٓى أَجَلٍ مُّسَمًّى وَّأَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ○

---

36. It means the creation of the whole universe and the creation of one man are both equal before God. Neither this is difficult nor that is hard. By one word "Be" He can do whatever He will. And it does not depend upon the word Be (كُنْ) It is simply a kind of manner to make us understand, otherwise no sooner the intention is made than the thing comes into existence.

37. As the hearing of one voice and the hearing of all the voices of the universe at one time, or the seeing of one object and the seeing of all objects of the universe at one time—are one and the same thing before Him, similarly the finishing and upraising of one man and the finishing and upraising of the whole world are equal before the power of God. Then after resurrection too He will have no difficulty in reckoning the whole account of the ancient and the past people to its minutest details at one time, because He hears all our words and He sees all our actions. Nothing secret or open thing is hidden from Him.

38. Appointed time means the Qeyamat, or the period of revolution of the sun and moon each, because after the end of one revolution, new movement begins.

39. What is difficult for that Power to upraise you after death who has set such tremendous spheriods as the sun and the moon to work. And when He is well aware of all great and small actions then what will be the difficulty in reckoning the account of the creation ?

30. It is said because God—He is True, and whatever they call upon beside Him—that is false.[40] And Allah—He is the All-High, the All-Great.[41]

٣٠۔ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ
ع ١١ دُوْنِهِ الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ۝
١٢

SECTION 4

31. Hast thou not seen that the ships run upon the sea with the bounty of God so that He may show you some of His powers.[42] Of course, in that are signs for every man enduring, thankful.[43]

٣١۔ اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ
لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ
صَبَّارٍ شَكُوْرٍ ۝

---

40. These mighty states and the omnipotent attributes of God are described because that hearers should understand that believing in One God and worshipping Him alone is the only correct way. What is said or done against it is all falsehood.

Or it means the self-individuality and the self-existence of God, which is understood from the clause : اَنَّ اللّٰهَ هُوَ الْحَقُّ and the falsehood and the self-annihilating of others, demands it that exclusively for God alone these states and attributes should be proved. Then for whom these states and attributes are proved He alone shall be entitled to become God.

41. When He is the All-High and the All-Great, then the extreme humiliation and humbility (whose name is worship) of the servant should also be for Him alone.

42. How the ships loading heavy goods run upon the seas by the power, grace and mercy of God, tearing the waves !

43. Reflection on the conditions and accidents of the sea-voyage provide for man chances of enduring and patience. When God delivered him from the jaws of death safe and sound it is incumbent on the part of man to give Him thanks.

32. **And when the waves come over their heads like clouds they begin to call upon God sincerely doing service to Him alone;[44] but when He has delivered them to the land some of them are on the moderate way.[45] And only those deny Our powers who are false of words ungrateful.[46]**

٣٢- وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِينَ
لَهُ الدِّينَ ۚ فَلَمَّا نَجّٰهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۚ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ○

44. In the above verses it was explained through reasons and observations that believing in One God is the only correct way. Contrary to it all things are false. Here it is told that surrounded by the stormy ways even the most adamant associator begins to call upon One God with great devotion and sincerity. Hence it is known that the real voice of human consience and nature is Divine Unity. The rest is absolute farce and deception.

45. When God delivers from the storm to the safe land there are few souls who remain on the middle and moderate way. Otherwise most of them begin to create mischief as soon as they come to the land.

Hazrat Shah Sahib says : "The condition which was during the time of fear does not remain with anyone, but one should not be forgetful at all. Such souls are also few. Otherwise most of them deny the Divine Power. They ascribe their deliverance to their own contrivance or to the help of the spirits etc." (Mozihul Quran)

46. All those words and covenants which they had recently made with God being surrounded by the storm in the ocean proved false. They did not even give thanks for His benefaction and bounty for several days. So soon they began to deny the signs of His Power.

33. O men, fear your Lord and dread that day that no father shall serve for his son and there shall be no son to serve in place of his father whatever.[47]

No doubt, the promise of God is true, so let not the life of this world delude you, and let not that Deceiver deceive you in the Name of God.[48]

٣٣- يٰاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا
يَجْزِىْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ
وَّالِدِهٖ شَيْـًٔا ۭ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ
الْحَيٰوةُ الدُّنْيَا ۫ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ○

47. There is a great disturbance in the passengers during the devastations of the storm. Everyone is anxious for his own security. But still the parents from their children and the children from their parents do not get quite heedless. They try to save each other and very often the affection of the parents desire that they might be able to save their children taking the misery of their children upon their own heads. But a dreadful and horrible day is coming when every side there shall be self-thinking and self-saving. No children or parents shall make sacrifice for one another. And even if they be ready, this contrivance shall not do. Hence man must make preparation to protect himself from the wrath of God on that day. If they get security today from the tempest of the ocean, but how will they get protection on that day ?

48. That day shall surely come. It is the promise of God which can not be postponed. So be not deluded by the transient spring of this world that it shall last for ever, and by that thought that when you are in comfort here you shall also be in comfort there. Moreover be cautious of that avowed traitor—the Satan—who deceives by taking the Name of God. He says, "My dear, God is All-Forgiving, All-Compassionate, so be not afraid of sins. Eat, drink and be merry ! When you get old, then make a wholesome repentance. God will forgive all. If He has written Paradise in luck you shall definitely reach it, however numerous your sins may be ; but if He has written the Fire, then you can never be safe, so why do you leave the luxuries of the world?"

34. No doubt, with God is the knowledge of the Qeyamat, and He sends down the rain, and He knows what is in the wombs, and no soul knows what it shall do tomorrow, and no soul knows in what and it shall die. Verily God is All-Knowing, All-Aware.[49]

٣٤- إِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ
وَيَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا
تَكْسِبُ غَدًا ؕ وَمَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ
تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

49. The Qeyamat shall surely come. When it will come ? Its knowledge is with God. No one knows when this workshop shall be broken and destroyed. Man is prone to the worldly spring and lustre. Does he not know that apart from its transience this thing and its causes are in the possesssion of God. The whole splendour of the earth and its material blessing (which is the source of your material prosperity) depends on the rain from heaven. If there is no rain for few months the dust shall be flying all around. There shall be no factors of production, nor there shall be any luxury and comfort. So it is a great wonder if man, infatuated with this worldly splendour and freshness, may forget God who has made it fresh and resplendent by His merciful rain. Moreover, no one knows what is his portion in the comforts and

luxuries of the world. Many people make painful efforts and die in harness but they get no comfort throughout their lives. But there are others who get wealth without labour. Even seeing this no man (who is sitting idle relying on Fate in matters of religion) does fail in the worldly struggle though relying on Fate. He thinks that a good fortune generally takes place within the shadows of a successful contrivance. God knows it what in reality our Fate is, and whether the right scheme will do or not. This very thing if we understand in religion we can never be deceived by the Satan. No doubt, Paradise and Hell shall be given from Fate, the knowledge whereof is with God, but generally the face of a good or bad luck is seen in the mirror of a good or bad contrivance so resigning ourselves to the Fate we can not leave the contrivance, because no one knows it whether he is Fortunate or Unfortunate (سعید وشقی), or whether he will go to the Paradise or to the Hell, whether he is indigent or wealthy, hence external action and contrivance is that thing by means of which we habitually come to know a little about the mode of Fate, otherwise this knowledge is with God alone. Whether there is a male or female in the womb of the waman and what will be his or her age after delivery, how much provision will he get, whether he will be fortunate or unfortunate it is indicated in the clause : يَعْلَمُ مَا فِى الْاَرْحَامِ

As for this deception of the Satan : 'Now you enjoy the pleasures of the world, afterwards become good by repenting,' its answer is given in وما تدری نفس ماذا تکسب غدا i.e. no one knows what he will do tomorrow or he will live too for doing something, when death comes and where it comes. Then how there can be any certainty about the future reformation i.e. he will refrain from evil and adopt virtue and will surely get the grace of repentance from God. All these things are in the knowledge of God alone.

Note : It should be remembered that Unseen Things (مغیبات) will belong either to the kind of Commandment or to the kind of universal secrets. Then the Universal kind will either belong to time or space. With respect to time they will be either past, present or future. So far as the Unseen Commandments are concerned their comprehensive knowledge is given to the Prophet (Be peace upon him) : فلا یظهر علی غیبه احدا الا من ارتضی من رسول (جن-ع٢)

The wise men of this Ummat codified the details of this knowledge given to the Prophet. But the knowledge of the principles of the Unseen Secrets of the Universe is reserved with God Himself. Of course, many people were given some portion of the scattered details of the Unseen Offshoots according to their capacity, and of this knowledge too a mighty portion is given to the Prophet (Be peace upon him), and none can estimate how much it is. Nevertheless the knowledge of the Unseen Secrets remained confined to the Lord of Respect alone. The five things mentioned in the

present verse are mentioned in the Traditions as the Keys of the Unseen (مفاتح الغيب) whose knowledge (i.e. absolute knowledge) is not possessed by anyone except God. As a matter of fact, in these five things all kinds of the Unseen are indicated :
بِأَيِّ أَرْضٍ تَمُوتُ indicate the Unseen of the space,
ماذا تكسب غدًا indicate the Unseen of the present,
ما فى الارحام indicate the Unseen of the future, and
ينزل الغيث perhaps notify the past i.e. the rain falls but no one knows what factors were being harnessed to make the rain fall at a certain time, at a certain place, in a certain quantity. Only God knows the details of all those factors which cause the rain to fall. The mother walks here and there but she knows not the sex of her burden. Man desires to conquer the future but he knows not what he himself will do tomorrow, when and where his death will come.

Notwithstanding this ignorance and helplessness it is strange that he is infatuated with this worldly life and has forgotten his Real Creator and that Day when he will be driven to the Court of his Lord step by step.

In short, the mentioning of these five things aims at the indication of the absolute knowledge of the Unseen Things, and the surrounding of the whole Unseen is not meant. And most probably the main reason of specially mentioning these five things is that an asker had questioned about these very five things in whose anser the present verse was sent down, as mentioned in Tradition.

(Also ref. Sura An'am and Sura Nahl about the Knowledge of the Unseen (علم الغيب).

(Sura Luqman is completed by His grace and succour)

اٰيَاتُهَا ٣٠ سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٣

SURA SAJDAH, MECCAN, VERSES 30, SECTIONS 3

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

1. Alif Lam Mim.

2. The sending down of the Book wherin no delusion is from the Lord of the Worlds.[1]

3. Do they say : 'He has forged a lie ?'

Not so, it is the truth from thy Lord that thou mayest warn those people to whom no warner came before thee that they may come to the way.[2]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١. الٓمّٓ ○

٢. تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ
الْعٰلَمِيْنَ ○

٣. اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ
لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُوْنَ ○

---

1. No doubt, the Lord of the Worlds has sent down this holy Book. Neither there is any delusion or deception in this Book, nor there is space for doubt and suspicion.

2. This Book whose miraculousness and divine character is so manifest that there is absolutely no space for any doubt or suspicion in it—do the Infidels say about it that the Prophet has himself forged it, and attributed the heinous lie unto God ? (God forbid) It is a limit ! When doubts are created about such an illuminating thing, if they had observed a little they would come to know that this Book has been sent down from the Lord of the Universe that you may try to guide and rouse thereby that nation to whom no Prophet has come for centuries in order to awake them. It is a point of observation that a man forges by himself only that thing whose equal or whose earnest desire is found in his environment. It can not be the work of any wise man to utter such a new thing in a country, all of a sudden, which is quite against the distorted traditional disposition of its people not possessing even the slightest capacity to accept it in the outward appearance. It is a quite different thing of course if God's omnipotent power appoint someone for this lofty mission ! So the Holy Prophet (Be peace upon him), who is recognized by them as the wisest man of the world and whom they call a forger, would have forged (if he did so) such thing that would have been commensurate with the general sentiments and common atmosphere of Arabia, and whose sample was to be found around them. This thing only can make a just man believe that the Holy Prophet had not stood by his own self-will, nor the message had been produced by his own personal effort.

4. It is God who created the heavens and the earth and what is between them in six days then seated Himself upon the Throne,[3] you have no supporter or intercessor apart from Him. Do you not then think ?[4]

5. He sends down the affair with contrivance from the heaven to the earth, then that affair goes up unto Him in one day, whose measure is a thousand years in your number.[5]

٤۔ اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَیْنَهُمَا
فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ مَا لَكُمْ
مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ وَّلَا شَفِیْعٍ اَفَلَا تَتَذَكَّرُوْنَ ○

٥۔ یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَی الْاَرْضِ ثُمَّ یَعْرُجُ
اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا
تَعُدُّوْنَ ○

3. Refer Sura Aaraf, Verse 54.

4. They do not think where they will go after denying His Message and rejecting His Messenger. In the heavens and earth from the Throne to the floor there is the kingdom of God. If they are caught no supporter and intercessor shall be found without His leave.

5. "About big affairs and important administrations command is sent down being appointed from the Throne. All the causes, material and non-material, perceptible and non-perceptible, external and internal, gathering from the heavens and the earth take their course in their management. At length that affair or administra-

tion continues for long by the will and wisdom of God. Then after a long time it goes up. At that time from God a new colour descends, as the lofty Messengers whose impressions lasted for generations, or the reign of some big nations which continued in generations. That period of one thousand years is One day with God." (Mozihul Quran)

Mujahid (be mercy upon him) says, "God charges the angels with the administrations and schemes of one thousand years, and this is one day with Him. When the angels become free after administering them, God again reveals to them the admistrations of another thousand years. This system shall continue till the Qeyamat stands.

Some commentators take this meaning of the verse that the command of God comes from above the heavens down to the earth. Then those operations which are done here go up to be inserted in the Book of Deeds that is situated at the canopy of the worldly heaven, and the distance from the earth to that canopy is one thousand years' walk of man by his average speed, and this period is appointed one day with God. But the angel can cross this long distance in one hour or even in less than one hour.

Some commentators say that when God determines to do a work its preliminaries and causes are begun one thousand years before. Then it gradually reaches its pinnacle of perfection passing through different periods and assuming different forms. At that time all its fruits and results that appear go upward to be presented in the Court of God.

According to some commentators here day represents the Day of Qeyamat i.e. God executes the administration, from the heaven to the earth, of the whole world. Then a time will come when this whole story shall finish and return unto God, and shall be presented for the final judgment—and that is called Qeyamat. The Day of Qeyamat is equal to one thousand years.

However, some writers have connected فِي يَوْمٍ with the verb يُدَبِّرُ, some have connected it with the verb يَعْرُجُ, and some have ascribed it to the dispute between the two verbs.

6. That is the knower of the Unseen and the Visible, the All-Mighty, the All-Compassionate.[6]

7. Who has made well whatever thing He has made, and He originated the creation of man from a clay.

8. Then He made his children from an extracted worthless water.[7]

9. Then He shaped him[8] and breathed in him of His spirit,[9] and made for you ears and eyes and heart. Little do you thank.[10]

٦ - ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۙ
٧ - الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ
الْاِنْسَانِ مِنْ طِيْنٍ ۚ
٨ - ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۚ
٩ - ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا
تَشْكُرُوْنَ

---

6. Such a mighty administration and lofty execution can be the work only of that Holy Being who is aware of every unseen and visible thing, and who is All-Powerful, All-Kind.

7. It means the sperm-drop that is the extraction of many foods.

8. Then He shaped him, i.e. He made moderate his shape, form and organs.

9. Hazrat Shah Sahib says, "The whole creation is God's possession. but 'him' whose honour He increased He called 'His', as He has said :

اِنَّ عِبَادِیْ لَیْسَ لَكَ عَلَیْهِمْ سُلْطَانٌ

(No doubt, My servants—thou shall have no authority over them) though all are His servants. At another place, He has said :

اِن كُلُّ مَن فِی السَّمٰوٰتِ وَالاَرضِ اِلَّا اٰتِی الرَّحمٰنِ عَبدًا

So the spirit of man has come from the Unseen World, it is not made from clay or water. Him He called His. Otherwise, if the meaning of God's Spirit is taken as that of man's spirit it will require a material body. Where there is body there is composition. Where there is composition there is novelty. Then the Divine Self shall cease to be Divine Self."

10. The gratitude of these bounties was that they should have seen the signs of the universe with the بنظرِ امعان eye, heard the revealed verses with attention and eagerness, by heart they should have tried to understand both the universal signs and the revealed verses correctly, and after understanding they should have also acted upon it. But ye people show thank very little !

10. **And they say, 'What when we are pounded to pieces in the earth shall we indeed be in a new creation?' Nay, but they disbelieve in the meeting with their Lord.**[11]

11. **Thou say: The Angel of Death draws your soul that is appointed over you, then unto your Lord shall you be returned.**[12]

SECTION 2

12. **And if thou couldst see (and thou wouldst wonder) when the disbelievers shall be hanging their heads before their Lord !**[13]

'Our Lord! we have seen and we have heard, now send us back that we may do righteous works, we have got faith.'[14]

١٠ - وَقَالُوٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ ءَاِنَّا لَفِىْ خَلْقٍ
جَدِيْدٍ ۬ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ○
١١ - قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ
ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ○ ع

١٢ - وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ
رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا
اِنَّا مُوْقِنُوْنَ ○

11. They did not observe that God created them of clay, then it was not difficult to recreate them from the earth. On the contrary, they began to create doubts in their recreation. They said how they would be made again after becoming a part of the earth. Not only doubt, they totally denied the upraising after death.

12. Hazrat Shah Sahib says : "You think yourselves mere (physical) body and (material) structure that pounded in the earth you are no more. It is not so. You are in reality a soul whom an angel takes away, you do not perish completely." (Mozihul Quran)

13. They shall be hanging their heads in humiliation and remorsefulness in the Court of Resurrection.

14. Our eyes and ears have opened. What the Messengers said we have now believed, we have observed by our eyes that only Eman and good deeds do with God. Now once send us back in the world, then see how virtuous deeds shall we do there.

13. And had We willed We would have made every soul understand its way, but fell right My said word: Assuredly I shall fill the hell with jinn and men all together.'[15]

١٣ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ
الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ ○

14. So now taste for that you had forgotten the meeting of this your day, We have also forgotten you,[16] and taste the chastisement of eternity for that you had been doing.

١٤ - فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ إِنَّا
نَسِينَاكُمْ ۖ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ
تَعْمَلُونَ ○

15. Only those believe in Our words who, when they are brought home thereby, fall down in Sajda and proclaim the praise of their Lord and they do not wax proud.[17]

١٥ - إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ۩ ○

---

15. At another place it is, said : وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ (انعام - رکوع ٣) That is they are liars, if they are returned to the world, they will again commit those very mischiefs. Their propensity is readily susceptible to satanic temptations, and they run away from the mercy of God. No doubt, We had power, if We had willed, to force all men to that very way of guidance towards which the heart of man naturally guides him. But to force all of them to the same way was against wisdom, as mentioned before at many places. Hence that word was to be fulfilled which was said in answer to the word of satan :

لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (ص - رکوع ٥)

That, word of God is : فَالْحَقُّ وَالْحَقَّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (ص - رکوع)

From this verse it is known that here jinn and men are those very satans and their followers.

16. We have also neglected you i.e. you shall be never remembered with mercy. Onward the description of the Believers starts in comparison to the Unbelievers.

17. They fall down prostrate in fear and dread, in humility and submissiveness. They proclaim the praise and holiness of God by their tongues, and in their hearts they bear no pride and self-conceit forbidding them to bow down before the Divine Verses.

16, Their sides remain away from their sleeping places,[18] call on their Lord with fear and with greed[19] and expend of what We have given them.

17. So no soul knows what is put secret for them of the coolness of eyes, the recompense of that they did.[20]

18. What, is he who is on Eman equal to that who is disobedient ? They are never equal.[21]

١٦- تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ○
١٧- فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ج
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ○
١٨- أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ط لَّا
يَسْتَوُونَ ○

18.· Leaving the sweet sleep and cosy bed they stand before God i.e· they observe the Tahajjud Prayer late at night, as mentioned in the True Tradition. According to some scholars it is Morning Prayer or Esha Prayer or the Awwabin Prayer performed between Maghrib and Esha. The Holy Prophet performed the Awwabin prayer from Six Raka'at to twenty Raka'at. But the first interpretation is cogent.

19. Hazrat Shah Sahib says : "With God fear and greed is not bad, be it of this world or the next world. And if he serves for that it is acceptable. Of course, if he worships for fear and hope of other than God it is mere show-off and not acceptable."

20. When the worship and struggle in the dark shadows of night is highly secret and sincere the recompense will also be highly secret and great. No one knows the real state of those bounties which are kept secret for such strugglers by God. When they will see those bounties their eyes shall become cool. It is said in a Tradition that God has kept secret in Paradise for His good servants such bounties whom no eyes have seen, no ears have heard, nor they ever struck the heart of a mortal.

Note : Sir Sayyid etc. by the above Tradition have denied the physical character of the bounties of Paradise. But it is absolutely wrong. When the worship is done by the soul and body both, the bounties must also bear the characteristics of matter and spirit. Similarly sin is committed by the joint effort of the soul and body. So the chastisement of the Hell must also pain the soul and body. Consequently the Bounties of the Paradise and the chastisements of the Hell are not mere dream-luxuries and nightmares. (Tr.)

See Hadya-e-Sanniaya (هدیہ سنّیہ) by the great Allama. (Tr.)

21 If the end of a Believer and a Disbeliever is the same, it means there is all dark with God. (God forbid)

19. So those who embraced faith and did good deeds—for them are gardens a dwelling, the hospitality for those deeds (works) they did.[22]

20. And those who turned miscreants—their abode is Fire; as often as they desire to come forth from it they shall be restored into it, and it shall be said to them, 'Taste the chastisement of the Fire which you called a lie.'[23]

21. And We shall surely let them taste the lower chastisement before that greater chastisement so that they may return.[24]

١٩ - اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ
الْمَاْوٰى نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ ○

٢٠ - وَاَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ؕ كُلَّمَاۤ اَرَادُوْۤا
اَنْ يَّخْرُجُوْا مِنْهَاۤ اُعِيْدُوْا فِيْهَا وَقِيْلَ لَهُمْ ذُوْقُوْا
عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ○

٢١ - وَلَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ الْعَذَابِ
الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ○

---

22. By the grace of God their deeds shall become the cause of hospitality in Paradise.

23. Sometimes the flames of the Fire shall throw the people of the Hell towards its door. Perhaps they shall desire to come forth from it. The angels will drive them back and say, "where do you go ? Taste the chastisement of that thing which you called a lie."

(O God ! give me shelter from the Fire and deliver me from Thy wrath !)

24. Before the greater chastisement of the Hereafter some chastisement of a lower degree will be sent in the world that anyone who has got the succour of turning may turn unto God fearing. The lesser chastisement of the world includes the worldly disasters, sickness, famine, bloodshed, imprisonment, the destruction of wealth, property and children, etc.

22. And who is more unjust than he who is brought home by the verses of his Lord then he turned away from them.[25] Definitely We shall take vengeance upon the sinners.[26]

٢٢ - ومن اظلم ممن ذكر بايت ربه ثم اعرض
عنها انا من المجرمين منتقمون ○

SECTION 3

23. And We have given Moses the Book, so be not in doubt concerning the encounter with him[27] and We appointed it a guidance for the Bani-Israeel

٢٣ - ولقد اتينا موسى الكتب فلا تكن في مرية
من لقائه وجعلنه هدى لبني اسراءيل ○

24. And We appointed from among them leaders who guided by Our command when they endured patiently'[28] and had sure faith in Our words.[29]

٢٤ - وجعلنا منهم ائمة يهدون بامرنا لما
صبروا وكانوا بايتنا يوقنون ○

---

25. After understanding he turned away.

26. When revenge is to be taken from all sinners and unjust criminals, how these big wrong-doers can be secure ? Onward the Holy Propnet is consoled that he should not feel sorry at their wrong and turning away. Before him Moses was given the Book and Bani Israeel received guidance from that Book and among its followers there have been great leaders and guides. You are also given from God a mighty and resplendent Book whereby a great humanity will be guided and in your Ummat greater leaders and guides shall be raised. As for the Disbelievers God shall judge and decide Himself between them.

27. This is a parenthetical clause in between i.e. undoubtedly Hazrat Moosa was given the Book and you are also given a similar Book — there is no doubt or deception in it.

Or mentioning Moosa it is said that your encounter with Moosa in the Ascension (معراج) is a reality and no illusion.

28. When they endured patiently the worldly hardships and oppression.

29. The Muslims should have firm faith in the promises of God and be steadfast in their mission grappling with the difficulties — God shall also reward them in the same way. And so they were rewarded and fairly rewardel.

25. Surely thy Lord only shall decide between them on the day of Resurrection touching that they were at variance.

26. Did they not receive guidance from it that how many generations We destroyed before them and they walk in their dwelling places? In that are very many signs. Do they not hear ?[30]

27. Have they not seen how We drive the water to the dry (barren) land and then We bring forth thereby crops whereof their cattle eat and they themselves too? then do they not see ?[31]

28. And they say, 'When shall be that decision, if you speak the truth?'[32]

۲۵ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ○
۲۶ - أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ؕ إِنَّ فِي ذٰلِكَ
لَاٰيٰتٍ ؕ أَفَلَا يَسْمَعُونَ ○
۲۷ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ
الْجُرُزِ فَنُخْرِجُ بِهٖ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ ؕ أَفَلَا يُبْصِرُونَ ○
۲۸ - وَيَقُولُونَ مَتٰى هٰذَا الْفَتْحُ إِنْ كُنْتُمْ
صٰدِقِينَ ○

---

30. The final and practical decision between the followers of Truth and the disbelievers of Truth shall be pronounced on the day of Resurrection. Of course, in the world too such examples have been demonstrated that a man can receive lesson from them if he desires. Have those Disbelievers not seen the ruins and marks of the destroyed Aad and Thamood ? These ruined habitats are situated on the high way of Mecca to Sham and they pass by them.

Or have they not heard the stories of their destruction ? It is a place of amazement that despite observing them they are not warned, and have not seen the way of deliverance and prosperity !

31. ارض جرز means that dry land which is empty of vegetation. Seeing these signs they should have believed in the power and mercy of God, and understood that similarly it is not difficult for Him to infuse life into the dead bodies, and become grateful for His bounties by heart and soul.

32. Previously it was said that their judgment shall be pronounced on the Day of Resurrection. At this the Disbelievers say, "You repeatedly say Qeyamat Qeyamat, If you are true, tell us when that day shall come." It means they said that those were only threats, there was no such thing as Qeyamat.

29. Thou say : On the Day of Decision their believing shall not profit them, nor they shall be given respite.[33]

30. So thou leave their idea and wait, they too are waiting.[34]

٢٩ - قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنْظَرُونَ ○

ع ٣٠ - فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ○

33. Now it is time if you believe in the saying of God and His Messenger, and make perparations for deliverance on that Day, otherwise on its coming neither believing shall do, nor the punishment shall be alleviated, nor respite shall be granted for a future amelioration and reformation. So think this respite as a blessing, and do not spoil it in mocking and disbelieving. And the Hour which is to come shall surely come. It can not be reverted by anyone. Then it is absurd to question about the time of its occurrence and about the hour of decision.

34. Those who are so heedless and senseless that despite being liable to punishment due to their severe crimes, take the hour and day of decision in mockery—they can not be expected to receive guidance. So you leave their idea after completing your duty of invitation and propagation, and wait for their destruction as they are waiting in their assertion for your destruction (God forbid).

Sura Sajda is complete by His grace and kindness.

ایاتہا ۷۳ سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ رکوعاتہا ۹

SURA AHZAB, SENT DOWN IN MEDINA, VERSES 73, SECTIONS 9

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

1. O Prophet, fear God and obey not the disbelievers and the swindlers (hypocrites), certainly God is the Knower of all, the Wise.

2. And follow only that (order) revealed unto thee from thy Lord. No doubt, God is aware of your works.

3. And put thy trust in God, and God suffices as a guardian.[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَ
الْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ○

۲- وَّاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ
كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ○

۳- وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

---

1. As it has been your practice upto this time, in future too fear God, the One, and never obey the unbelievers and the hypocrites. However powerful a band they may make, invent plots, make conspiracies, desire to make you fulfil their false demands, give you cunning counsels, desire to make you incline to themselves, but you never care for them and let not the fear of anyone save God's come to yourself. Obey only that One Lord, bow down only before Him, no matter if the whole world join together against you but against God never listen to anyone of them. God is the Knower of all conditions and all circumstances, whenever and whatever order He will send, that will be sent with full knowledge and sublime wisdom. And in the order of God lies the betterment of the whole humanity. If you obey His order and have full trust in Him, He will mend all your works with His power. Only His Self alone is worthy of trust. One who becomes whole-heartedly His, he cannot set his heart to any other side ; if there would be another heart it might go other side, but no breast has two hearts.

Hazrat Shah Sahib says, "The Unbelievers wanted to appease the Prophet unto themselves, the Hypocrites desired to teach him their own cheating, and the Prophet has full trust in God, who is more wise than He." (Mozihul Quran)

4. God has not put two hearts of any man within him, and He has not made· your wives, whom you have uttered mothers, your true (real) mothers, nor has He made your adopted sons, your sons. This is your word of your own mouth. And God speaks the truth and it is He who guides to the way.[2]

٤ - مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهٖ ۚ وَ
مَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ
اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ
ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَاللّٰهُ يَقُوْلُ
الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ○

2. As there are not two hearts in the breast of a man, similarly there are no two real mothers of any man, nor there are two fathers of a son. In the period of Ignorance if someone called his wife 'mother,' she was separated from him for life, as though by that word she became real mother. And if someone was made adopted son, he was considered as the real son, and all laws pertaining to the real son applied to that adopted son. The Holy Quran strictly refuted all such customs and adoptions in order to distinguish between this verbal and artificial relation from the real and natural relation. It has raised the question : 'If the wife becomes mother by the mere use of the word 'Mother', then does it mean that he is born of two mothers—one who gave him birth and the other whom he called Mother? Likewise some one made Zaid as his adopted son, then one father exists already from whose drop he was actually created, so should we believe that he is born of two fathers separately ? When it is not the case, then the laws of real mother, real father, real son cannot be applied to them. The law about the use of the word 'Mother' by the husband is given in Sura Mujadelah, and about the adopted son follows hereafter. With these two things a third thing is also described (as an introduction and explanation) that there are so many things which can be uttered by the tongue and whose reality is not factually that is uttered in words, as about a man of unstable disposition or divided 'loyalty or strong memory or strong heart we say : 'He has two hearts,' whereas only one heart will be found if his breast is torn Similarly by mere calling someone as 'Mother' apart from the real mother, oi 'Father' apart from the real father, or 'Son' apart from the real son, that connection in fact is not proved which Nature has established without our saying by the tongue. Hence the real and artificial relations should not be confounded.

5. Call the adopted sons after their true fathers, that is full justice with God,[3] then if you do not know their fathers they are your brothers in religion, and your comrades.[4] And there is no sin upon you in the thing you mistake, but that you intend by your hearts. And God is Forgiving, Kind.[5]

٥ - اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ
لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِی الدِّیْنِ وَ
مَوَالِیْكُمْ ؕ وَلَیْسَ عَلَیْكُمْ جُنَاحٌ فِیْمَآ
اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا ○

---

3. The right and just thing is that everyone should be held by the connection to his true father. If someone adopts a son he can not really become his true father. It is another thing if anyone calls someone 'Son' or 'Father' in kindness or love or reverence. The main idea is that there should occur no confusion in geneological relations and their commandments. In the early days of Islam the Holy Prophet had adopted Zaid bin Haritha as his son after making him free. The people according to the custom of those days began to call him Zaid bin Mohammad i.e. Zaid, the son of Mohammad (be peace upon him). When this verse came down they began to call him Zaid bin Haritha (زید بن حارثہ).

4. If their fathers are not known, then after all they are your brothers in religion and your comrades. You should call them by these titles. As such the Holy Prophet called Zaid bin Haritha : اَنْتَ اَخُوْنَا وَ مَوْلَانَا (Thou art our brother and our comrade.)

5. If by mistake or forgetfulness you said something wrong e.g. "A is the son of B," whereas he is the son of C, then there is no sin in that. There is no sin in anything done by mistake or forgetfulness. Of course, sin is proved when there is intention. In that too God may forgive if He will.

٦ - اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَ
اَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ
بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ مِنَ
الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤى
اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ
مَسْطُوْرًا ○

6. The Prophet is nearer to the Believers than their selves[6] and his wives are their mothers.[7] And those who are bound by blood are nearer to one another in the Order (Book) of God than the Believers and the Emigrants but that you desire to do good to your comrades.[8] That is written in the Book.[9]

---

6. The Eman of a Momin, if observed deeply, is a ray of that mighty light which emanates from the Sun of Prophethood i.e. The Prophet, be peace upon him. On this ground, if a Momin (in the capacity of being a Momin) begins his movement of observation to understand his own reality, he will have to gain the recognition of the Prophet prior to the recognition of his own person as a believer. From that viewpoint we can say that the blessed person of the Holy Prophet is nearer to us than our own selves. And if on the basis of this spiritual relation it is said that the Prophet, for the Believers is just like a father and even more than that in degrees, then it will be quite correct. In Sunan Abi Dawood it is quoted from the Prophet to have said : اِنَّمَا اَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ الخ (I am for you just like a father.) In the

Qirat of Ubayyi bin Ka'ab etc. the addition of the clause : وَهُوَ اَبٌ لَّهُمْ after اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ ... الخ in the present verse signifies the same reality. If we observe the relation between father and son, the substantial result which will come out shall be that the material person of the son has come forth out of the father's body, and the training and natural love of the father is greater than that of others. But is the relation between a Prophet and his Ummati less than that ? Surely the spiritual and believing being of an Ummati is the reflection and shadow of the great spirituality of the Prophet, and the affection and training which appears from a Prophet its sample cannot be traced in parents, nay, in the whole creation. Through father God had bestowed upon us the temporary life of this world, but by the grace of Prophet an everlasting life is given. The Holy Prophet (be peace upon him) has such a sympathy, love and affection for us that even our own souls do not have equal emotions. The Holy Prophet trains us in a manner that our souls can not conceive the like of it. This is why the Holy Prophet has got a greater right in our wealth and soul than any one else in the world.

Hazrat Shah Sahib says : "The Prophet is the viceroy of God. In our own wealth and soul our own authority does not work so much as that of the Prophet. It is not correct to throw oneself into the burning fire, but if the Prophet gives order it becomes obligatory (فرض). In view of these realities it is said in the Traditions : "No man of you can become Momin unless I become more beloved to him than the father, son and all men, and even his soul."

7. The wives of the Prophet are mothers in religion in respect of reverence and esteem, and in some orders proved in Shariah, but not in all orders.

8. Those who had left their kith and kin and their native land with the Holy Prophet—the Holy Prophet from those emigrants and the Ansars of Medina had established brotherhood between two of them—i.e. one Muhajir was made the brother of one Ansar of Medina. Afterwards other blood-relations of the Muhajirs had become Muslims, then it was said that the natural blood-relation is prior to that brotherhood. The property shall be divided according to the natural blood-relation. Of course, to do good to those brothers—(comrades) is fair, and it should be done.

9. In the Holy Quran this order is for all times, or in the Taurat the same order might have been given, or the Book of God (کتاب) means the Secure Book (لوح محفوظ).

7. And when We took from the Prophets their covenant and from thee and from Noah and from Ibrahim and from Moosa and from Eisa, the son of Maryam, and We took from them a solemn covenant,[10]

8. That God may question the truthful about their truth, and He has prepared for the disbelievers a painful chastisement.[11]

٧- وَإِذْ أَخَذْنَا مِنَ النَّبِيّٖنَ مِيثَاقَهُمْ وَمِنْكَ وَ
مِنْ نُوحٍ وَإِبْرٰهِيمَ وَمُوسٰى وَعِيسَى ابْنِ
مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ○
٨- لِيَسْـَٔلَ الصّٰدِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ
لِلْكٰفِرِينَ عَذَابًا أَلِيمًا ○

10. i.e. This covenant that they shall confirm one another and they will leave no stone unturned in establishing the truthful religion and delivering the message of God. This Covenant has been mentioned in Sura Aal-e-Imran.

Hazrat Shah Sahib says : "It was said above concerning the right of the Prophet that he has greater control over the souls of the Believers than they have on their selves. It is indicated here that this degree is given to the Prophets because upon them the labour and responsibility is also utmost. To face the whole creation alone and to have no fear of and no hope from anyone can be the work of no less than a Prophet. Five Prophets whose names are especially mentioned here are known as Prophets of Lofty Determination (اولوالعزم پیغمبر). The effect of their guidance lasted for thousands of years, and it will remain till the end of the world. Of them the first name is of our Prophet, though in the Visible World his advent is in the last, but in degree he is the first, and his existence in the Unseen World is also foremost, as proved by Tradition." (Mozihul Quran)

11. It means according to the compact and covenant, God delivered His commandments through the tongue of those Prophets and established the argument (authority), then He shall question everyone so that the persistence in truth of the truthful may come to light and the disbelievers, at denying the truth, should be punished. Onward the story of the Battle of Ahzab is recollected, and some events of the truthful Prophet and the Believers and in their contrast of the false Hypocrites and disbelievers are described together with their external fruits and results.

SECTION 2

9. O Believers, remember God's blessing upon you when the armies came upon you then We sent upon them wind and those armies that you did not see,[12] and God is the Seer of what you do.[13]

٩ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ
عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ
رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِيْرًا ۚ

---

12. i.e. The armies of the angels who were casting awe into the hearts of the Unbelievers.

13. In the fourth, fifth of Hijra, the Bani Nazir, a sect of the jews, were expelled from Medina (Ref. Sura Hashr). In retaliation they went to every Arabian tribe and provoked them against the Muslims. However, they got successful in bringing the Quraish of Mecca, Bani Fazara and Ghatfan etc. (the united force of the Arabian tribes) upon Medina. A strong and huge army of about twelve thousand souls, well-equipped with all possible materials of war, was extremely intoxicated with power. The jews of Bani Quraiza, who had possessed a strong fort to the east of Medina, were already at peace, under a compact, with Muslims. By the pursuasion

and subversion of the Bani Nazir they also joined at last with the invaders. The Muslims were only 3000, among which there was also a good number of those traitors and hypocrites who deserted the battlefield after making false and lame excuses. The Holy Prophet conferred with the Sahaba, and at last at the counsel of Hazrat Salman Farsi, a pit was dug around that portion of the city towards which there was the danger of enemy's invasion. It was extreme cold, the famine conditions were hanging, stones were tied with the stomachs of the Followers out of hunger, and the stomach of the Holy Prophet himself. But the soldiers, intoxicated with the love of God, and their lofty commander-in-chief, were amazingly busy in digging that rocky land with extraordinary courage and power. The Mujahideen struck the axe on the plateau and said : نحن الذين بايعوا محمدًا على الجهاد ما بقينا ابدًا

and the Holy Prophet answered :

"اللهم لا عيش الا عيش الآخرة فاغفر الانصار والمهاجرة"

i.e. there is no (luxurious) life except the life of the Hereafter. The pit was prepared. The army of the Muslims took their positions against the enemy. About twenty or twenty five days the two hosts stood against each other. Between them was the pit. Despite their odd number the enemy could not dare a general invasion, only from a distance they were throwing arrows. Sometimes their special soldiers showed a scene of combat standing on either side. The Muslims were just like besieged army between the Idolators and the jews of Bani Quraiza. Despite this besieged position they performed the duty of defending the city urth great courage putting the women and children in fortified buildings of the city. At last by a wise and clever contrivance of Naeem bin Masood-ul-Ashjai (نعیم ابن مسعود الاشجعی رض) schism broke out between the jews of Bani Quraiza and the Idolators. On the other side the unseen army of God was overawing the Unbelievers. Meanwhile God loosed a stormy wind in the night throwing sand and pebbles on the faces of the Unbelievers. Their ovens were extinguished, the kens were overturned and there was no means for cooking food. The tents were razed to the ground by the force of the stormy wind, the horses were let at large, the whole army was distracted while the cold and dark became unbearable. At last, Abu Sufyan, the then commander-in-chief of the Army of Unbelievers, beat the trumpet of receding. Helplessly they returned disappointed and unsuccessful, وكفى الله المؤمنين القتال وكان الله قويًا عزيزًا This is known as the Battle of Ahzab or the Battle of Trenches. Digging pits and trenches in severe cold and hunger and fighting against the odds in a besieged position were really terrible conditions in which the hypocrites divulged what was in their hearts and the Muslims kept steadfast. In this very war the Holy Prophet had said, "Now in future we shall go upon the Unbelievers, they will not be able to come upon us." And so it happened.

10. When they came upon from above you and from below you,[14] and when the eyes swerved[15] and the hearts reached the throats,[16] and when you began to think about God various sceptical thoughts.[17]

11. There the Muslims were tried and shaken very heavily.[18]

12. And when the hypocrites began to say and those in whose hearts is sickness, 'What God and His Messenger promised us was but delusion.'[19]

١٠ - إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ○

١١ - هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا
شَدِيدًا ○

١٢ - وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ○

14. i.e. From the eastern side of Medina that is higher, and the western side that is lower.

15. The eyes swerved out of terror and amazement and the mood of the people began to change ; those who showed friendship began to show indifference.

16. Out of fear and dread the hearts were pulpitating as if they had moved up to the throats.

17. The people were different in thinking—the Muslims thought that more severe conditions were facing them that time, God knows what might happen ! Men of weak faith thought that they would be no more in that situation ; much less to speak about the hypocrites. Their sayings are given in the following.

18. The Holy Prophet had sent Hazrat Huzaifa to bring information about the enemy. This story is elaborately given in the Tradition. A perusal of this story will give an idea of this trial and shaking.

19. Some hypocrites said that the Prophet said that his religion would spread east and west, and the palaces of Rome and Persia were given to him, while the position was that they could not go out of their places for their necessary requirements. Where were those promises ? They said with taunt and amazement.

Hazrat Shah Sahib says, "The Muslims even then in the time of disappointment should not speak things of faithlessness."

١٣ - وَإِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا
مُقَامَ لَكُمْ فَٱرْجِعُوا ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ
مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَ
مَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ۝

13. **And when a party of them said, 'O people of Yathrib[20] there is no place for you, so retnrn.' And a part of them began to ask leave of the prophet, saying: 'Our houses are exposed,' yet they were not exposed, there was no purpose before them but to flee away.[21]**

١٤ - وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا
ٱلْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُوا بِهَآ إِلَّا يَسِيرًا ۝

14. **And if someone enter into the city upon them from its corners, then they are asked to apostatise (create mischief, civil war) they will take it and will not tarry about it but nominally.[22]**

---

20 Yathrib was the old name of Medina. After the coming of the Holy Prophet it became the City of the Prophet (مدینۃ النبی).

21. If the whole Arabia becomes our enemy, then where will we get an abode to live? So it is better to return deserting the army; and the Holy Prophet was standing with the army outside. In strong houses of the city the female gentry was secured with full fortification. These hypocrites made excuses that their houses were exposed and the thieves could plunder them any moment. And these were only false excuses, they only desired to flee away from the field. So whosoever came to ask leave, the Holy Prophet gave him leave without any care of the number left with him Some traditions inform that only three hundred holy souls were left with the Holy Prophet.

22. They are making false excuses; if suppose they are in the city and some enemy may enter upon them and then he may demand of them to denounce Islam, which outwardly they are holding or he may ask them to fight with the Muslims and create corruption and mischief, at that time their falsehood shall be divulged openly; at once they will come out in support of those demands, and shall make no excuse of their houses being exposed and plundered. They will not tarry but briefly or nominally—they will not tarry except that they will take some time in bringing their weapons and making some necessary preparations. They will atonce denounce their nominal claim to Islam and jump into the fire of mischief and corruption.

15. And they had made covenant with God before that, that they would not turn their backs, and covenant with God is questioned of.[23]

16. Say : 'This your flight will not profit you an aught, if you flee from death or slaying, and even then you will not get any fruit but for few days.'[24]

17. Say : Who is that who will defend you from God, if He desires for you evil or desires for you mercy ?[25] And they shall not find for themselves, apart from God, any supporter or helper.[26]

18. Allah knows well those of you who hinder and say to their brothers : 'Come to us', and do not come to battle but seldom.[27]

١٥ - وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ
الْاَدْبَارَ ؕ وَكَانَ عَهْدُ اللّٰهِ مَسْـُٔوْلًا ○

١٦ - قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ
الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ○

١٧ - قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ
بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَلَا يَجِدُوْنَ
لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ○

١٨ - قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ
لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ
اِلَّا قَلِيْلًا ○

23. Hazrat Shah Sahib says : After the battle of Uhud they had made a promise that they would never do such thing again. It shall be questioned of by God that where that covenant and promise had gone ?

24. In whose fate there is death he cannot save his life by running anywhere in the world. The decree of God shall reach everywhere. And if death is not decreed now it is useless to flee from the field. Are all of them killed in the battlefield ? At last death will come. If not now after several days it shall come. And it is not known with what severity and humiliation it will come ?

25. No power can change the intention of God, neither any contrivance nor any device can do before Him. Man should put trust only in God, and in every circumstance he should seek His pleasure, otherwise the worldly evil or good or severity or affluency willdefinitely come, then why cowardice should be shown in His way ? And why should one evade in time of necessity that the Hereafter may be spoiled and the worldly pain may not be averted.

26. It means you fear the opposition of the Arabs. If God should order, the Muslims would slay you (at this very moment).

27. Ostentatiously, or for the sake of show-off, they sometimes come to the battlefield bashfully, otherwise they generally make merriments sitting in their houses, and also hinder the people of their clan (who are sincere Muslims) from Jihad.

19. They have disinclination towards you (they are niggardly towards you),[28] then when the time of fear comes, thou seest them gazing at thee, their eyes rolling like one upon whom the fainting of death comes, then when the hour of fear goes away they sputter upon you with sharp tongues, swooping down upon wealth.[29] These people—they have never believed, then God destroyed their deeds, and that for God is easy.[30]

١٩ - أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ
يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي
يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ
سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ
أُولَٰٓئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ
وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝

28. They evade to support the Muslims, and they are niggardly towards all kinds of sympathy and well-wishing. Yes, if there is the chance of plunder they will desire, out of covetousness, that no one should get anything and they should devour the whole wealth alone. And for that hope they sometimes participate in the Jihad.

29. In the hour of need they disincline to accompany as if the soul will come out of body out of fear and after victory they make all kinds of chattering and boast of extraordinary valour surpassing all; and on the booty they are excessively prostrate out of greed.

Or it means they elongate their tongues with stinging taunts and sarcastic censure against the Muslims.

30. When they have not faith in God and His Messenger then no deed is acceptable.

Hazrat Shah Sahib says, "Where the voiding of deeds is mentioned it is said that it is easy for God i.e. outwardly it appears strange seeing the justice and wisdom of God and it looks heavy that He may void the labour of anyone. But it does not remain heavy when some evil is hidden in the deed itself that it does not allow it to be rectified by any means, just as the deed of a faithless man, that Eman is the condition and spirit of all actions, without Eman the deed is dead, then how it can be accepted. Whatever labour an unbeliever may do, it is all null and void.

20. They think the confederates of the Unbelievers have not gone away, and if those confederates come they will wish that somehow or other they should be dwelling in the outskirts with the Bedouins asking for news of you.[31] If they were among you they would not fight but very little.[32]

٢٠ - يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۚ وَإِنْ يَّأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ أَنْبَآئِكُمْ ۖ وَلَوْ كَانُوا فِيكُمْ مَّا
ع قٰتَلُوٓا إِلَّا قَلِيلًا ۝
١٨

SECTION 3.

21. For you it was good to learn the example of the Messenger of Allah—for whosoever hopes for God and the Last Day and remembers God oft.[33]

٢١ - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ
لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ
اللّٰهَ كَثِيرًا ۝

---

31. If the armies of the Unbelievers go back unsuccessful even then these coward hypocrites do not get sure of their retreat. And suppose if the armies of the Unbelievers come back and again make a new attack they will wish that they should not stay in the city till the war goes on, but live in some village far away from the field and enquire of the passers-by about the condition of the Muslims and the picture of the war.

32. They show your welfare in words but in war they do not prove much helpful to you. They only take part in the battle nominally and that too out of expediency and necessity.

33. See the Prophet, what firmness and perseverance he has in these hardships, and he has the greatest risk and anxiety upon himself (for the Ummat), but impossible it is that his foot of steadfastness may stumble a little. Those who have hope for the meeting of God and the reward (Thawab) of the Hereafter, and remember God oft, for them the blessed personality of the holy Prophet (Be peace upon him) is the best example. They ought to follow his footsteps in all affairs, in all moments of peace and motion, in all manners of sitting and departing, and they should learn his conduct in courage, steadfastness and perseverance etc.

22. And when the Muslims saw the armies they said, 'This is what God and His Messenger had promised us, and God and His Messenger spoke the truth, and it only increased them in faith and submission.'[34]

23. Among the Believers there are so many men who proved true to what they had agreed to by covenant with God ; then some of them fulfilled their responsibility (trust) and some are still waiting, and they have not changed an atom,[35]

٢٢ - وَلَمَّا رَءَا الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُولُهُ وَصَدَقَ اللّٰهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝

٢٣ - مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضٰى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝

---

34. When the strong Muslims say that the confederates of unbelief had invaded from all sides they increased, instead of being puzzled or distracted, in their emotions of submission and their faith in the promises of God and His Messenger increased more and more. They said it was the same danger whose information was already given before by God and His Messenger, and about which their promise was undertaken, as said in Sura Baqara .: أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتّٰى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتٰى نَصْرُ اللّٰهِ أَلَا إِنَّ نَصْرَ اللّٰهِ قَرِيبٌ (بقره - رکوع ٢٦)

And in Sura Sad, which is Meccan, it was said : جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ (ص - رکوع ١)

35. The hypocrites had broken the covenant which is mentioned in the previous section : وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ with shamelessness and deserted the battlefield. On the contrary there are so many strong Muslims who proved true to their covenant and promise. They did not budge an inch from the support of the Religion and the comradeship of the Prophet in times of great hardships. They firmly stuck to the words, which they had given to God and His Messenger, like a mountain. Among them there are some who fulfilled their responsibility i.e. they gave their life in Jihad as the martyrs of Badr and Uhad (among whom the story of Hazrat Anas binan Nazr is very famous—God is pleased with him), and there are very many Muslims who are very eagerly waiting for the death in the way of God that when some expeditition may take place in which they may also achieve the station of martyrdom.

However, both classes of the Muslims (those who laid their life in the way of God and those who are eagerly waiting for martyrdom) guarded their covenant fully well and did not change their stand in the least.

Note : In the Tradition the Holy Prophet said to Hazrat Talha : هٰذَا مِمَّنْ قَضٰى نَحْبَهُ (This is one of those who fulfilled his responsibility). It means he was declared as a martyr (Shaheed) in this very life. Hazrat Talha is that pious person who took the arrows on his hand for the defence of the Holy Prophet in the Uhad Battle, till at last the hand was completely paralysed—God is well-pleased with him.

24. That God may recompense the truthful ones for their truthfulness and chastise the hypocrites, if He will, or cast repentance upon their hearts. No doubt, God is All-Forgiving, All-Kind.[36]

۲۴ - لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ
اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۚ

25. And God sent back the disbelievers in their rage, they attained no good.[37] And God took the fighting of the Muslims upon Himself. And God is All-Strong, All-Mighty.[38]

۲۵ - وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا
خَيْرًا ؕ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَ
كَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۚ

26. And He brought down those of the People of the Book who had helped (backed) them from their fortresses and cast terror in their hearts, some you slew and some you made captive.[39]

۲۶ - وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ
مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ
فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ۚ

---

36. Those who proved true to their covenant and their word—they may get the recomepense of their persistence in truthfulness. As for the deceitful hypocrites—He may chastise them, if He will, and if He will He may give them the grace of repentance and forgive them. It is not unexpected from His kindness.

37. The army of the Unbelievers turned back from the battlefied shattered in rage and humiliation. Neither they got victory, nor plunder. Of course, Umar bin Abde Wad, who was their valiant warrior and who was considered as powerful as a band of one thousand horse-men, was slain by Hazrat Ali. (Karramallahu Wajhahu: May God bless his face.)

38. The Muslims were not given an occasion for general fighting ; God by His power, created such an atmosphere by sending a storm and an army of angels that the Infidels themselves ran away being distracted and embarrassed. Who can stand before the mighty power of God ?

39. These people are the Jews of Bani Quraiza. To the east of Medina they had a strong fort and they were at peace with the Muslims according to a pact they had made before the Battle of Ahzab. At the seduction of Hubayye Ibne Akhtab (حُيَيّ ابنِ اخطب) the Bani Quraiza stood for the help of the Idolators (Infidels) denouncing all pacts and commitments at the occasion of the Battle of Ahzab. Some of them made a coward attack on the Muslim women, which was

averted by Hazrat Safya (God is well-pleased with her) with a great valour. When the Unbelievers, the Quraish and other allies went away disappointed, the Bani Quraiza entered into their fortresses. After the Battle of Ahzab the Holy Prophet was busy in taking bath etc. that Hazrat Jibraeel (حضرت جبریلؑ) came, the effect of dust was on the face, and said, "O Messenger of God, you have put off the weapons whereas the angels are still armed. The order of God is that attack should be made on the Bani Quraiza." At once a proclamation was made that attack shall be made on the covenant - breaker jews of Bani Quraiza. With great rapidity the Islamic Army besieged their fortresses. The seige continued for about twenty four or twenty five days. At last the surrounded jews could not endure much, they sent messages to the Holy Prophet. Finally from their side it was appointed that they were ready to come out of the fortresses and make Hazrat Saad bin Muaz — the chief of the Oas tribe — as an arbitrator (because they were their ally) to decide the matter between them. Any judgment which Sa'ad pronounced would be accepted by them. The Holy Prophet also agreed.

In short, Hazrat Sa'ad came and decided as a Muslim arbitrator that all the young men of the Bani Quraiza should be slain, and all the women and boys should be made captive, and all their wealth and properties should be given in ownership to the Muhajirin (migrants). This was a right punishment for the betrayal of God and His Messenger. This judgment was just according to their recognized Heavenly Book —the Taurat :

"Whenever thou go to a city for invasion, first give the message of peace. If they accept peace and open the doors for thee, all of the people present there shall become thy slaves. But if they do not come to peace, besiege them, and when thy God gives thee control over them, slay all the men ; as for the boys, women, animals and all what is there in the city shall be booty for thee."

According to this judgment hundreds of young jews were slain, and hundreds of women and boys were made captives, and their wealth and properties came into the possession of the Muslims.

27. And He bequeathed upon you their lands, their habitations, and their wealth, and a land you trod it not. And God can do every thing.[40]

٢٧ - وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَ
أَرْضًا لَّمْ تَطَئُوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
ع شَيْءٍ قَدِيرًا ○
١٩

SECTION 4

28. O Prophet, say to thy wives: 'If you desire the life of this present world and its adornment, then come I may profit you somewhat and let you free with a fair goodbye.

٢٨ - يَٰٓأَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ
الْحَيَوٰةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ○

29. And if you desire God and His Messenger and the Last Abode, so God has prepared for those who are on virtue amongst you a mighty wage (Thawab).'[41]

٢٩ - وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ
أَجْرًا عَظِيمًا ○

40. This land which was arrested near Medina was divided among the Muhajirin by the Holy Prophet. Thus their livelihood was managed and the burden over the Ansars was lightened. And the other land is the land of Khaibar which was arrested after two years. By this land all the Companions of the Holy Prophet were bettered economically.

Some say that the other land is the land of Mecca. Some have taken the lands of Persian and Roman Empires that were conquered by the Khulafa of the Holy Prophet after him. And some say that all lands. which shall be conquered till Qeyamat by the Muslims, come within the orbit of this land. (God knows better)

41. The wives of the Prophet saw that the people (companions) became affluent. Some of them said to the Prophet that their provisions should be incrased so that they might also live a comfortable life. The Holy Prophet resented these things. He swore that he would not go to the family for one month. Near the Mosque he put

in an upper storey. The Companions were uneasy. Hazrat Abu Bakr and Umar were anxious about the solution of the perplexing and complicated situation. They were still more anxious about their daughters—Hazrat A'esha and Hazrat Hafsa. Hazrat Abu Bakr threatened and rebuked Hazrat A'esha, his daughter, and tried to reconcile her. Similarly Hazrat Umar dealt with Hazrat Hafsa, his daughter. They are fearful lest their daughters might spoil their ultimate end vexing the Holy Prophet. They came to the Holy Prophet and talked with honourable love and delight. The heart of the Holy Prophet became somewhat cheerful and pleasant by their talks. After one month the present verse was sent down presenting the option before the wives of the Holy Prophet :—say to your wives very clearly that they should select one out of the two ways. If they want the comforts, luxuries and adornment of the present world then tell them that they cannot reconcile with him. "Come so that I may leave you in a goodly manner giving you something of your benefit i.e. a suit of clothes which was given to the divorced woman (i e. I may divorce you according to Shariah)." And if you desire to seek the good pleasure of God and His Messenger and attain high degrees of the Hereafter, then there is no scarcity of such thing in living with the Prophet. For those who will live with virtue in the company of the Prophet there is a great reward (Thawab) prepared in the Hereafter. What a better fortune would be than this that they will live with the Holy Prophet (Be peace upon him) in the highest place of Paradise.

After the descension of the verse the Holy Prophet came into the house. First he recited the order of God to A'esha. She preferred the good pleasure of God and His Messenger. Then all the wives did the same. They banished the idea of worldly comforts and luxuries from their hearts. In the house of the Holy Prophet optional starvation and hunger continued — whatever came he expended without delay, then he had to take loan. The hoiy wives of the Holy Prophet were pleased with this very life.

About the words : "For those who are on virtue there is a great reward," one should not doubt that some were not virtuous. All the wives of the Holy Prophet kept vituous throughout. But God does not give clear tidings to anyone lest he should become fearless ; the fear of end should exist. It is better.

Onward an address is made to those women who will prefer the company of the Prophet that their degree very high is owing to this connection, so, their moral and spiritual life should be on that criterion which is befitting this high rank, because, apart from their personal life, they are the Mothers of the Believers. The mothers are responsible for their children to a great extent. So they must be a paragon of moral and practical character to serve as an excellent example for the ummat.

۳۰ - يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ
يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَكَانَ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرًا ۝ قَالُوْا هٰذَا مَا
۳۱ - وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا
نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا
كَرِيْمًا ۝
۳۲ - يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ
اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ
قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۝ ۚ

30. "Wives of the Prophet, whosoever among you commits a flagrant indecency for her the chastisement shall be multiplied to double. And that is easy for God."[42]

31. And whosoever of you obeys God and His Messenger and does good deeds We shall give her reward (Thawab) two times, and We have prepared for her a noble provision."[43]

32. "Wives of the Prophet, you are not as other women, if you have fear so do not talk softly, then he in whose heart is sickness may inordinately desire, and speak word reasonable."[44]

---

42. The error of a great man or woman is also great. If suppose you commit some indecency or immorality then you shall receive double of that punishment which is appointed for others. And that is easy for God i.e. your eminence and your wifehood relation with the Prophet can not prevent God from giving you that punishment.

43. On virtue and obedience you shall be given double of that wage that is given to others, and in excess a special provision of honour shall be bestowed.

Hazrat Shah Sahib says : "That is the essential of a great rank that the reward of virtue is double and the chastisement of evil is double. The Holy Prophet is also told : اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَ ضِعْفَ الْمَمَاتِ (بنی اسرائیل)

44. If you have piety and fear of God in your hearts you should not assume a soft and heart-captivating style while speaking with strange persons (whose necessity generally arises especially in case of the Mothers of the Believers). No doubt Nature has placed an inherent softness and delicacy in the voice of a woman, but the state of pious women should be that they should formally adopt, as far as they can, such a style while speaking to the strange persons, in which there is some roughness and dryness, not captivating the heart-inclination of any evil soul. In this connection the Mothers of the Believers should take greater precaution befitting their high rank so that a sick man of diseased heart may not totally ruin his ultimate end. Hazrat Shah Sahib says : "This is a courtesy that is taught that when something is said to a man it must be said as a mother says to her son, and what is said must also be good and sensible." (Mozihul Quran)

33. "And remain in your houses and display not as displaying was the custom in the time of Ignorance,[45] and establish the prayer and pay the the Zakat and be obedient to God and His Messenger.[46] God desires this that He may remove from you abomination, O people of the House of the Prophet, and make you clean with a cleanliness"[47]

٣٣ - وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلٰوةَ وَآتِينَ الزَّكٰوةَ وَأَطِعْنَ اللّٰهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝

45. Before Islam in the days of Ignorance the women moved without veil and displayed their bodies and the adornments on the bodies freely. How could holy Islam tolerate this immorality and indecency. It ordered the women to remain in the houses and not display their finery as was the custom of the days of Ignorance. In this connection the obligation of the Mothers of the Believers should have been greater than that of other women as the clause : لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ points out. As for the outing under some constitutional or natural necessity without adornment, dressed in a simple and unattractive dress, provided there in no danger of Fitnah (comption) from the viewpoint of environment — its permission is elucidated from Nusus (نصوص), and in special reference to the Holy Wives its prohibition is not proved, instead, such outings is porved in various events and occasions. But from the sayings of the Law-giver it is evidently apparent that they like it that a Muslim woman, however, should become the adornment of her house and by outing should not give Satan a chance yf temptation.

Note 1 : Which parts of the body can be laid open by a woman and before which men — this subject has been discussed in Sura Noor.

Note 2 : The laws which are described in the present verses are general for all women. Because in case of the Holy Wives their application and execution was more emphatic hence they are especially addressed in these words.

According to my analysis from يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ to لستن كاحد من النسآء there is an introduction to these orders. In this introduction two things were mentioned (a) The committal of indecency. Its restraint and prevention is managed by the words beginning from فلا تخضعن بالقول to تبرج الجاهلية الاولى

(b) The second thing is obedience to God and Messenger and good actions. It starts from وَ اَقِمْنَ الصّلوٰة and goes upto اَجْرًا عَظِيمًا .

The substance is that warding off evil occasions and racing for virtue is imperative for all, but for the Holy wives it is most imperative of all women. Their virtue and vice is appointed double in weight. This interpretation has also made easy the com-

prehension of فاحشة مبينة (flagrant indecency).

46. "Establish prayer, pay on Zakat, obey God and His Messenger"—the Holy Wives should be more particular about these things in comparison with other women because they are nearer to the Prophet and a model for the Ummat.

47. This is the intention of God that He may purify the People of the House of the Prophet by causing them to act upon the above commandments and orders, and befitting their degree give them such a heart-purity and moral cleanliness which may be distinct from others as indicated by the addition of تطهيرا after يطهركم. This cleanliness is different from that which is described in the verse of Wuzoo : (Sura Maeda, Section 2)' وَلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ

or in the story of Badr in the word : لِيُطَهِّرَكُمْ

and in clause ويذهب عنكم رجز الشيطن (Sura Anfal, Section 2). On the other hand, here تطهير means that high degree of Purification (تزكيه) which is attained by the perfect-most Friends of God (اولياء الله), after the attainment whereof they, no doubt, do not become Innocent (معصوم) like the Prophets, they became Secure (محفوظ) of course. This is why the words يريد الله ليذهب الخ are used and not أَرَادَ اللّٰهُ which provides an argument that Innocence is not proved for the People of the House of the Prophet (as held by a sect of the Muslims).

Note : A cursory study of the present verses shows that the Holy Wives are included in the description of the People of the House (اہل بیت) because they are primarily addressed in the current section, and the connection of houses in وقرن فى بيوتكن and in واذكرن ما يتلى فى بيوتكن onward is related to them. Moreover, in the Holy Quran this word is generally used in this very context. Addressing the wife of Hazrat Ibrahim—Hazrat Sara—the angels had said :

أَتَعْجَبِيْنَ مِنْ أَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكَاتُهٗ عَلَيْكُمْ أَهْلَ الْبَيْتِ
(ہود ـ رکوع ۷)

A divorced woman, though no longer a wife, but before the expiration of Iddat (term) the connection with their houses remains intact, as said in Sura Talaq, Section I : فلا تخرجوهن من بيوتهن i.e. Do not turn them out of their houses.

In the story of Hazrat Yusuf the House is mentioned in connection with Zalaikha : وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا (یوسف ع۳)

In short, at this place the Holy Wives are especially included in the People of the House (اہل بیت), because they are addressed primarily. But because children and son-in-law are themselves included in Ahle Bait, and according to certain standards they deserve this title more, as in a Tradition of Musnad Ahmad the word more-entitled (احق) points out—this is why the Holy Prophet took Hazrat Fatma, Hazrat Ali and Hasan and Husain in a sheet and said these words : اللهم هؤلاء اهل بيتى (O God, these are my People of the House), and when he passed by the house of Hazrat Fatma he said : الصلوة اهل البيت يريد الله ليذهب عنكم الرجس الخ . These words clearly indicate that they are included in the People of the House together with the Holy Wives. As for the Holy Wives themselves they did not require such explications. (God knows better)

34. And remember that which is recited in your houses of the words of God and the Wisdon.[48] No doubt, God is All-Subtle, All-Aware.[49]

۳۴- وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَ
الْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝

SECTION 5

35. Verily Muslim men and Muslim women and Momin men and Momin women, and serving men and serving women, and truthful men and truthful women, and enduring men and enduring women,[50] and humble men and humble women,[51] and alms giving men and almsgiving women, and fasting men and fasting women, and the guarding men of their private parts and the guarding women, and the oft-remembering-God, men and the oft-remembering women—God has prepared for them forgiveness and a mighty wage (Thawab).[52]

۳۵- إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَ
الصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَ
الْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَ
الصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَ
الْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

48. In the Quran and Sunnah there are commandments of God and things of Wisdom—learn them, remember them and teach others, and be grateful to God for this mighty favour that He put you in such a House which is the treasure of wisdom and the fountain of guidance.

49. In His verses there are very many profound mystries and deep points and He alone knows who is able to hold this trust. He by His favour and kindness selected the Holy Prophet (be peace upon him) for His revelation and you for his wifehood, because He is aware of the conditions and potentialities of everyone. He can not do any work abruptly without wisdom.

50. i.e. Those men and women who are steadfast in adhering to the orders and commandments of Shariah enduring pains and hardships.

51. i.e. Those who are humble and meek in dealings, or those who perform their prayer with humbility and submission.

52. Some Holy Wives had said that men were oft-mentioned in the Quran and the women had no mention. And some virtuous women thought that in the previous verses the wives of the Prophet were mentioned but the common women were not mentioned. At this the present verse was sent down, so that they may get satisfaction that whether man or woman—the labour and earning of no body is spoiled with God, and as the men have got chances of gaining spiritual and moral progress, for the women too this field is wide. This explication aims at the consolation of the female sect, otherwise the commandments which are prescribed for the men are also generally applied to the women. There is no need of naming separately. Of course, special orders are described separately.

36. It is not for any believing man or believing woman, when God and His Messenger have decreed a matter, that they may have a choice in their affair. And whosoever disobeys God and His Messenger has gone astray committing a manifest error.[53]

٣٦ - وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَ
رَسُولُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ
اَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ
ضَلٰلًا مُّبِيْنًا ؕ

53. Hazrat Zainab (God is well-pleased with her) is the daughter of Umaima bint Abdul Muttalib and the cousin of the Holy Prophet (daughter of the fraternal aunt of the Holy Prophet). Verily she belonged to the high family of the Quraish. The Holy Prophet desired to marry her to Zaid bin Haritha (زید بن حارثہ). This Zaid was originally a gentle Arab, but some tyrant caught him in his childhood and sold him as a slave in the Bazar of Mecca. Hazrat Khudaija (God is well-pleased with her) bought him and after some days gave him to the Holy Prophet as a gift. When he grew young he passed by his native land in a commerical trip. There his relatives came to know about his presence. At last, his father, uncle and brother came to the Holy Prophet and asked to hand him over to them against some compensation. The Holy Prophet said there was no need of any compensation. If he desired to go with them they could take him merily. They enquired of Hazrat Zaid. Hazrat Zaid said that he did not like to leave the Holy Prophet, he put him up dea rer than children and loved him more than parents. The Holy Prophet set him free and adopted him as a son. The people began to call him Zaid bin Mohammad (Zaid, son of Mohammad) according to the usage of that period, till at last the verse : was sent down, and he remained Zaid bin Haritha in stead of Zaid bin Mohammad. Because according to the Quranic order, the nobility of this mighty connection was separated from his name, perhape this is why, as a compensation, of the whole crowd of the Companions, he is the single soul who is given this distinction that his name is clearly mentioned in the Holy Quran as follows :

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا However, since the family status of Zaid was very high and Hazrat Zaid had a stain of slavery on his back hence she and her brother were not pleased with this marriage. But God and the Messenger did not like that such whimsical differentiations and distinction should hinder the way of marriage. So the Holy Prophet persuaded Zainab and her brother with force to accept that marriage. The same moment this verse was sent down, and they sacrificed their own will on the will of God and His Messenger and Zainab was married to Zaid bin Haritha.

۳۷ - وإذ تقول للذي أنعم الله عليه وأنعمت
عليه أمسك عليك زوجك واتق الله وتخفي
في نفسك ما الله مبديه وتخشى الناس ج والله
أحق أن تخشاه ط فلما قضى زيد منها وطرا
زوجنكها لكي لا يكون على المؤمنين حرج
في أزواج أدعيائهم إذا قضوا منهن وطرا ط
وكان أمر الله مفعولا ○

37. And when thou saidst to that person to whom God had done favour and whom thou hadst favoured, 'Keep thy wife to thyself and fear God', and thou wast concealing in thy heart a thing which God desires to reveal, and thou feared the people, and God has greater right for thee to fear Him. So when Zaid had accomplishedhis will of that woman,[54] We gave her in marriage to thee that there should not be any sin upon the Muslims in marrying with the wives of their adopted sons when they have accomplished their will of them, and God's commandment must be performed.[55]

---

54. i.e. When Zaid divorced her, and the period of Iddat also lapsed, and he no longer cherished any will of her.

55. When Hazrat Zainab came into the marriage of Zaid, he looked contemptible in her eyes. They could not agree with each other in disposition. When quarrelling arose between them Hazrat Zaid came to the Holy Prophet and complained of her and said that he was going to leave her. The Holy Prophet forbade him that she had accepted him for his sake and by the order of God and the Messenger, against her will, so it would be a matter of further insult for her and for her relatives. So he should fear God and be not sensitive about small things and try his best to reconcile and pass. When the position got irredeemable and the daily differences became

acute, probably it might have come in the heart of the Holy Prophet that if Zaid per force left her then there was no way to please the heart of Zainab except that he should himself marry with her. But he feared the traducing of the Hypocrites and the Ignorant who would tauntingly say that he put the spouse of his (adopted) son in his own house, though it was already known that with God the adopted son had no legal equality with the real son. On the other side, God had willed to dilapidate that ignorant idea practically by means of His Prophet, that there should be no horror or disdainfulness for the Muslims in this matter in future. He informed the Holy Prophet that He was going to give Zainab in his marriage. Why He was going to do that ? Its answer is being clearly revealed in the following words of the Holy Quran :

لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِيْ أَزْوَاجِ أَدْعِيَاءِهِمْ

i.e the main purpose of giving her in his marriage was to exterminate this preposterous idea of Ignorance from the hearts, and that there should remain no narrowness and hindrance in this matter for all times to come. And perhaps this was the main reason that first the marriage of Zainab with Zaid was arranged with a pretty force, because God already knew that this marriage would not last for long, there were some important reasons whose attainment hanged on this marriage. In short, the Holy Prophet was shy in revealing his personal idea and this heavenly prediction for fear of the taunt and traducing of the common men, and he was also shy in giving counsel of divorce to Zaid. But God's information was to come true and His constitutional and Schematic command was imperative to be executed. At last, Zaid divorced Zainab, and after the completion of Iddat, God married her to the Holy Prophet. This explanation shows that the thing which the Holy Prophet had in his heart concealed was this very prediction of the marriage and the idea thereabout. This is what God revealed afterward as the word زَوَّجْنَاكَهَا shows, and the fear was of this thing lest some people should ruin their ultimate end by misdeeming or calumniating, or should increase in error. As this kind of shyness too was beneath the lofty state of the Prophet in comparison with the important constitutional reason, so as a rule : حسنات الابرار سيئات المقربين "the virtues of the good ones are evils of the near ones"—it is described in a reproving colour dubbing it grave, as generally found in the mention of the mistakings of the Prophets.

Note : The above interpretation that God had given the information of marriage to the Holy Prophet before hand is according to the Traditions in Fathul Bari dealing with the Tafsir of Sura Ahzab. The legends which are described by the unauthentic historians at this place are rejected by Ibne Hajr and Ibne Kathir.

38. There is no fault in the Prophet touching that thing which God has ordained for him—God's wont with those who passed away before, and God's commandment is doom, decreed—

39. Those who deliver the messages of God and fear not anyone except God, and God suffices as a reckoner.[56]

30. Mohammad is not the father of anyone of your men, but the Messenger of God[57] and the Seal upon all the Prophets,[58] and God is the Knower of all things.[59]

۳۸ - مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللّٰهُ لَهٗ ۭ
سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۭ وَكَانَ
اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۨ ۝

۳۹ - الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا
يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝

۴۰ - مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ
رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ۭ وَكَانَ اللّٰهُ بِكُلِّ
شَيْءٍ عَلِيْمًا ۝ ع ۵ ۶ ۲

56. God's order is final. What is ordained with Him shall definitely occur. Then what is the harm with the Prophet in doing what is permitted in Shariah ? The Prophets and Messengers did have no fear of anyone except God in delivering the messages of God and you have not cared anything upto this time in delivering the Divine Message and have never been influenced by the idea of foreign objections and remarks), then why should there be any hindrance in the matter of this marriage ? Hazrat Dau'd (Be peace upon him) had hundred wives, similary Hazrat Sulaiman had numerous wives. The blame which the idiots can cast on you—greater precedents than that are traceable in the life of the past Prophets ! Hence eye should not be cast on such idiotic and ignorant cirticism.

Onward it is told that Zaid bin Haritha, whom the Holy Prophet had adopted, had not become his real son that he could not take his divorced woman in his marriage. Not only one Zaid, the Holy Prophet is not the father of anyone of the male persons, because of his children the sons had died in the early age of childhood and some were not born at the time when this verse was revealed. Among the daughters the children of Hazrat Fatma Zohra (God is well pleased with her) only spread in the world.

57. Do not consider anyone as his son. Of course, he is the Messenger of God and as such all are his spiritual sons. as noted in the comments of :

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ

58. At the coming of the Holy Prophet, seal is set on the series of the Prophets ; now Prophethood shall not be given to anyone, it has been given to whom it was to

be given. This is why the epoch of his Prophethood is set in the last to continue till the Day of Qeyamat. Hazrat Massieh (Be peace upon him) shall also come in the last age in the capacity of an Ummati of the Last Prophet. The action of his own Messengership and Prophethood shall not prevail at that time, as today all the Prophets stand on their respective places but the action of only the Prophethood of Mohammad is seething and surging in all directions.

It is said in a Tradition : "If today Moosa (Be peace on him) were alive (on earth) there was no way for him except to follow me." And according to some Research Scholars the past Prophets in their respective periods had been receiving inspiration of the Mighty Spirituality of the Last Prophet (Be peace upon him), as the moon and stars receive the solar light and shine in the night though the sun is not visible to the earth. And as all the degrees of light culminate in the sun in this material world of cause and effect, similarly all the degrees and perfections of Prophethood and Messengership are culminant in the spirit of the Holy Prophet, Mohammad (Be peace upon him). With this respect we can say that the Holy Prophet is the Last Prophet (خاتم النبيين) in all capacities of degree and time. And those who are given Prophethood have been given by his seal. (God knows better)

Note 1 : Scholars of Islam have written standard books about the Finality of Porphethood (ختم نبوت) collecting hundreds of arguments from the Quran, Tradition, Concensus (اجماع) etc. After a perusal of this literature not the slightest doubt remains about this reality that the dis-believer of this faith is definitely an Unbeliever (كافر) and is out of the Millat of Islam.

Note 2 : The Parliament of the Islamic Republic of Pakistan in Bhutto's Regime had unanimously decided that any one who claims to Prophethood after the Holy Prophet is a Kafir, and those who believe in such a man as a Prophet are Kafir, and those who do not confirm the unbelief (كفر) of a Claimant to prophethood or his Believers are also Kafirs (Unbelievers). For example, Ghulam Ahmad Qadyani, who claimed to Prophethood is a Kafir, those who believe in him as a Prophet are Kafirs, his admirers are also Kafirs though not believing in him as a Prophet. (Tr.)

59. He alone knows where to place Prophethood or the Finality of Prophethood.

SECTION 6

41. O Believers ! Remember God—a numerous remembrance.

42. And say His glory morning and evening.[60]

43. It is He who sends mercy upon you, and His angels, so that He may bring you out from shadows into light. And he is kind upon the Believers.[61]

44. Their greeting on the day when they shall meet Him is Salam (peace), and He has prepared for them a reward (Thawab) of respect.[62]

45. O Prophet, We have sent thee as a Teller[63] and the bearer of good tidings and as a warner,[64]

۴۱ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝

۴۲ - وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

۴۳ - هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝

۴۴ - تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ښ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ۝

۴۵ - يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝

60. God has done such a mighty favour that such a glorious Messenger and the Chief of Messengers—Mohammad—the Messenger of Allah—(Be peace upon him) has been sent unto you for your guidance. Give thanks to Him for this bounty and never forget the Real Benefactor. Remember Him all time—rising, sitting, lying, walking ; day and night, morning and evening.

61. The result of oft-remembering God is that God sends His mercy upon you which comes through the medium of the angels. This is the mercy and blessing which brings you out from the shadows of ignorance and error into the light of knowledge and piety. But for the special kindness of God upon the Believers, the wealth of Eman can not be had from anywhere, and cannot remain secure by any means. Only by His kindness, the Believers progress in the ways of guidance and righteousness, Eman and Ihsan.(ایمان و احسان) This is (the narration of) their state in the world. As for the honour and reward of the Hereafter it is mentioned in the ensuing verses.

62. God will send on them Salam, the angels shall greet them with Salam, and amongst the Believers Salam shall be the prayer for each other as it is prevalent in this world.

63. i.e. The Holy Prophet teaches the Oneness (Tauhid) of God and tells His way. Whatever he says he is witness to it by heart and action, and on the Day of Resurrection he will give witness before God that who accepted the Message of God and to what extent.

64. He warns the disobedient and gives good tidings to the obedient.

46. And a Caller unto God by His order and as an Illuminant Lamp.[65]

٤٦ - وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ○

47. And give good tidings to the Believers that for them there is a great grace (honour) from God.[66]

٤٧ - وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ○

48. And obey not the Unbelievers and the Hypocrites[67] and leave their harming and put thy trust in God, and God suffices for a Disposer.[68]

٤٨ - وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

---

65. Previously it was said that Divine Mercy brings out the Believers from the shadows into light. Here it is told that light has spread from that Illuminant Lamp. Perhaps the word Lamp has the same meaning in which this word is used in Sura Nooh :

جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا

(God has made the moon the light and the sun the lamp) i.e. the Holy Prophet is the Sun of Prophethood and Gudiance after whose rising there is no need of any other light. All the lights are submerged and absorbed in this very Mightiest Light.

66. In this world and the next world, God the Great, gave excellence and superiority to this Ummat, by virtue of the grace of the Holy Prophet, over all the Ummats of the world.

67. When God has given you by His grace such perfections and such a pious and selected party, then you should go on perfo rming the duty of inviting and reforming as usual with all readiness, and you should not care for the utterings of any Kafir or Munafiq (Unbeliever or Hypocrite).

68. If those wretched souls harm and annoy you by tongue and action you leave their ideas and put your trust in God; He; by His power and mercy, shall mend all affairs. To bring the disbelievers to guidance or to punish them wholly lies in His hand. You should not worry about it. Their chief aim is that you should give up your mission being distracted and embarrassed by their censure, taunt and opposition. On an impossible supposition if you do that, it means you fulfil their desire and obey them. (God forbid)

49. O Believers; when you bring Muslim women in your marriage, then you leave them before you touch them, so you have no right upon them to seat them in Iddat that you may reckon against them, so give them some benefit and set them free with kindliness (goodness).[69]

٤٩ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ
طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَ
سَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ○

50. O Prophet, We have made lawful for thee thy wives whom thou hast given their dowries and what thy right hand owns—the spoils of war that God has given thee,[70] and the daughters of thy paternal uncles and the daughters of thy paternal aunts and the daughters of thy maternal uncles and the daughters of thy maternal aunts, who have left their native land with thee, and any woman Believer if she give her self to the Prophet and the Prophet desire to take her in marriage—this is for thee exclusively, apart from the Believers. We know what We have enjoined upon them in their women and in what their right hands own, that there may be no narrowness upon thee. And God is All-Forgiving, All-Compassionate.[71]

٥٠ - يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ
خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ○

---

69. If a man divorces his woman before the sexual intercourse he shall give her half dowery if it was appointed, and the woman can marry any other man at the very moment. There is no need of Iddat in this case. (According to the Hanafis the private intercourse is in the order of sexual intercourse. See details in Fiqh). This subject is described here in connection with the mention of the wives of the Holy Prophet, which has been elaborated in the previous verses. In between several verses were sent down bearing appropriate connection with the main subject. From this verse again the previous subject is taken up. It is given in the Tradition that the Holy Prophet married a woman. When he came to her she said, "I beg the shelter of God from thee." The Holy Prophet said, "Thou tookst the shelter of the Great." At this the present order was given, and the address is made to the Believers, so that it may be clear that the order is general and not specially meant for the Prophet. According to this order the Prophet set her free giving her a suit. Then she regretted throughout her life at this great deprivation.

70. The slave women possessed through booty etc.

71. These women whose dowry thou has given i.e. those who are now in thy marriage, whether they are from Quraish and Muhajir or they are not, they are all

lawful. There is no need to leave anyone of them. And the daughters of paternal uncle, paternal aunt, maternal uncle, maternal aunt (i.e. belonging to the Quraish who are akin through father or mother) are lawful provided they are Muhajir (emigrants), you can take them in marriage. And that woman who gives over her soul to the Prophet i.e. desires to come in marriage without dowry (Mehr) she is also lawful, if the Prophet like to take her in marriage. This permission is exclusively for the Prophet, though he never acted upon it (as given in Al-Fath). Perhaps from the words : إِنْ أَرَادَ النَّبِيُّ he would have taken a non-preferential permission. However, for other Muslims the order is the same that is known from : أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ i e. with dowry (Mehr) there is no marriage, whether at the time of marriage it is appointed or afterwards, or not appointed, then the Mehr Mithl (مہر مثل) i.e. which is conventional in her people, shall be obligatory. From the Prophet God had set aside this condition against the Believers who are not allowed to marry without dowry (Mehr).

Note : The Holy Prophet upto the age of twenty five years—which is the most turbulent period of prime emotions—lived as a pious bachelor. Then at the insistence of the close relatives and the request from the other side he married Hazrat Khudaija (God is well-pleased with her) whose age had declined and who had become widow twice. Upto the age of fifty three he passed his life with this pious lady with peace and satisfaction. This was the period when he went to the mountains and caves to worship God in loneliness withdrawing from the whole world, and this pious servant of God prepared provision for him and helped him in the worship of God and in the attainment of the peace of heart. During this long part of life, which is generally the period of tumultuous sensual upheavals for others, even the most prejudiced and jealous opponent can not raise his finger against his Prophetic Innocence and his extra-ordinary piety and purity. It should be noted that this is the narration of the character of that most perfect man who himself said about his own self that the physical power which was given to him was equal to the power of forty men of the People of Paradise; the power of one man of the Paradise being equal to that of one hundred worldly men. In other words the power of the Holy Prophet was equal to the power of four thousand men of this world. And no doubt, all the spiritual and physical powers of the most perfect man ought to be most high and perfect. According to this arith-metic if, suppose, there had been four thousand women in his marriage it would have been reckoned, as one man marries one woman. But, Allahu Akbar ! What a greater degree of self-control and self-mortification would be than that the life of fifty three years was passed with such a piety and abstinence. Then after the death of Hazrat Khudaija he married the daughter of his greatest loyal companion—Hazrat Aiesha. Beside her eight widows came in his marriage and after expiration there were nine whose honourable names are :

1. Hazrat A'esha	حضرت عائشہ رض	۱
2. Hazrat Hafsa	حضرت حفصہ رض	۲
3. Hazrat Sauda	حضرت سودہ رض	۳
4. Hazrat Umme Salma	حضرت اُمّ سلمہ رض	۴
5. Hazrat Zainab	حضرت زینب رض	۵
6. Hazrat Umme Habiba	حضرت اُمّ حبیبہ رض	۶

7. Hazrat Juvairia — حضرت جویریہ رض ۷
8. Hazrat Safya — حضرت صفیہ رض ۸
9. Hazrat Maimoona — حضرت میمونہ رض ۹

(God is well-pleased with them and they are well-pleased with Him. Among them the last three do not belong to Quraish.)

Upon the greatest unique man of the world, who had a title to four thousand women by virtue of his extraordinray natural powers ! can any just man cast the blame of marital numerousness ? Then when we see that his age had advanced fifty three years, despite glorious victories he did not take meals stomach-ful, what came he gave in the way of God, by optional starvation and hunger he tied stone with the belly, for months smoke did not come out of the houses of the Holy wives, they lived upon water and dates, kept fast upon fast, did not break the fast many a day, the feet swelled due to long standing in God's worship in the nights, the people felt mercy upon him in this condition, not to speak about comforts and luxuries, he had told his wives that whoever desired the next world should keep with him and whoever wanted the luxuries of the present should take leave from him. In spite of these conditions it is seen that he performed the family obligations with such a perfect and good manner which can not be endured by a most powerful man. And when, in the battle field in the face of armies, great gallant heroes lost courage the Prophet remained firm like mountain, and by the tongue said : اِلَیَّ عِبَادَاللّٰهِ اَنَا رَسُوْلُ اللّٰهِ and اَنَا النَّبِيُّ لَا كَذِبْ اَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

The marital relations could not disturb the performance of the Prophetic mission and the worship to God, nor in the most hard and difficult work weakness and infimity could overcome him. Are these prodigious conditions less than miracle for a man of insight ? In reality as his childhood and his youth was a miracle, his old age is also a miracle. The fact is that for the pious souls God has placed in every period of his holy life some samples which may give them practical guidance in all parts of human life. The Holy Wives, on whose so-called numerousness, the opponents have so much objection, became the media for the followers—men and women—of the Prophet to know freely of those samples and commandments which particularly belong to internal conditions and family life. In other words, in the numerical presence of wives, a great reason was that about the family life and women problems the orders and manners of the Prophet might get a wide propagation. Moreover, the contact with the Prophet of women, coming from different strata and tribes, bestowed the grace of his relationship upon those tribes and communities, and thus their apathy and hatred was minimised, and hearing from the women of their tribes about the pure character, excellent morals, good dealings and selfless service of the Holy Prophet their inclination towards Islam increased, and the satanic whims and suspicions were removed. And thus such a glorious party of the Lovers of God, the Loyal Comrades of the Prophet and the Guides of the World was created that no other party more pious and holy (excepting the Prophets) has ever been seen under the heaven ; and under the training of a man bearing a bad character the preparation of such a resplendent party was absolutely impossible.

51. Thou mayst put off whom thou wilt of them, and mayst take to thee whom thou wilt. And if thou seekest any of those whom thou had set aside then there is no sin upon thee. In this it is likelier that their eyes may remain cool and not grieve, and may be well-pleased with what thou hast given to them all. And God knows what is in your hearts. And God is All-Knowing, All-Clement.[72]

٥١۔ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ؕ
وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ
ذٰلِكَ أَدْنٰى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ
بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ؕ وَاللّٰهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ؕ
وَكَانَ اللّٰهُ عَلِيمًا حَلِيمًا ○

---

72. About the woman who gives her self as a gift (واہبۃ النفس) you (the Prophet) are at liberty to accept or not. And of the present wives you can keep whom you will or divorce. As for those wives who lived with him, it was not obligatory on the Prophet to go to them with equal turn, he could put off whomsoever he willed in turn, and he could take back whom he had set aside.

These rights and powers were given to the Prophet but he never utilized them throughout his life. He was so much prudent in justice and equality that even the most cautious man could not do that. Inspite of that if he had compulsative heart-inclination towards anyone he said : اللهم هذا قسمي فيما أملك فلا تلمني فيما تملك ولا أملك

(O God this is my division in those things which are in my power. The thing which is only in Thy possession and not in my control—blame me not for that).

Perhaps the verse وَاللّٰهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللّٰهُ عَلِيمًا حَلِيمًا has got an indication towards it.

Hazrat Shah Sahib says : "A man having more than one woman, it is obligatory upon him to live with them equally. But it was not obligatory on the Holy Prophet, for that the women might not think it as a right. So whatever the Prophet gives, they should accept with pleasure, otherwise there would have been contentions and wranglings every day, and the expeditions of Deen (Religion) would have been disturbed, and the eyes of the Wives would not have been diverted from the World to the Real Goal, being permanently laid up with the worldly thoughts and anxieties. But the Holy Prophet did not make difference from his own side, he appointed equal turn. One Hazrat Sauda, when her age had much declined, gave her turn to Hazrat A'esha.

52. **Not lawful to thee are wcm:n thereafter, and nor that thou mayst take other wives in exchange for them, though their complexion may be pleasing to thee,[73] but that whom thy right hand owns.[74] And God is Watchful over everyting.[75]**

٥٢ - لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ
مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ
يَمِيْنُكَ ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ۝

73. All those kinds described in the verse : اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ اللّٰتِيْٓ الخ are lawful to thee, more than that is not lawful. And to take in exchange for those who are now present is also not lawful i.e. to leave anyone of them for the purpose of replacement is not allowed. It is quoted from Hazrat A'esha and Umme Salma that this prohibition was withdrawn later on. But the fact is that the Holy Prophet thereafter neither did any fresh marriage, nor took anyone in exchange for them. At the time of his expiration all the wives were present.

74. It means handmaid. Two handmaids of the Holy Pvophet are well known :

(i) Maria Qibtia (ماریہ قبطیہ)—of whose womb Hazrat Ibrahim was born; he had died in childhood.

(ii) Rehana (ریحانہ)
(God is well-pleased with them)

75. They are in the eyes of God—who observe His commandments and injunctions and who do not observe. One should work bearing this idea in mind.

SECTION 7

53. O Believers, enter not the houses of the Prophet but that you are given order for a meal, not watching for its cooking, but when you are called then go,[76] and when you have taken the meal, disperse, neither lingering for leisurely talk,[77] that was hurtful to the Prophet and he feels shame of you, but God is not ashamed of telling the truth.[78] And when you go to ask the wives of the Prophet for something of use, so ask them from from outside ta curtain ; in it there is excellent purity for your hearts and for their hearts.[79] And it does not hehove you that you hurt the Messenger of God, neither that you marry his wives after him, ever. Of course, that thing of you with God is a monstrous sin.[80]

٥٣ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ
إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ
وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ
كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۖ وَاللَّهُ لَا يَسْتَحْيِي
مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَ
قُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ
ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ○

---

76. Without order and leave do not go in feast, and unless you are called, do not go and sit there before time that you may have to wait sitting there, and the host may be disturbed in their management.

77. Having taken the meals you should take your way to your houses. A leisurely crowding may be the cause of trouble to the host and other inmates of the house. Althongh these instructions are given about the houses of the Prophet, as the revelation is originally concerned with them, yet the main purpose is to teach manners in general. It is really not fair to go and eat in a party without receiving invitation, or to join a party as a by-guest, or to assemble before the time of invitation to the discomfort of the hosts, or engage in gossips after the meal.

78. The Prophet endured pain on his self out of shame, but did not openly say to them, "Please disperse, I am feeling restless."

54. If you say anything openly or conceal it, so God has knowledge of everything.[81]

55. There is no sin upon those women to be out of curtain before their fathers and their sons and their brothers and their brothers' sons and their sisters' sons and their women and what their right hands own.[82] And fear you God, O women ! No doubt, before God is everything.[83]

٥٤ - إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ
شَيْءٍ عَلِيمًا ○
٥٥ - لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا
إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ
وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ
اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ○

---

81. Less to say by the tongue, do not even bring any such whim into the heart. Before God the exterior and interior are equal. No secret of the heart is hidden from Him.

82. In the above verses the men were prohibited to go before the Holy Wives. Now it is told that the going of the prohibited relations(محارم)before them is not forbidden. Concerning this, the order for the common women described in Sura Noor, is also for the Holy Wives.

The comments of : وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ
may be seen in Sura Noor.

83. The orders of curtain that are described and the exception which is made should be fully observed. There should be no deviation in the least. The Divine Limitations should remain secure in exterior and interior. No condition of yours is hidden from God : يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

56. Allah and His Angels send mercy on the Prophet. O Believers, send mercy on him and send peace (Salam) saying peace.[84]

٥٦ - اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ○

84. صلوٰۃ علی النّبی (Sending mercy on the Prophet) means admiration and esteem with mercy and kindness. Then with whom صلوٰۃ (Salat) is connected, the admiration, esteem, mercy and kindness shall be taken befitting his state and degree. For example, we say the father is kind to the son, the son is kind to the father, and the brother is kind to the brother, or they love each other, then it is quite obvious that the kind of love and kindness which the father has for his son is not similar to that which the son has for his father. Similarly the kindness of the brother for the brother is different from both. Similar is the case here in the present verse. Allah also sends mercy (صلوٰۃ) on His Prophet i.e. with mercy and kindness admires him and honours him ; and the Angels also send mercy on the Prophet, but the mercy,

kindness and honour of God and the Angels shall be according to the state and degree of each. Onward the Believers are ordered to send mercy and peace on the Prophet. Its nature shall be different from both. The Scholars have said : "The Salat (صلوٰة) of God is the sending of mercy, the Salat of the Angels is the asking of forgiveness, and the salat of Believers is the praying for the Prophet.

It is said in the Tradition that when this verse was sent down the Followers asked, "O Messenger of God, we have known the way of Salam (i.e. what is said in the sitting position of Salat in Tashahud— تشہد : السلام علیک ایہا النبی ورحمۃ اللہ وبرکاتہٗ kindly also teach us the way of sending peace that we may, in the Salat. The Holy Prophet taught this Durood (درود) : اللّٰھمّ صلّ علیٰ محمّدٍ وعلیٰ اٰل محمدٍ کما صلّیتَ علیٰ ابراھیم وعلیٰ اٰل ابراھیم انّک حمیدٌ مجیدٌ اللّٰھمّ بارکْ علیٰ محمدٍ وعلیٰ اٰل محمدٍ کما بارکتَ علیٰ ابراھیم وعلیٰ اٰل ابراھیم انّک حمیدٌ مجیدٌ

In short, God has ordered the Believers that they should also send mercy on the Prophet. The Holy Prophet told that the Salat (صلوٰة) of the Believers is only that they should pray that may God go on sending His mercies more and more for ever and ever, on the Prophet, because His mercies have no bounds and limits. This is also the mercy of God that the mercies which He sends on the Prophet at the request of the Believers are attributed to the helpless and insignificant servants like us, as if we have sent, although in every condition the Sender of mercy is He alone. What was the power with a servant that he could send gift in the holy presence of the Chief of the Prophets befitting his dignified position.

Hazrat Shah Sahib says : To beg mercy of God on our Prophet and with him on his household has great acceptability. On them the mercy descends befitting their degrees. And by one time begging, ten mercies descend on the beggar. Now it is upto the beggar to see how much he desires to achieve.

Note : Sheikh Shamsuddin Sakhavi has elaborated the subject of : صلوٰة علی النبی in his booklet—Al-Qaulul Badae Fis Salat Alal Habib-Al-Shafi (القول البدیع فی الصلوٰة علی الحبیب الشفیع). It is worth seeing. Allama Shabbir Ahmad Usmani, the Commentator of this Quran has also discussed this subject sufficiently in his comments of Sahih Muslim (Fathul Mulhim فتح الملہم). Praise to God on this bounty.

57. Those who hurt God and His Messenger — them God has cursed in the present world and the next world and has prepared for them a disgraceful chastisement.[85]

٥٧ - إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ○

58. And those who calumniate the Muslim men and the Muslim women, without that they have committed sin, so they have lifted the load of falsehood and of manifest sin.[86]

٥٨ - وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ
مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا
ع مُّبِينًا ○

85. In the above verses the Muslims were given order that they should not become the cause of nuisance to the Prophet. On the other hand they should highly revere and esteem him, the one form whereof is to send Salat and Salam (صلوٰة وسلام). Here it is told that those who hurt God and Messenger shall be severely cursed and rejected and shall be involved in a severely disgraceful chastisement in this world and the next world. Hurting God is that His Messengers are hurt, or impious and blasphemous language may be used against His glory.

86. These were Hypocrites who in absence spoke ill of the Prophet, or cast on his holy wives false calumny as described in Sura Noor. Onwards, management for the abolition of some hurts, which the Muslim women received from their side, is made. It is said in the Traditions that when the Muslim women went out for needs the wicked Hypocrites lay in wait and teased them. When they were caught they said, "We could not know that she was some gentle woman. Thinking her some handmaid we had done so."

SECTION 8

59. O Prophet, say to thy wives and to thy daughters and to the women of the Muslims that they draw upon themselves somewhat of their sheets.[87] It is likelier they will be known, so they shall not be hurt. And God is All-Forgiving, All-Kind.[88]

٥٩ - يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ
ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا ۝

60. Of course, if the Hypocrites do not desist and those in whose hearts there is sickness[89] and those who spread false rumours in the city,[90] We shall assuredly urge thee against them, then they will not live with thee in this city but for a little.

٦٠ - لَّئِن لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم
مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ
لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

---

87. It means together with covering the body they should also draw some part of the sheet (chadar) over the face below the head. It is given in the Traditions that at the revelation of this verse the Muslim women, hiding their bodies and faces, went out in such a way that only the eyes were left open to see. From this it is proved that in the time of Fitnah (فتنہ) even a free woman should hide her face. The Slave-women are not bound by this law due to intense need, because such binding is the cause of great disturbance in the general affairs.

88. Hazrat Shah Sahib says : 'It means they may be known that they are honourable ladies and not slave-women, they are gentle and not loose—so people of bad intention may not tease them. The drawing of sheet over the face is appointed as its mark. It is an order for betterment. Cnward it has been told that God is All-Forgiving, All-Kind. (It means that if some fault or defect remains despite careful observance then there is expectation of forgiveness from God by His mercy and kindness). (Mozihul Quran).

This was about the administration for the free women that one should not dare tease them after knowing them and have no chance of false pretensions. Onwards, threat is given concerning general teasing whether it is done to the free woman or handmaid.

89. Those who are laid up with the disease of bad eyeing and lustfulness.

90. Most probably they are the Jews who made propaganda against Islam by spreading false rumours, or perhaps they may be the Hypocrites.

61. Cursed, wheresoever they are found they shall be seized and slaughtered all.[91]

٦١ - مَّلْعُونِينَ ۛ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ○

62. God's wont with those who passed away, and thou shalt not find God's wont changing.[92]

٦٢ - سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ○

63. The people question thee concerning Qeyamat. Thou say : The knowledge of it is only with God. And what makes thee know, perhaps that Hour may be quite near ?[93]

٦٣ - يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ○

---

91. If they do not refrain from their activities We shall set you over them that you may turn them out of Medina in a few days, and during the period of their keeping here they may live humiliated, disgraced and overawed. Consequently the Jews were expelled, and perhaps the Hypocrites changed their behaviour after hearing the threat, (warning) so they remained safe from punishment.

Hazrat Shah Sahib writes : "Those who were ill-intentioned in Medina annoyed the women, passed remarks for them and spread false rumours of the power of the opponents and the weakness and defeat of the Muslims. It is said so about such men." (Mozihul Quran)

92. This has been the wont of God that against the Prophets those who made mischief, did corruption and created dissensions, were either disgraced or destroyed in similar way.

Or it means that in past books too, similar order was given that the corruption-mongers should be expelled from the society, as quoted by Shah Sahib from the Taurat.

93. Though God has not told any one the time of Qayamat with its exact date, yet here a hint to its nearness is made. It is given in Tradition that the Holy Prophet raising the fore-finger and the middle finger said : انا وساعة كهاتين i.e. I and the Qeyamat are like these two fingers i.e. I have come before Qeyamat as much as the middle finger is ahead of the fore-finger, the Hour is drawn near.

Hazrat Shah Sahib says, "Perhaps this was also a trick caught by the Hypocrites to question repeatedly about a thing which has no answer (in the world). So it is noted here (in the verse)." It is also possible that at the revelation of the afore-mentioned verse : لعنهم الله فى الدنيا والاخرة واعدلهم عذابا مبينا the Unbelievers would have said out of sheer derision and denial, "When will that Hour or Qeyamat come whose threats are given. After all, tell us somewhat about its time."

64. No doubt, God has cursed the Unbelievers and prepared for them a blaze,[94]

65. To dwell therein for ever, they shall find neither any supporter nor helper.

66. Upon the day when their faces shall be turned down in the Fire[95] they shall say : "What a good thing would it be that we had obeyed God and we had obeyed the Messenger."[96]

67. And they will say : "O our Lord, we obeyed our chiefs and our elders and they led us astray from the way,

68. Our Lord, give them double chastisement and curse them with a big curse."[97]

۶۴ - إِنَّ اللَّهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ۞

۶۵ - خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا
نَصِيْرًا ۞

۶۶ - يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ
يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ۞

۶۷ - وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَاَضَلُّوْنَا السَّبِيْلَا ۞

۶۸ - رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ
لَعْنًا كَبِيْرًا ۞

94. This is the effect of that curse that they put irrelevant questions and they do not think of the end (Hereafter).

95. They shall be cast with their mouths downward, and their faces shall be turned about in the fire.

96. At that time they will grieve and say : "Would that we had followed the words of God and the Messenger, we would have not seen this day !"

97. This they shall say out of extreme anger that their worldly chiefs and religious leaders had involved them in that disaster deceiving them and uttering before them all kinds of falsehood. By their seduction they had gone astray from the path of truth and persisted in falsehood. If they were to be punished then their leaders should be given double punishment, and they should receive double of that curse which was upon them. In other words they shall try to cool their hearts by the double punishment of their leaders. (Ref. Verse No. 38, Sura Aaraf)

SECTION 9

69. O Believers, be not as those who hurt Moses, then God showed him quit of what they said, and he was high honoured with God.[98]

٦٩ - يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى
فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ۝

---

98. Never do such a thing or say such a word that may be the cause of hurt to your Prophet. It will give no harm to the Prophet because he has a high honour with God and He will repulse all the hurting things to your loss in this world and the next world. Just see, how hurting things the people did concerning Moses, but God falsified all those things because of his high honour and acceptability, and proved him innocent and stainless. It is said in Traditions that some mischief-mongers cast this blame on Hazrat Moosa that he took his brother Hazrat Haroon in the jungle and slew him. God repudiated this blame by some extra-ordinary way. And it is given in Bukhari and Muslim that Hazrat Moosa took bath in privacy (against the general habit of the people) out of propriety and shame. The people said that Moosa had some defect in his body—either marks of leprosy or the testicle swollen. One day Hazrat Moosa took bath behind a stone and he put the clothes on that stone. That stone ran away with the clothes, and Hazrat Moosa pursued it with his staff (A'sa). The stone stopped at a crowded place. All of them saw him in the naked state and saw his body quite stainless. Someone has well said :

بپوشاند لباس ہر کرا عیبے دہد   بے عیباں را لباسِ عُریانی دہد

Those who are given defect are dressed, and those who are stainless are given the garment of nakedness.

Some commentators have written that Qaroon induced a woman to declare in a crowd that Hazrat Moosa had molested her (God forbid). Hazrat Moosa urged the woman to reveal the real fact. She acknowledged that Qaroon had greased her palm and induced her to calumniate Moosa. At last, Qaroon was sunk into the earth with his palace and treasure. (See Sura Qasas.)

Note : The pursuit of the stone in a naked state was due to intense helplessness, and perhaps Hazrat Moosa would have not thought that the stone would halt in a crowded place. As for the movement of the stone, it was just an extra-ordinary action against the natural laws. However, this story tells us that what a great management is done by God to prove the Prophets quit of all physical and spiritual defects. It is because the people may not cherish in their hearts hateful sentiments against the Prophets and may not demur to accept the truth presented by the deficient souls.

70. O Believers, fear you God and speak the word straight,

71. That He may set right for you your deeds and forgive you your sins. And whosoever obeys God and His Messenger, has got a mighty success.[99]

72. We offered the Trust to the heavens and to the earth and to the mountains, then no one accepted to bear it and got afraid of it and man bore it, he is indeed greatly merciless, foolish.[100]

٧٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا
سَدِيْدًا ۙ

٧١- يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَ
مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا

٧٢- اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَ
الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْاِنْسَانُ ۗ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۙ

---

99. One who speaks correct and straight words, fearing God, achieves divine grace of the best and acceptable deeds and the faults are forgiven. The fact is that the secret of real prosperity is hidden in the obedience to God and the Messenger. He who led this way reached the goal.

100. It means man committed mercilessness—the load which the heavens, the earth and the mountains could not lift, this fool lifted it upon his tender shoulders.

آسماں بار امانت نتوانست کشید قرعۂ فال بنام من دیوانہ زدند

The Heaven could not do to bear the load of Trust.
So they threw the dice in the name of this insane.

Hazrat Shah Sahib says : "He did not feel mercy upon his soul ! What is Trust ?--to keep a thing alien, restraining one's own desire. The heavens, the earth, etc. have no desire of their own. If they have any, that is that on which they are standing. Man's desire is one, and the order is against it. To keep up that alien thing against one's own desire requires a great force. Its end is that the disbelievers should be seized on fault, and the believers' fault should be forgiven. There is also the same order today—if somone spoils the trust of anyone intentionally there is security for it, and if it is spoiled without intention, then there is no compensation." (Mozihul Quran)

The reality is that God intended to place His some special trust in some specie of His creatures, who if it will, may keep it secure by his effort, his labour and the power of his right hand and develop it, so that in this connection all kinds of Divine States and Attributes may be manifested e.g. those individuals of that species, who fully keep that Trust, secure and develop it, may be rewarded and honoured, and those who spoil it out of heedlessness or misehief may be punished, and who somewhat commit fault in this connection may be pardoned and forgiven. In my opinion this Trust is the seed of belief and guidance that is scattered in the hearts of Adam's race, and we can also call it 'the thing on account of which man is charged.' لا ایمان لمن لا امانة له (He who has not Trust has no Eman)

By the safeguard and protection of this very Trust the tree of Eman grows. In other words the hearts of Adam's children are the fields of God, He has also thrown the seed into the fields, He also sends the clouds of mercy to rain on them—those holy men from whose holy breasts the rain of Divine Revelation was discharged. The duty of man is that he should not let this seed of Eman, which is the Divine Trust, to be spoild. On the other hand he should nourish it with full effort, struggle, anxiety and care, that by mistake or heedlessness, in place of the growth of the tree, even the seed should be consumed. To this very fact is the hint in the Tradition of Hazrat Huzaifa :

إِنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِيْ جَذْرِ قُلُوْبِ الرِّجَالِ ثُمَّ عَلِمُوْا مِنَ الْقُرْاٰنِ

This Trust is that very seed of guidance which is embeded in the hearts of men from God, then the rain of the knowledges of the Quran and Sunnah fell down whereby, if availed rightly the tree of Eman may grow up and fructify, and man may get the chance of enjoying its sweet fruits. But if it is not rightly availed there may be proportionate loss in its growth and fructification, and if total heedlessness is given (paid) then the seed may be spoiled from the very root. This was the Trust which was shown by God to the heavens, earth and the mountains, but who had the capacity to dare bear up this mighty Trust. All of them by their internal or external tongue rejected to bear it fearing the unbearable responsibilities and said, "We shall not be able to carry this Trust."

Now think yourself who is that creature except man who may be able to achieve the fruitful tree of Eman by nourishing and protecting this seed of Eman ? In fact, to discharge the obligation of this mighty Trust and to make the barren land, wherein the Lord has scattered the seed, green and verdant by his sweating efforts, can be the share of this merciless and foolish creature, man only, who has in his possession a capable land and has been endowed by God with the innate capacity of developing a thing by his painstaking effort and thoughtfullness. ظلوم و جهول (Zaloom and Jahool) are the exaggerated forms of ظالم و جاہل (Zalim and Jahil). Zalim and Jahil is that who is in action empty of justice and knowledge but has inherent capacity and talent of attaining these qualities (of justice and knowledge). So, that creature who is by his inherent nature endowed with knowledge and justice and from whom these qualities have never been separated (e.g. angels of God), and that creature which has no capacity of attaining these things (e.g. the heavens, the earth, the mountains etc.)—it is evident that both these creatures can not become the bearer of this Divine Trust. No doubt, apart from man, the jinn is a species that has the capacity of bearing this Trust and as such in the verse : وما خلقت الجن والانس الا ليعبدون both are assembled but the justice is that the capacity of discharging the right of this Trust was so weak in them that they are not worth mentioning in the place of lifting the Trust, as if they are made subservient to man in this chapter, and there seemed no necessity to describe their name in particular. (God knows better.)

73. **So that God may chastise the Hypocrites, men and women alike, and the Associators, men and women alike, and that God may forgive the Believers, men and women alike. And God is All-Forgiving, Kind.**[101]

٧٣- لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ
وَالْمُشْرِكٰتِ وَيَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَ
الْمُؤْمِنٰتِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ ع

---

101. Here يتوب الله على المؤمنين الخ also denotes the turning of God upon the Believers as said in the verse : لقد تاب الله على النبيّ والمهاجرين . Accordingly, it would be the description of the perfect Believers. And in the verse: وكان الله غفورًا رحيمًا the condition of both kinds of Believers, perfect and imperfect, is indicated. (God knows better.)

We ask God, the Great, that He may turn to us and forgive us and prove for us the mighty success. No doubt, glorious is His eminence and general is His magnanimity, He is All-Forgiving, All-Compassionate.

ایاتها ۵۴ سُوْرَةُ سَبَاٍ مَّكِّيَّةٌ رکوعاتها ۶

SURA SABA—MECCAN, VERSES 54, SECTIONS 7

In the Name of God, Who is Excessively Merciful, Extremely Compassionate.

1. All praise belongs to God to whom belongs whatsoever is in the heavens and whatsoever is in the earth and to Him alone is the praise in the Hereafter and He is the All-Wise, the All-Aware.[1]

2. He knows what penetrates into the earth and what comes forth from it and what comes down from heaven and what goes up into it;[2] and He is the All-Compassionate, the All-Forgiving.[3]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

۱. اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی
الْاَرْضِ وَلَهُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ وَهُوَ
الْحَكِیْمُ الْخَبِیْرُ ۝
۲. یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَمَا یَخْرُجُ مِنْهَا وَمَا
یَنْزِلُ مِنَ السَّمَآءِ وَمَا یَعْرُجُ فِیْهَا ؕ وَهُوَ الرَّحِیْمُ
الْغَفُوْرُ ۝

1. It means all praise and excellence is to God who alone, without the partnership of any other is the owner and creator of all heavenly and earthly things, and He administers them with all wisdom and awareness. He has not created this whole system futile. One can not imagine so about such a wise and prudent Being. It is essential that this system must finally culminate in some result—and that is the Hereafter. And as He is alone entitled to all praises in this world, in the world to come also the praise shall be His alone. Here in this world externally some others are also praised, because the action of a creature is the curtain of the action of the Creator, and the perfection of the creature is the reflection of the real perfection of God, but in the Hereafter all curtains and agencies (media) shall be lifted. What shall happen all shall see that it is taking place from His side alone. Hence in form and reality, in all respects, only the praise of that absolutely Laudable shall remain.

2. No big or small thing of the heavens and the earth is out of His knowledge. The thing which goes down into the earth viz. animals, insects, the seeds of vegetation, the rain water, the corpse of a dead person, and the thing which comes forth from the earth viz. tillage, vegetation, minerals, rocks, etc. and what comes down from heaven viz. rain, revelation, fortune, angels, etc. and what goes up viz. the spirit, the prayer, the deeds and angels, etc.—they are all encircled by the comprehensive knowledge of God.

3. This whole habitation and pleasant movements are owing to His mercy and endowment, otherwise if the servants are immediately seized at their ingratitude and thanklessness the whole lustre may be finished in a moment.

وَلَوْ يُؤَاخِذُ اللّٰهُ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهٖ مِنْ دَآبَّةٍ (فاطر رکوع ۵)

٣- وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ قُلْ بَلٰى وَرَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَآ اَصْغَرُ مِنْ ذٰلِكَ وَلَآ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۙ ۝

3. And the Unbelievers began to say: 'The Hour will not come upon us.'[4] Thou say: 'Why not? By my Lord it shall come to you, of course,[5] by Him who knows the Unseen, not so much as the weight of a particle in heaven and earth can escape from Him, and no thing is there, smaller or greater than that, but it is in the Manifest Book.'[6]

---

4. The Unbelievers said that the Qayamat would never come upon them because when they were torn to pieces how could they appear in a new creation. This argumentation of the Unbelievers is described in the ensuing verses :

اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ

5. When that holy and innocent man (whose truthfulness and trustworthiness has had been recognised by the whole Arabia from before, and now by clear arguments his truthfulness has become quite enlightened) swearing by strong oath gives notice from God that it will surely come, then what is the reason of its non-accepting? Of course, there was space of denial if he could have said something impossible or against wisdom. But it is neither impossible, nor it is against wisdom. Then what is the meaning of this rejection except perverseness and obstinacy?

6. By that Knower of the Unseen, whose knowledge is all-comprehensive, and nothing in the Universe, smaller or greater than a particle, can escape from His knowledge—(the Qeyamat will surely come). It is said perhaps because we can not fix the time of its occurrance, its knowledge is with That only from whose knowledge nothing is exterior—as much information we have been given we have communicated without excess or diminution. And the assertion of the Disbelievers who said : ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ــــ الخ is also repudiated i.e. the Disbelievers said that when human beings were torn to pieces and scattered in the earth then how their sound re-creation was possible. So it is told that even the smallest particles can not escape from His knowledge, and it is already described that the possession over everything of the Universe is His alone, then how can it be difficult for Him to assemble the scattered particles in no time ?

Note : The Manifest Book is the Secure Table (Loh-e-Mahfooz) in which everything according to the knowledge of God is engraven.

4. **That He may recompense those who believed and did good deeds. Those people —for them is forgiveness and a provision of honour.**

5. **And those who ran to defeat Our verses—for them is a chastisement of misfortune, terrible.**[7]

6. **And those who are endowed with understanding may see that what has been sent down upon thee from thy Lord is the Truth, and He guides to the path of that All-Mighty, All-Laudable.**[8]

٤ - لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ○
٥ - وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ
عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ○
٦ - وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ
رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ
الْحَمِيدِ ○

---

7. The coming of Qeyamat is necessary for that the people may be given the fruit of their virtue and vice, and the manifestation of all the Divine Attributes may be administered perfectly.

Note : "Those who ran to defeat Our verses" i.e. those who stood up to void Our verses and to debar the people from them by word and action, and they think that they will not be caught by Him.

8. The Qeyamat shall have to come for that who had belief should attain eye-belief, and should see by their own eyes that the tidings of the Quran are exactly correct and right, and no doubt, the Holy Quran is that Book that tells the right way to reach that All-Mighty, All-Laudable, God.

Some commentators have taken the meaning of : وَيَرَى الَّذِينَ الخ that against the "الَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ" "those who are endowed with knowledge (whether Muslims or the people of the Book) know and are observing that the narration of the Quran about the Qeyamat etc. is absolutely correct, and it carries the man to the right way of union with God (وصول الى الله).

7. **And the Disbelievers began to say : 'Shall we point you to a man that gives you a tiding, when you have been utterly torn to pieces, then you shall be created anew.'**

8. **Has he forged against God a lie, or is he possessed ?[9] Not so, but those who believe not in the Hereafter are in calamity and they have fallen far distant in error.[10]**

9. **Do they not see what is before them and what is behind them of heaven and earth ? If We will, We may sink them into the earth or drop down upon them lump from heaven.[11] Verily in that is a sign for every turning (penitent) servant.[12]**

٧ - وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ
يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ إِنَّكُمْ لَفِي
خَلْقٍ جَدِيدٍ ۝

٨ - أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ
الْبَعِيدِ ۝

٩ - أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ
السَّمَاءِ وَالْأَرْضِ ۚ إِنْ نَشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ
أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي
ع ذَٰلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ۝

---

9. The Quraish Unbelievers did this insolence against the Holy Prophet, i.e. "Come, let us show you a man who says that when you have been torn to pieces after stagnation and decay, then again you shall be raised up becoming sane and sound. What, how can such an absurd thing be granted and accepted? Now there are two positions of this man—either this man knowingly forges lie against God that He has given him such an information, or he is possessed, insane and talks nonsense like mad men." (God forbid)

10. God says : 'His speech is neither falsehood, nor insanity, nor he is possessed. On the contrary these people have fallen far distant going astray from the path of sense and wisdom, truthfulness and rectitude, and by talking non-sense they are entangling themselves into calamity. In fact, this is a great chastisement that a man's brain may become so much perplexed and disturbed that he may begin to call the Messengers of God as forgers or mad.'

11. What, have these people become blind that they do not see the heaven and earth although these can be seen casting the eye on the front side, on the back, nay, on all sides! About them they believe that these are created only by God. Then what is the difficulty for their Creator-God to break these ? And if He can make and destroy such tremendous bodies, how can it be difficult for Him to disform and reform a man's body after complete decay? Do these people fear not that they are uttering such insolence from their tongues living under His heaven and residing upon His earth, although, if God will, He may utterly destroy them by sinking them into the earth then and there, or by throwing over them a lump from heaven, and show them a small sample of Qeyamat.

SECTION 2.

10. And We have given David from Us excellence,[13] 'O mountains, recite with him melodiously and you birds!'[14] And We softened for him iron :

١٠ - وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ط يٰجِبَالُ اَوِّبِيْ مَعَهٗ وَالطَّيْرَ ج وَاَلَنَّا لَهُ الْحَدِيْدَ ۝

11. Make wide armours and join the links with measurement,[15] and do ye all good deeds, I what you do, see well.[16]

١١ - اَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا صَالِحًا ط اِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

13. With prophethood he was also given an extraordinary Kingdom.

14. Hazrat Dawood sometimes went to the jungle, remembered God, wept out of God's fear, celebrated the glory and unity of God, and by his proverbial melody recited the Zaboor. By its wonderful effect the mountains too began to glorify with him, and the birds surrounding him also sang in his tune. God, the Great, had given him an excellence special, otherwise, if their glorification may simply signify an echo

or the general glorification which is done by every creature of the Universe, then its mention under the exclusive excellence of Hazrat Dawood would be quite meaningless. (God forbid)

In the verse : يَاجِبَالُ اَوِّبِىْ مَعَهٗ the order is schematic (and not constitutional).

15. We had made iron for Dawood as soft as wax. Without fire or tools he could break and mould the iron as he desired, and preparing coats of mail and armours sold them that he might earn by labour and eat, not placing his load on the Bait-ul-Maal (Exchequer). It is said the armour with links was first invented by him so that it might keep wide. God, the Great, instructed him to prepare wide and broad coats, or join their links with exact measurement that may be proportional in size, length, width, etc.

Note : Maudoodi in his Tafhim-ul-Quran has given a wrong interpretation of the miracle given to Hazrat Dawood in the manual preparation of iron coats. He prepared the iron-coats merely by the miraculous power of his hand. Others prepare the iron-products by fire and furnace. Maudoodi says that the technique was invented by some people of his age and his performance was that he utilized that technique more excellently for war purposes. This thought of Maudoodi is an effort of his own imagination and is not supported by any Traditional argument. Moreover, if Hazrat Dawood developed a foreign technique for war purposes, then there was no need to describe it in his excellence. It seems that Maudoodi does not inwardly believe in the miraculous performance of Hazrat Dawood because according to his interpretation Hazrat Dawood does not rise above an expert ironsmith of the Iron Age. Moreover he asserts that Hazrat Dawood was living in the Iron Age i.e. between 2000 and 100 B.C. whereas the Arch of Noah was prepared with the help of nails : وَحَمَلْنَاهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّ دُسُرٍ (قمر-ع١٣)

16. It means one should not become heedless being engaged in these industries. Always do righteous deeds, and remember that God sees all actions.

12 And to Solomon We subjected the wind : its morning course was a month's journey, and its evening course was a month's journey, and We made the fount of molten copper to flow for him.[17] And of the jinn, how many of them were there who laboured before him by the order of his Lord ; and such of them as swerved away from Our commandment, We would let them taste the chastisement of the blaze.[18]

١٢ - وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّرَوَاحُهَا شَهْرٌ ۚ
وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ؕ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ
بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ؕ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ
اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ○

13. They made for him whatever he desired—mansions and portraits and porringers like water-tanks and caldrons fixed upon the ovens.[19] Work, O household of David, in thankfulness, and few are those among My Servants who are thankful.[20]

١٣ - يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَ
جِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ؕ اِعْمَلُوْٓا
اٰلَ دَاوٗدَ شُكْرًا ؕ وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ○

17. Hazrat Sulaiman had a Throne that flew in the space, the wind carried it from Sham to Yemen and back to Sham from Yemen. God, the Great, had subjected the wind to him. One month's journey was completed by the force of the wind in half day. (Ref. Sura Anbia and Sura Naml). In Sura Sad too the story of Hazrat Sulaiman is touched. As for the fount of the molten copper it is said that God had made it flow in the country of Yemen. Moulding it the jinn prepared heavy pots and caldrons in which food for a whole army was cooked and served.

18. Many of the jinn, who are named as satans elsewhere, served him like ordinary servants and coolies. It was God's order that they should obey Solomon, if they disobeyed a little they would be burnt in the fire.

19. They constructed big buildings like mansions, palaces, forts, mosques, and made metal portraits (that were not forbidden in Solomon's Shariah but Shariat-e-Mohammdiya has forbidden these) and made big porringers from copper like water tanks and prepared caldrons which were fixed on the ovens.

20. God ordered Solomon : "Always give thanks for these mighty rewards and favours of God, not by tongue only but by action i.e. do such works which manifest gratitude to God." The fact is that everyone is more or less buried under the benefaction of God, but those servants who pay thanks to God fully are very few. And when they are a few they would be valued very much. So becoming thankful to God perfectly, increase your value ! This is an address to the household of Hazrat Dawood, because apart from the general benefactions upon them, favour to David is favour to all his household. It is said that Hazrat Dawood had divided the times among all his household, not a single hour was such, out of the twenty four hours of day and night, in which anyone of the members of the house was not busy in the worship of God.

14. When We decreed death upon him, naught indicated to them that he was dead, but the insect of the earth went on eating into his staff, then when he fell down the jinn came to know that, had they known the Unseen, they would have not continued in the disgraceful pain.[21]

۱۴ - فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ
إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ
تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۝

---

21. Hazrat Sulaiman (Be peace upon him) was getting the Mosque of Baitul Muqaddas reconstructed by the jinn. When he came to know that his death had drawn near, he prepared the plan and gave it to the jinn and himself, in a glass-house with closed doors, got absorbed in the worship of God, as it was his habit that he worshipped for months in loneliness. In that very state the angel drew his soul and his holy corpse kept standing against the wooden staff. No one could feel that he was dead. After the death the jinn continued for long, the construction work in the normal course. When the construction was completed, the staff on which he was leaning broke by the devouring of the termite, then they came to know about his death. At this the reality of Unseen-knowing was revealed to the jinn themselves, and their devotees of men also came to know that had they known the Unseen, how could they remain so long in that humbling toil ? No sooner had they come to know about the death of Hazrat Sulaiman than they would have left the work. From this it is also revealed that the conquest of satans etc. was not an earned perfection (كمالِ كسبي) of Hazrat Sulaiman, it was simply a Divine Endowment. It was a divine grace which can continue even after death for a dead person, if God will. Moreover, it was a supplement of those bounties, which were conferred upon Solomon in his life-time, that they were continued for a legitimate limit even after his death, and it is revealed how God accomplishes the works started by the determination of the Prophets, and by what contrivances.

Connection :—Upto this place some of the turning and thankful servants were described. Onward is the narration of a non-turning and ungrateful people (Saba) that, after great comforts, luxuries, affluence and prosperity, was destroyed in punishment of unbelief and ungratefulness. It was a very powerful and rich people of Yemen and it continued to rule over the country for centuries with great splendour and dignity. One of the rulers was Queen Bilqis whose coming in the presence of Hazrat Sulaiman has been described in Sura Naml. Perhaps it is why this people is mentioned here after the narration of Solomon.

15. Verily for the people of Saba in their dwelling-place there was a sign—two gardens, on the right and on the left: 22

'Eat of your Lord's provision and give thanks to Him 23—a good land and Lord Forgiving.'24

١٥ - لَقَدْ كَانَ لِسَبَإٍ فِىْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ
عَنْ يَّمِيْنٍ وَّشِمَالٍ ۬ۥ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَ
اشْكُرُوْا لَهٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ ○

22. Two long series of gardens, one on the right and one on the left, were spread in miles. If they understood, this very sign of God's mercy and power was enough for them to embrace Eman and become thankful.

23. In other words that sign was speaking by its unseen tongue to them that they should benefit from the bounties of their Lord and give thanks to the real Benefactor, and be not thankless by adopting unbelief and committing sins. Or through the Prophets (according to some scholars), they were given such advice. It is said that thirteen Prophets were sent to this people. If it is true they would have come before the Christ, and their heirs (spiritual) might have also been instructing them afterwards till their destruction.

24. The writer of Arzul Quran giving a description of the buildings of Saba writes :

"Among the series of these buildings there is one thing more—the water-dam. The Arabs of Hijaz call it سد and the Arabs of Yemen call it عَرِم . In the country of Arabia there is no perennial river. The water flowing from the mountains dried up into the deserts and could not be used for irrigation. The people of Saba at suitable positions between mountains and valleys used to construct big dams to control the water for the purpose of irrigation as required for agriculture. In the state of Saba there were hundreds of such dams. Of the most famous was the

Ma'arib Dam that was situated in their capital city of Ma'arib. To the south of this city there are two mountains, one on the right and one on the left popularly known by the name of Ablaq. The Saba had made the Ma'arib Dam between these two mounts in about 800 B.C. This dam is a wall about 150 feet long and fifty feet wide. A major portion of it is now ruined, but about ⅓rd of it still remains. The European traveller, Arnold, in a Journal of the French Asiatic Society has given a good description of its present state with an excellent map. At various places there are also found legible inscriptions. In this dam there were many windows in vertical altitudes that could be opened and closed according to the requirement of irrigational lands with different heights. On the right and left, in the east and west there were two big gates to irrigate the lands of left side and right side. By this irrigational system about three hundred square miles of land had come under cultivation in this desert and barren part of the earth. A wide land of thousands of acres had become the garden of paradise wherin there were all kinds of fruits and odorous trees." The Holy Quran has referred using the words : جَنَّتَانِ عَنْ يَمِيْنٍ وَّ شِمَالٍ to these very gardens.

The Greek historian, Agathershedes, who was the contemporary of the Saba in 145 B.C. describes : "The Saba live in a green part of Arabia, where there are numerous good fruits. By the river there are beautiful trees. Inside the country high trees of prune, date-palm are found in jungles. These trees emit very sweet smell. It is difficult to describe the name and quality of the trees because of abundance and enormous variety. The smell which is emitted from them is not less than the smell of Paradise, and it can not be defined in words. Those men who pass by the coast, far away from the garden-land, also enjoy the smell, as if they are enjoying the 'Water of Life', though this simile is imperfect in regard to its intensity and flavour."

R.T. Medroos living in the last period of Saba writes : "The king of Saba and his palace is in Ma'arib, which is situated on a mountain full of trees, and the atmosphere is luxurious and comfortable."

In short, Ma'arib was famous for its prosperity, grandeur, luxuries and comforts, horticulture and agriculture.

In the words : بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ it is indicated that from their side they should be thankful to God, but if some fault is committed due to human fallibility then God is Forgiving. He does not seize on small mistakes and failings. By His mercy He shall forgive. Who can give thanks to God for His bounties befitting His right ?

16. But they turned away, then We loosed on them a strong flood and We gave them, in exchange of their two gardens, two gardens in which there was some bitter fruit and tamarisk-bushes and some lote-trees here and there.[26]

١٦- فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ اُكُلٍ خَمْطٍ وَّاَثْلٍ وَّشَىْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ○

17. Thus We recompensed them for their ingratitude, and this recompense We give only to that who is ungrateful.[27]

١٧- ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ؕ وَهَلْ نُجٰزِىْٓ اِلَّا الْكَفُوْرَ ○

26. It means they did not pay heed to the given directions and turned away their faces from gratitude to God—the Real Benefactor. Then We sent the chastisement of flood. The dam was broken and all the gardens and land were drowned by water, and in place of those excellent fruits only bushes and useless trees were left. Where date-palms, vine and other good fruits and bounties were produced, there, bitter fruits and tasteless trees were left, the best of them being lote-trees. This event belongs to the period between Christ and Mohammad (Be peace upon them). The archaelogists have found a big inscription of the age of Abrahatul Ashram on the remaining wall of the Ma'arib Dam. This inscription also tells about the breaking of this dam. But perhaps this happened after the event narrated in the Quran. (God knows better.)

Hazrat Shah Sahib writes : "When God willed to send the chastisement, a bandicoot was created in that water-dam. It ate into the root of the water-dam. Once in fury the water gained force and broke the dam. That water was of chastisement. The land on which it flowed became sterile. It is said that a soothsayer had foretold about the breaking of the dam. At this many men left the native land. The remaining ones got the bitter things in exchange of those gardens." (God knows better.) (Mozihul Quran).

27. Such a severe punishment is given to those who are ungrateful of a high degree. What a greater ungratefulness would be than unbelief. In Sura Naml it has been described that the people of Saba worshipped the sun. It appears that such kind of association continued in this people even after Bilqis.

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ الخ

١٨ - وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بٰرَكْنَا فِيهَا
قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيهَا السَّيْرَ ط سِيرُوا
فِيهَا لَيَالِيَ وَاَيَّامًا اٰمِنِينَ ○

18. And We had set between them and the cities wherein We have placed blessing such habitats which were visible on the high-way, and We had established stations for the up-journey and down-jouney. Journey between them by night and day in security.[28]

28. The blessed cities are those of Sham i.e. from their country (Yemen) to Sham, their ways were secure. By the road the series of towns continued in such a fashion and proportion that the passenger at every station could easily get food, water and place to rest ; the habitats being situated at suitable and visible distances the passenger did not feel nor boring had the terror of thieves and dacoits. The journey was in fact a kind of picnic or excursion.

The wirter of Arzul Quran says :—

"The foundation of the wealth and prosperity of Saba was commerce only. Yemen is situated in front of the coasts of India on one side and the coasts of Africa on the other side. Gold, precious stones, spice, scents, ivory tusks, first landed in Yemen from India and Habasha, and then through the land route nearby the coast of Red Sea the people of Saba carried them on camels to Sham and Egypt. The Holy Quran has called this route by the name of 'Open Way' (امام مبين) and the journey by this route by the words : رحلة الشتاء والصيف i.e. the winter journey and the summer journey, which the Quraish had started. Due to the commercial movements, to and fro, of the caravans, a line of habitats and settlements had developed from Yemem to Sham and the journey could be easily undertaken without any fear and difficulty.

The Greek Historian Aritosthenes (194 B.C.) describes that the journey from Haz al-Maut to Saba was forty days, and from Moeen, the traders reach Elet (Aqba) in seventy days.

19. Then they said, 'Our Lord, prolong the space of our travels,'[29] and they wronged themselves ; then We made them as tales, and We tore them utterly to pieces.[30] Surely in that are signs of discernment for every man enduring, thankful.[31]

١٩ فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَظَلَمُوْٓا اَنْفُسَهُمْ
فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

29. They might have said these words by their inner tongue, and it is also possible that they said these words by their actual tongue : O' God, we do not feel pleasure in such journey. If the stations be distant, the habitats far away from each other, hunger and thirst teasing, then the journey will be really pleasant."

Hazrat Shah Sahib says : "In comfort they ran amuck, began to demand pain (difficulty) that as we have heard that in other countries the water is not available, the habitats are not found, similarly it should happen with us. This was a great ingratitude as the Bani Israeel being tired of Mann and Salva had demanded garlic and onion."

30. We broke the stitching and tore them utterly to pieces. Most of the families dispersed in various parts here and there. The habitats were exterminated. Now only their stories are left for the people to hear them and gain lesson therefrom. All their resplendent culture, their glory and grandeur went into the ashes.

The writer of Arzul Quran interprets their downfall and decay in the following words :

"The Greeks and Romans, conquering Egypt and Sham diverted the course of Indian and African commerce from land to sea routes, and the commercial goods began to sail through the Red Sea to land on the ports of Sham and Egypt, with the result that this manner of journey scattered ashes from Yemen to Sham and the habitats of the people of Saba were destroyed. This interpretation is taken from the writing of Muller. It is possible that one of the external causes of their destruction may also be this, but it is not correct to base upon it.

31. It is incumbent on the part of wise men to gain lesson from these events. When God gives affluency and comforts they should give thanks to God fully well, and when afflictions and hardships come they should adopt patience and endurance and seek help from God.

20. Iblis proved true his guess about them, then they followed him, but some believers.[32]

٢٠- وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ
اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ○

21. And he had no force upon them, but for that We may know him who comes to believe in the Hereafter from that who remains in deception about the Hereafter. And thy Lord is watcher over everything.[33]

٢١- وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ
مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَ
ع ١٢ ٢ ٨ رَبُّكَ عَلٰى كُلِّ شَیْءٍ حَفِيْظٌ ○

SECTION 3

22. Say: 'Call on those whom you assert beside God[34] —they are not the owner of even so much as the weight of an atom neither in the heavens nor in the earth, nor they have any partnership in either of them, nor in them He has any helper.

٢٢- قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا
يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي
الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ
مِنْهُمْ مِّنْ ظَهِيْرٍ ○

32. On the first day the Iblis had said after estimation: ثُمَّ لَاٰتِيَنَّهُمْ مِنْ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ اَكْثَرَهُمْ شَاكِرِيْنَ (اعراف - ع ٢) and لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗ اِلَّا قَلِيْلًا (اسراء - ع ٧) and so they turned out.

33. The Satan had no such power as to bar them forcibly from the path of truth by a cudgle. He deceives and allures of course. And so much power is given for that the test and examination of the servants was determined, to see who remembers God, believing in the Hereafter, and who becomes heedless about the end being involved in the world or becoming fool goes into doubt and deception. This was the demand of the wisdom of God that both the ways should be kept wide-open for man—the way of virtue and the way of vice, as said at many places before. It is not the case that the Satan may catch any servant and God is heedless of it. Understand it very well that everything is in the sight of God, and He guards all affairs and states, all times. The freedom given to anyone is not because of helplessness and ignorance, it is given on the basis of wisdom and prudence.

34. From here the Idolators of Mecca are being addressed, for whose warning the story of Saba was narrated, i.e. Those whom you assert beside God—call on them in time of difficulty and see if they are of any benefit to you.

23. And intercession does not avail with Him save for him for whom He issues order,[35] till, when terror is gone from their hearts, they say : 'What said your Lord ? They say : 'He said what is right, and He is the All-High, the All-Great .'[36]

۲۳ - وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ○

35. What benefit these helpless creatures can render to you who have no constant authority over any particle in the Universe (as for the idols they have not possessed even a temporary authority or control) God does not require any help or partnership in His Divine Administration of the Universe. In that case they could assert some rights to divinity ? His Divine Court is that where even the nearest can not express a word of intercession without His leave. The intercession of the Prophets, Saints and Angels can be beneficial only for that for whom the order of intercession is issued.

36. This is the state of the Angels who are all-present in His Court. When the order of God desceneds from above a sound comes as if a chain is drawn on a smooth stone (perhaps this simile is given to make union and اتصال وبساطت easy to understand). The Angels begin to shiver with fear and terror, and celebrating His glory go down in Sajda. When this state is gone and the heart is satisfied and the word is revealed, they ask each other what order is given. The Higher Angels tell the Lower Angels with respect to degree, that which is in consonance with the Divine Wisdom (is sent down), and the rule is already known, the order is g ven a :cordingly. It is evident what can be there (with God) except what is reasonable and obligatory ? So when this is the state of His dignity and highness that the angels (who are nearest to God) tremble with fear at the descension of His command, then who can dare stand by himself for recommendatio ı and intercession ?

Note : Other interpretations of the verse are also given, about them Ibne Hajar writes :

وجمیع ذٰلك مخالف لهٰذا الحدیث صحیح (الذی فی البخاری) والاحادیث کثیرہ
(فتح الباری ص ۳۸۱/۱۳) نوبیدہ

24. Thou say : 'Who gives you provision from the heavens and the earth?' Say : God.'[37]

And either we or you are upon guidance or in manifest error.[38]

25. Thou say : 'You will not be questioned about that we have done sin and we shall not be questioned as to what you do.'

26. Thou say : 'Our Lord will gather us together, then pronounce a decision between us of justice. And He is the All-Knowing.[39]

۲۴ - قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ
اللّٰهُ ۙ وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ
مُّبِيْنٍ ○
۲۵ - قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا
تَعْمَلُوْنَ ○
۲۶ - قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَ
هُوَ الْفَتَّاحُ الْعَلِيْمُ ○

37. To provide the sources and factors of production and provision is in the possession of God only. This fact is recognized by the Idolators even. So, O Prophet, tell them : You also recognize this fact, then wherefrom others have become partners in Divinity ?

38. Both the parties can not be correct at the same moment, because opposites can not assemble together. Surely one is true and one is false. So it is imperative to think over and accept the truth.

In this is an answer to those who say, "Two parties have always been in existence, what is the necessity to quarrell." So it is told clearly that one is surely erroneous. And the general approach is wise enough to make them understand the reality after the explication of clear arguments i.e. they should themselves decide in the light of Quranic arguments who is wrong and who is right. In other words the opponent is given an occasion by means of a soft address to think over in his own soul.

39. Everyone should be anxious about his Hereafter. No one shall be answerable for the faults and mistakes of any other man. And if you are not prepared, even after hearing such clear facts, to think in your state then remember that we have accomplished the argument and have communicated the Word of Truth to you, so you shall be yourself responsible for your deeds, there will be no responsibility upon our part, nor in this position there remains any relation (or connection) between us and you. Every one should take care of his own soul for being presented in the Hereafter. Gathering all He will decide rightly and pronounce a judgment of justice.

27. Thou say : 'Just show me those you join with Him deeming them as partners.'40

No indeed ; rather He is God, the All-Mighty, the All-Wise.41

28. And We have sent thee not but for the entire mankind to give good tidings and warning, but most men do not understand.42

29. And they say : 'When shall this promise come if you are true.'43

30. Thou say : 'For you is the promise of a day, you shall not keep back from it a single hour, nor advance.44

٢٧ - قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُم بِهِ شُرَكَاءَ كَلَّا
بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

٢٨ - وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

٢٩ - وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝

٣٠ - قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَقْدِمُونَ ۝

40. Just show me and bring it in presence. Who is that being who shares His Divinity ? Let us see what powers he possesses. Shall you bring forth these lifeless stone-statues and self-made idols.

41. You can never present such a Being. He is the only One God alone who is Omnipotent, All-Mighty and possesses transcendent wisdom and prudence. All are vanquished before Him.

42. This is the description of Risalat (Messengership) with the exposition of Tauhid (Divine Oneness). It means your duty and the purpose behind your raising is to warn, not only the Arabs, but the whole mankind, of their good and evil—and so did the Holy Prophet. Then those who do not understand are themselves responsible. The wise men thinking their loss and gain will surely accept the word of the Prophet. Of course, in this world the majority consists of the ignorant and unwise. Their brains have no space to evaluate beneficial things.

43. The Unbelievers say : 'When that hour whereby you frighten shall come ? If you are really true show it soon.

44. Do not worry, the day which is promised shall surely come. When it comue not a single minute of respite shall be given. Instead of making haste for it needfls it is that some preparation must be made before it comes.

SECTION 4

31. And the Unbelievers said, 'We will never believe in this Quran, nor in that before it.'[45] And if thou couldst see when the sinners are made to stand before their Lord, casting word one against the other.[46] Those who were understood weak say to those who waxed proud, 'Had you not been, we would have been Believers.'[47]

32. Said those who waxed proud to those who were counted weak: 'What, did we bar you from the right word after it came to you? Nay, rather you were sinners.[48]

٣١ - وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا
بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ
مَوْقُوفُونَ عِندَ رَبِّهِمْ ۚ يَرْجِعُ بَعْضُهُمْ إِلَىٰ
بَعْضٍ الْقَوْلَ ۚ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ
اسْتَكْبَرُوا لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ○

٣٢ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا
أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُم ۖ
بَلْ كُنتُم مُّجْرِمِينَ ○

---

45. The Unbelievers said, "We neither accept the Quran nor the past Books that you call Heavenly Books, for example Taurat, Injeel, etc. They are the flocks of the same feather. Wherever they are they count the one and the same rosary of accountability, hell and paradise, etc. over and over again. So in these things we shall never believe.

46. As it happens in the hour of failure, that everyone charges the other with the cause of unsuccessfulness. In the Hereafter the Unbelievers shall blame one another whose detail follows as under.

47. In the world those men who were counted of the low stratum and followed others, they shall blame their big leaders that they had made them entangled in that misery. They will say, "If there had been no hindrance from you we would have definitely accepted the Word of the Prophets, and we would have not seen this day."

48. Why did you not accept the right word (كلمة الحق) when it can e to you and you understood it very well? Had we barred you forcibly from faith and belief? You should have accepted the Truth without caring the least for anyone. Now why do you put the blame of your crimes on others?

33. And said those who were counted weak to those who waxed proud : 'Nay, but by the deception (we were barred by the device) of night and day when you were ordering us to disbelieve in God and set up with Him compeers.'[49]

And they were secretly remorseful when they saw the chastisement.[50] And We have put necklaces on the necks of the Disbelievers.[51] Shall they be recompensed but for what they were doing ?[52]

٣٣- وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ
مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَ
نَجْعَلَ لَهٗۤ اَنْدَادًا ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا
الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ فِيْۤ اَعْنَاقِ الَّذِيْنَ
كَفَرُوْا ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

34. And We sent not any warner in any city but the affluent therof began to say; 'We disbelieve in what you have been sent with'.[53]

٣٤- وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ
مُتْرَفُوْهَآ ۙ اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ○

49. The weak will say : No doubt, you had not forced us with compulsion but you did deceive us by means of devious devices and insidious allurement day in and day out. In the day and in the night whenever you met us you advised us not to believe in One God according to the teachings of the Prophets, and devise compeers and partners for Him. After all we were human beings, how far could we remain remote from the effect of your night and day sermons.'

50. When the horrible chastisement appears both, the followers and the followed shall be remorseful in their hearts. Everyone shall realize that he is criminal and erroneous as a matter of fact. But out of shame they shall not disclose one to another. And perhaps due to severe perturbation and fear they shall have no power to speak.

51. There nill be necklaces on the necks, and chains on hands and feet.

52. It will be said to them, "The deeds that you had done in the world are appearing today in the shape of this punishment. As you sow, so shall you reap."

53. This to the Holy Prophet is given consolation that he should not be sorrowful at the disbelief and haughtiness of the capitalists and rich men of Mecca. In every age such unfortunate rich men have been deriving the Prophets. The intoxication of wealth and riches and the ambition of power makes man blind. He does not bear to bend his neck before anyone and sit by the side of small men. This is why the first followers of the Prophets had been weak and poor men, as described in the Tradition of Heraclitus (Hirqal).

35. And they said, 'We are more abundant in wealth aud children, and the calamity shall not befall us.'[54]

36. Thou say : 'It is my Lord who outspreads the provision for whomsoever He will and measures it (for whomsoever He will), but most men are not possessed of understanding.[55]

SECTION 5

37. And your wealth and your children are not that they may draw near with God your degree, but that who believed and did good deed,[56] those — for them is the double recompense in return of their deeds done[57] and they shall be sitting in the lofty chambers with peace of heart.

٣٥ - وَقَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّ اَوْلَادًا ۙ وَّمَا
نَحْنُ بِمُعَذَّبِيْنَ ○
٣٦ - قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ
ع وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

٣٧ - وَمَآ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ
عِنْدَنَا زُلْفٰٓى اِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۟
فَاُولٰٓئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَهُمْ
فِى الْغُرُفٰتِ اٰمِنُوْنَ ○

54. They said, "Our wealth and riches provide a proof of the good pleasure of God. God is well-pleased with us, otherwise why He would have given us so much wealth and children. When God is pleased with us, then we have no fear of any sort of calamity in this world or in the Hereafter. You are in vain giving us the threats of chastisement.

55. In this verse the contention of the opulent men that God is well-pleased with them is repudiated i.e. the opulence and poverty is not an argument for the good pleasure or anger of God Don't you see how many wicked, mischievous, atheistic, heretic men enjoy the tastes of the world (although no religion call such men good), whereas many God-fearing pious and good servants drag the days of hunger and destitution outwardly; the narrow circumstances and affluent conditions do not determine an argument of acceptability or rejection with God. These affairs are based on other reasons verily known to God alone. But most men do not understand this point.

56. The abundance of wealth and children is neither the sign of divine nearness as described above, nor is the cause of attaining to nearness. On the con trary, it becomes the cause of excess in distance from God for an Unbeliever. Of course, if a Momin expends his wealth in the cause of virtue and makes his children good and virtuous by giving them excellent education and training—such wealth and children become the cause of divine nearness in one sense. However, their wealth and children are not wanted, only Eman and good deeds are required.

57. They shall be given more wage than they are entitled to, at least ten times and if it is more, seven hundred times, and if God will, more than seven hundred times, it has no limit. (البقرہ ع ٣٦) وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ Here ضِعف denotes multiplication in its bare sense

38. And those who run to defeat Our verses,—those shall come seized in chastisement.58

39. Thou say: 'It is my Lord who outspreads provision for whomsoever He will of His servants and measures it (for whomsoever He will). And whatever thing you expend He gives its return; and He is the best of providers.59

40. And on the day when He shall gather them all together then He shall say to the angels: 'Did these people worship you?'60

٣٨ - وَالَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ○

٣٩ - قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

٤٠ - وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ○

58. Those wretched souls who strive against the verses of God and refute them and taunting on them bar the people from God's way, as if they understand they would defeat God and His Messenger—they all shall be seized in chastisement and shall come before God. No one shall escape.

59. It is rehearsed unto the Muslims not to fear narrowness and poverty while expending in good causes, because by expending in the cause of goodness the provision is not diminished. What is destined shall definitely reach What God wills to give anyone by His wisdom—in that your expending or non-expending makes no difference. Nay, expending in good causes draws the divine blessing and God compensates for it, either in the form of wealth, or in the form of contentment and heart-independence. And in the Hereafter the recompense is sure and certain. However, there is no scantiness with God. A Muslim should keep good faith in God, and he should not bring the idea of hunger and starvation into his heart before His good pleasure.

وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ اِقْلَالًا

Note: In other words a hint is given here to this fact that as the conditions of the people in the world are different concerning narrowness and affluency, similarly there shall be wide diversity in the Hereafter with respect to the degrees of chastisement and reward.

60. Many of the idolators called the angels, the daughters of God. Many of them made their haikals and worshipped. Some writers have said that idolatry began originally from angel-worshipping. And Umar bin Luhyee (   ) brought this custom from the country of Sham in the land of Hijaz. However, the angels shall be questioned on the Day of Resurrection rehearsing unto the Unbelievers, "Did these people worship you angels?" Perhaps it means whether the angels had said to those Unbelievers to adore them or else were they pleased with their service, as Hazrat Massieh shall be questioned: ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ (مائدہ - رکوع ١٦) ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰٓؤُلَآءِ (فرقان - رکوع ٢)

41. They shall say : 'Holy is Thy Self ! We are upon Thy side, not on their side. Nay, they were rather worshipping the jinn, most of them had their faith in them.'[61]

42. So today none of you is the owner of the profit and loss of one another.[62] And We shall say to those sinners : 'Taste the chastisement of that Fire which you called a lie."

٤١- قَالُوا سُبْحَانَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ ۚ بَلْ
كَانُوا يَعْبُدُونَ الْجِنَّ ۚ أَكْثَرُهُم بِهِم
مُّؤْمِنُونَ ○

٤٢- فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا
ضَرًّا ۗ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
النَّارِ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ ○

61. The angels shall say, "Your Self is holy that anyone may be Your partner in any degree. (God forbid !) It was not for us to say to them such a (heinous) thing, nor could we be ever pleased with this activity of these Unbelievers. Our pleasure is subordinate to your pleasure. What concern can we have with these criminals ? We are obedient slaves. And these wretched souls, as a matter of fact, did not worship us. In our name they adored the Satans. Primarily their faith and devotion is attached with them. Wherever the Satans drive them they turn to that side, whether calling the name of a Prophet or a Saint. And some are those who actually worship the Satans." (See Sura An'am)

62. Today the helplessness of both the worshipper and the worshipped has come to light that no one can profit anyone even an aught Those deities, who were considered a great prop, now expressed their displeasure at the critical moment.

43. And when Our verses are recited upon them, clear signs, they say : 'Nothing but this a man desires to bar you from that your fathers adored,'[63] and they say, And this is naught but a lie forged ![64] And the Disbelievers say to the Truth when it comes to them : 'And this is naught but a sorcery, manifest.'[65]

۴۳۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ
اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ
اٰبَآؤُكُمْ ۚ وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ؕ
وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ اِنْ
هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

63. "This they said about the Holy Prophet between themselves that this man is no Messenger or Prophet. The only purpose which he wants to accomplish is to exterminate their traditional customs and conventions bequeathed to them from their forefathers, and himself become their chief and leader. How could they give up their customs which they thought absolutely correct ? And how could they sacrifice their righteous ways based on the traditions of their olders at the altar of a man's frivolous ambition and love of power. This man only wants power and aggrandizement. So they were not ready to be captivated by such an ambitious man."

64. What is this Quran ? It is nothing but a compendium of several lies that are attributed to God. (God forbid)

65. This claim to Prophethood with which some miracles and extraordinary feats are exhibited, or this Religion of Islam which by its advent has severed the relations between wife and husband and has separated the son from the father, or the Quran which exercises an extraordinary effect on the hearts of the people—are nothing but manifest sorcery. (God forbid)

44. And We have not given them any Books that they read, nor have We sent unto them before thee any warner—[66]

45. And those before them also cried lies, and they have not reached a tenth of what We had given them, they cried lies to My Messengers, then how was the denial about Me.[67]

٤٤ - وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ
اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ۝ؕ

٤٥ - وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ
مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ قف فَكَيْفَ
كَانَ نَكِيْرِ ۝ ع

66. It means these people were mere illiterate. They had neither any Heavenly Book in their possession, nor for a long time any Prophet had come to them, God gave such a resplendent Prophet and such a glorious Book They ought to esteem him, and estimate and appreciate the true value of the Quran, particularly when they used to say themselves that had there come any Prophet among them or had there been sent down some Book unto them, they would have obeyed more than others. Now when that thing has come they began to deny and wax proud.

Or it means that God has not sent to them any such Book or Guide who gave instructions antagonistic to the teachings of Holy Prophet—Mohammad, be peace upon him. Then on what reasons, rational or traditional, these people are opposing you.

67. Such long ages, physical powers, wealth and riches, comforts and luxuries, as were given to them, you are not given a decimal fraction of it. But when they cried lies to the Prophets and opposed them, then see how was the end? All the goods and possessions were put to naught. For a single moment they could not check the Divine Chastisement. Then on what thing do you wax proud and contort?

SECTION 6

46. Thou say : 'I give you but one advice, that you stand up in the Name of God, two by two and one by one, and then reflect : there is madness in your comrade. He is naught but a warner unto you before the coming of a tremendous catastrophe.[68]

47. Thou say : 'If I have asked some recompense of you, keep it with yourselves. My wage is only with that God,[69] and everything is before Him (He is witness over everything).'[70]

۴۶ - قُلْ إِنَّمَآ أَعِظُكُم بِوَاحِدَةٍ ۚ أَن تَقُومُوا
لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُم
مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَيْ
عَذَابٍ شَدِيدٍ ○

۴۷ - قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

68. Leave the prejudice and animosity and stand up with justice and sincerity in the Name of God, and discuss and confer in groups and also think individually in loneliness that this your comrade—Mohammad — be peace upon him—who has lived before your eyes more than forty years, whose conditions from childhood to manhood you have seen in detail, whose honesty and integrity, truthfulness and innocence, wisdom and prudence, you have always acknowledged and recognized, you have never put the charge of selfishness or self-interest on him, can you really imagine that he has gone mad all of a sudden (God forbid) and he has made all of them his opponents aimlessly ? Do the mad men speak such wise things ? Or can an insane present such a lofty program of welfare, betterment of the hereafter and worldly progress ? He is warning you of fatal dangers, and destructive future. He tells you the history of nations, he makes you understand your good and bad by arguments and observations. These are not the works of mad men. These are the performances of those lofty Prophets who have always been nicknamed as mad and insane by the idiots and rascals.

69. I do not desire any recompense for my labour from you. If in your memory I have ever demanded any kind of return of you, then keep it with yourselves. I do not need it. My recompense is with God. The thing which I demand of you i.e. Eman and Islam that is only for the sake of your own benefit. I have no other interest more than that.

70. i.e· My truthfulness and intention is before Allah.

48. Thou say: 'My Lord is raining (throwing) the truthful religion, and He knows the hidden things.'[71]

٤٨ - قُلۡ اِنَّ رَبِّیۡ یَقۡذِفُ بِالۡحَقِّ ۚ عَلَّامُ الۡغُیُوۡبِ ○

49. Thou say: 'There has come the Religion of Truth, and Falsehood neither originates anything, nor brings again.'[72]

٤٩ - قُلۡ جَآءَ الۡحَقُّ وَ مَا یُبۡدِئُ الۡبَاطِلُ وَ مَا یُعِیۡدُ ○

50. Thou say: 'If I am unguided, I shall be unguided only to my loss, and if I am on the straight path that is because my Lord sends down upon me Revelation. No doubt He is All-Hearing, Ever-Nigh.'[73]

٥٠ - قُلۡ اِنۡ ضَلَلۡتُ فَاِنَّمَاۤ اَضِلُّ عَلٰی نَفۡسِیۡ ۚ وَ اِنِ
اهۡتَدَیۡتُ فَبِمَا یُوۡحِیۡۤ اِلَیَّ رَبِّیۡ ؕ اِنَّهٗ
سَمِیۡعٌ قَرِیۡبٌ ○

71. The Revelation is descending from above and the rain of Religion is falling. Do not miss the chance. Do benefit from it. The force with which God, the Great, is throwing the Truth upon the head of Falsehood — estimate thereby how far the falsehood shall withstand? Definitely it shall be doomed to destruction, and in the Universe the Trumpet of Truth shall be blown. Examining very well that All-Knower of the Unseen (علّام الغیوب) has sent the Truth at the most appropriate occasion, to crush the head of falsehood.

بَلۡ نَقۡذِفُ بِالۡحَقِّ عَلَی الۡبَاطِلِ فَیَدۡمَغُهٗ فَاِذَا هُوَ زَاهِقٌ

72. The Religion of Truth has come, its force no one can check. It shall prevail over all, and shall overcome the Falsehood. The falsehood has no feet to walk before the Truth. It is ever futile, ineffectual and fruitless. Understand as if it is gone. On the day of Meccan victory this verse was on the tongue of the Holy Prophet.

73. If I have created this farce myself, then how many days will it run? At last, there is loss to me in that vulgar display — worldly disgrace, wordly enmity, and the degradation of the Hereafter will be my fortune. (God forbid) But if I am on the straight path, as really I am, then understand it is because of the Divine support, Divine help, Divine blessing, Divine guidance, Divine Revelation and that can never leave me. My God hears all things and He is quite nigh. He shall always help me and He shall illumine His Message all over the world. You accept or accept not! shall be worthy

51. And if thou couldst see when they are terrified, and there is no escape, and they are seized from a place near at hand.[74]

52. And they shall say : 'We have believed it certain, and now where their hand can reach from a place far away ?[75]

٥١- وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن
مَّكَانٍ قَرِيبٍ ۝
٥٢- وَقَالُوا آمَنَّا بِهِ ۚ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن
مَّكَانٍ بَعِيدٍ ۝

74. These Unbelievers are boasting so much here in this world, but that time shall be worthy of sight when these people shall be terrified seeing the horrible scene of the Resurrection, and they shall not be able to escape anywhere. At that time they shall not be searched from a distant place, to arrest. They shall be easily arrested then and there all of a sudden.

75. At that time they shall say : We have come to believe in what the Prophet said. Now we believe i.e. embrace Eman, yet there is no sense of Eman (Belief) at that time. That moment is gone when they could save themselves by believing. Now how can their hand reach so far away that they may bring Eman therefrom ? It means that only that Eman is acceptable and salvatory which is attained in this world before death. In the Hereafter everyone shall come to believe after seeing by one's own eyes, but with no credit at all.

53. And they remained disbelieving before, and kept on throwing randomly at the target from a distant place.[76]

54. And a barrier is set between them and what they aspire for,[77] as was done with the likes of them aforetime. Those people were in such a doubt (deception) which does not allow to take rest.[78]

٥٣- وَقَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيْدٍ ۝

٥٤- وَحِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ
بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۗ اِنَّهُمْ كَانُوْا فِيْ
شَكٍّ مُّرِيْبٍ ۝

76. Aforetime when there was the time of embracing Eman they persisted in unbelief and rejection, and threw arrows aimlessly. While living in the world they always stuck to unresearched things. They never accepted the truthful and researched things. Now there is no use to cry over spilt milk.

77. i.e. Those things which they have a desire for e.g. Eman that is acceptable, or salvation, or returing to the world, or the worldly tastes and luxuries and comforts –between these things and the Unbeliever a strong barrier is established. They can never reach those things.

78. i.e. The nery treatment that had been meted out to the past people of the same character, has heen meted out to these people, because they were also surrounded by those absurd suspicions and baseless doubts which never allowed them to take rest.

(Sura Saba ended by His grace and kindness)

ایاتها ۴۵ سُوْرَةُ فَاطِرٍ مَّكِّيَّةٌ رکوعاتها ۵

SURA FATIR—MECCAN , VERSES 45, SECTIONS 5.

In the Name of God, who is Excessively Merciful Extremely Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. All praise is to God who is the Originator of the heavens and the earth,[1] who appointed the angels to be messengers,[2] having wings two, three and four.[3] He increases in creation as He wills. No doubt, God can do everything.[4]

١- اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ يَزِيْدُ فِى الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

1. It means God originally brought the heavens and earth from non-existence into existence. Aforetime there was no sample (of the Universe), nor any Law of Creation existent).

2. Some angels bring the Message of God to the Prophets, and some others are appointed for the execution and administration of other physical and spiritual systems : فَالْمُدَبِّرٰتِ اَمْرًا

3. Some angels have two arms or two wings, some have three and some have four. The state of these arms or wings only God knows, or he can tell something who has seen them.

4. God may increase whatever He may will of wing or attribute in His creatures. Two, three or four wings of the angels only He has created. If He will He may make more than four. It is said in a Tradition that Hazrat Jibraeel has six hundred wings (or arms). And by the words جاعل الملٰئکۃ رسلا do not think that He depends on these means or media. Never ! He can do everything by Himself. Only out of wisdom He has maintained the system of causes and agencies.

٢- مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ
وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۭ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ ○

2. Whatsoever God opens to men of mercy, none can check it,[5] and whatsoever He withholds, none can loose it after Him. He is the All-Mighty, the All-Wise.[6]

٣- يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ۭ هَلْ
مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَاۗءِ وَالْاَرْضِ ۭ
لَآ اِلٰهَ اِلَّا هُوَ ڮ فَاَنّٰى تُؤْفَكُوْنَ ○

3. O men, remember God's benefaction upon you, is there any creator beside God, provides for you from the heaven and earth ? There is no sovereign but He, then where are you going back ?[7]

٤- وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ۭ
وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

4. And if they cry lies to thee, Messengers before thee were cried lies too, and unto God reach all matters.[8]

5. May it be physical mercy as rainfall, provision etc. or spiritual mercy as the sending of Books or the sending of Messengers—in brief if God open the door of His mercy upon the people, who is there to sheet it ?

6. Whatsoever He wills to do by His perfect wisdom He can do it at once. He is so powerful that no one can check Him.

7. You accept that creating and providing the means of provision to keep alive is all under the control and possession of God, then how other than God became entitled to Divinity. He who is the Real Creator and Provider must also be God.

8. If after so much instructing and accomplishing the argument these people cry lies to you, then you should not grieve. The same has had happened with the past Prophets. It is not a strange thing. The prejudiced and refractory men do not desist from their perverseness. Leave them to God. All matters shall be decided reaching there.

5. O men ! No doubt, God's promise is true, so let not the present life delude you and let not that Imposter deceive you by the Name of God.

٥- يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ
ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وقفة وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ○

6. Verily Satan is an enemy to you, so you too do understand him enemy. He calls his crowd only that they may become the inhabitants of the Blaze.[9]

٦- إِنَّ ٱلشَّيْطَـٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا
يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَـٰبِ ٱلسَّعِيرِ ○ ط

9. It means the Qeyamat shall definitely come, and surely all of them shall have to appear in the Supreme Court of God. Do not puff up at the transient decoration and the temporary luxury and spring of the present world, and let not be deceived by that notorious Impostor, the Satan. He is your avowed enemy. He will never give you a good counsel. He will only try to bring you to the Hell with himself. He will make you heedless of God and the Hereafter by making diverse talks. You must understand the enemy as enemy, and never obey him, and never follow him. On the contrary you should prove to him that you are not going to be snared by him, because you know well that the Satan also shows enmity in the garb of friendliness.

7. Those who disbelieved—for them is a terrible chastisement. And those who believed and did good deeds—for them is forgiveness and a great reward (Thawab).

٧- اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۖ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ
ع ١ ١٣ كَبِيْرٌ ۝

SECTION 2.

8. And what of him the evil of whose deed is brought home fair to him, then he saw it good ; because God leads astray whomsoever He will and guides whomsoever He will, so let not thy soul go away in regret for them. God has knowledge of what they do.[10]

٨- اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ۖ فَاِنَّ
اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۖ فَلَا
تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرٰتٍ ۗ اِنَّ اللّٰهَ
عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝

10. Can that man, whose evil deeds have been decked fair to his eyes by the Satan, be equal to that person who is endowed with the power of differentiating between good and bad by the grace of God, and who understands virtue as virtue and knows vice as vice ? When both can not be equal, then how their ends can be the same ? And do not think this that how a man shall understand vice as virtue with eyes open. Whom God wills to lead astray due to his evil capacity and vicious power, his wisdom is overturned even so. And whom He wills to guide due to his good capacity and good power then no satan has the power to misguide him and drive him to the wrong way or bring home to him any perverted thing. However, is there any hope of that man to come to the straight path who mistakes the evil for a virtue and the poison for an antidote, by the enticement of a satan ? When there is no hope of guidance for such a man, and the affair of guidance and error is all under the control of Divine Will and Wisdom, then why do you melt yourself in the grief of these inimical opposers ? In this regret that why these unfortunate fellows do not accept the word of their own benefit, will you give away your own life ? Leave their story aside. God knows all their misdeeds and evil activities. He will Himself deal with them. You should not be distressed and sorrowful.

9. And it is God who has loosened the winds, then they lift up the cloud, then We drove it to a dead land, then We revived thereby the earth after it was dead. Even so shall be the Resurrection.[11]

٩ - وَاللّٰهُ الَّذِیْٓ اَرْسَلَ الرِّیٰحَ فَتُثِیْرُ سَحَابًا
فَسُقْنٰهُ اِلٰی بَلَدٍ مَّیِّتٍ فَاَحْیَیْنَا بِهِ الْاَرْضَ
بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ○

10. Whosoever desires respect, the respect altogether belongs to God.[12] Towards Him goes up the Word excellent[13] and the good deed raises it up.[14] And those who devise evils —for them is a terrible chastisement ; and their device is but in vain.[15]

١٠ - مَنْ كَانَ یُرِیْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِیْعًا ؕ اِلَیْهِ
یَصْعَدُ الْكَلِمُ الطَّیِّبُ وَالْعَمَلُ الصَّالِحُ یَرْفَعُهٗ ؕ
وَالَّذِیْنَ یَمْكُرُوْنَ السَّیِّاٰتِ لَهُمْ عَذَابٌ شَدِیْدٌ ؕ
وَمَكْرُ اُولٰٓئِكَ هُوَ یَبُوْرُ ○

---

11. By the order of God the winds bring up the clouds, and the area of land in a country which was lying dead (i.e. there was no vegetation and growth of any sort, the dust flying all round) becomes alive by the rainfall. Similarly understand that God will raise you up, after you are dead, in the same way.

It is said in the Traditions that when God will desire to revive the dead, from under the Throne a special type of rain shall fall, and thereby the dead shall come to life in no time in the same way as a seed grows forth out of the earth by this external (worldly) rainfall. Further details can be seen in the Books of Traditions.

12. The Unbelievers had taken other gods that they would get some respect with God. وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّیَكُوْنُوْا لَهُمْ عِزًّا (مریم رکوع ٥)

And many people made friendship with the Unbelievers leaving the Muslims that their respect would be established thereby.

اَلَّذِيْنَ يَتَّخِذُوْنَ الْكَافِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَيَبْتَغُوْنَ
عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا (نساء - رکوع ۲۰)

To all such people it is said that whosoever desires the respect of this world and the other world he should ask it of God because He is the Lord of the absolute glory and respect. By His obedience and remembrance the real respect is attained. He is the Owner of all respects. Whosoever got respect or will get has received and shall receive it from His treasure alone.

13. The excellent Word is Zikrullah, Prayer (Dua) Recitation of the Quran, the words of knowledge and instruction—all these things go up towards the Court of Lord of Respect and receive the honour of acceptability and approbation.

14. Excellent words (Zikrullah etc.) by their inherent nature have a tendency to rising upward. If there are other righteous deeds with them they give a support to those excellent words and accelerate their speed of rising upward higher and higher. Excellent Word without good deeds does not attain to glorious heights. Some commentators have inversely changed the relative pronouns in the verse. According to them Excellent Word heightens the good deed. It is also correct. And some have returned the pronoun of يَرْفَعُ to God i.e. God raises up the good deed and brings it to the pinnacle of acceptability. However, the sense is that good deeds and excellent words both demand heights and elevation. Hence the man, who is the seeker of respect from God, the Great, should achieve it by these means.

Hazrat Shah Sahib says : "Respect is in the hand of God. Your Zikr and fair deeds go on rising up. When they reach their limit, then they will overcome vice, the unbelief shall be turned down and Islam shall gain respect. All the evil devices and insidious plans of the devisers shall become null and void."

15. Those who make evil plans and devise against Truth shall eventually become unsuccessful and incur loss. Just see, the Quraish had made plans to arrest (imprison) the Holy Prophet, or slay him, or expel him from the native land, sitting in Darul Nadwa. The result was that at the occasion of the Battle of Badr those very people got out of the native land, were slain by the hands of the Muslims and imprisoned (buried) in the vicinity of Badr for ever.

11. **And God made you of dust then of a sperm-drop then He made you pairs. And no female conceives or delivers without His knowledge.[16] And neither any one of long age gets age, nor the age of anyone is diminished but that it is written in the Book. No doubt, that is easy for God.[17]**

12. **And not equal are the two seas, this is sweet, quenches the thirst, delicious is its drink, and this is saline, bitter. And of both you eat fresh flesh and bring forth ornament that you wear,[18] and thou seest the ships in it cleaving through the water that you may seek of His bounty and that you may recognize the right (of God).[19]**

١١ - وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ
جَعَلَكُمْ اَزْوَاجًا ۭ وَمَا تَحْمِلُ مِنْ اُنْثٰى وَ
لَا تَضَعُ اِلَّا بِعِلْمِهٖ ۭ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّلَا
يُنْقَصُ مِنْ عُمُرِهٖٓ اِلَّا فِيْ كِتٰبٍ ۭ اِنَّ
ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○
١٢ - وَمَا يَسْتَوِي الْبَحْرٰنِ ڰ هٰذَا عَذْبٌ فُرَاتٌ
سَآئِغٌ شَرَابُهٗ وَهٰذَا مِلْحٌ اُجَاجٌ ۭ وَمِنْ كُلٍّ
تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْنَ حِلْيَةً
تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا
مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

---

16. He made Adam of clay, then his children of the sperm-drop, then He made the pairs of men and women wherefrom the human race spread. Meanwhile from the conception to the delivery of child all the periods and manners which passed are all in the knowledge of God. Even the parents do not know what states passed inside.

17. The age of every one is written in Loh-e-Mahfooz (Secure Table), and the causes of the prolongation and diminution of age, or that who will reach his natural age and who will not reach—all are in the knowledge of God. And it is not a bit difficult for God to comprehend all these minute details as it is difficult for men. He has the knowledge of past, present and future in its minutest details from eternity. Do not think God upon yourself.

Hazrat Shah Sahib says, "Every work goes into completion gradually as the progressive development of man and his reaching the decreed age. Similarly understand that Islam will progress by and by and at last Kufr (unbelief) will be vanquished and defeated." (Mozihul Quran)

18. From above, the arguments of Divine Unity and the observations of Divine Power are being described, therewith underlining the victory and predominance of Islam. Hazrat Shah Sahib says : "Kufr and Islam are not equal. God shall surely make Kufr subdued, yet you will benefit from both, from the Muslims the strength of religion and from the unbelievers Jizziyah, tax, etc. And the flesh is brought forth out of the saline as well as sweet waters i.e. fish, and ornament i.e pearl, coral and jewels are generally brought forth out of saline waters." (Mozihul Quran)

19. Generally big trades are run through the water routes by means of boats and ships. The benefits received from it—it is the Bounty of God. On all these rewards man must pay thanks to God.

13. He makes the night enter into the day and makes the day enter into the night, and He has subjected the sun and moon, each one runs to an appointed promise.[20] That is Allah, your Lord, to Him belongs the Kingdom, and those you call upon, apart from Him possess not (own not) so much as the skin of a date.[21]

14. If you call upon them, they hear not your call, and if they hear they reach not your work. And on the day of Qeyamat they will disown your associating.[22] And no one will tell thee like the One having information.[23]

١٣- يولج الیل فی النهار ویولج النهار فی الیل
وسخر الشمس والقمر کل یجری لاجل
مسمی ذلکم الله ربکم له الملک والذین
تدعون من دونه ما یملکون من قطمیر ۝

١٤- ان تدعوهم لا یسمعوا دعاءکم ولو سمعوا
ما استجابوا لکم ویوم القیمة یکفرون
ع بشرککم ولا ینبئک مثل خبیر ۝

20. This subject has been discussed at very many places before. Hazrat Shah Sahib writes : "Like day and night sometimes Kufr is prevailing, sometimes Islam. And like the sun and moon the term of everything is set, neither delay nor haste. The manifest predominance of Truth shall be on its (appointed) time." (Mozihul Quran)

21. The One, whose attributes and states have been described above, is your True Lord in reality. He is the King of the heavens and earth in toto. As for those whom you call upon thinking them as gods, these helpless fellows do not even possess the thin skin covering a date less to speak of owning the kingdom.

22. Those gods whose support you seek do not hear your call, and if they could hear they would have not profited you an aught. And on the day of Qeyamat they shall publicly declare their hatred against your polytheistic activities, and shall prove themselves to be your enemies instead of helpers.

23. Who is more aware of the conditions than God. He says that these partners are wrong and they are of no avail. Who else will tell such truthful and strong facts except God ?

SECTION 3.

15. O men, you are necessitous unto God, and God is He alone the All-Sufficient, the All-Laudable.[24]

16. If He will, He may put you away and bring a new creation.

17. And that is never difficult for God.[25]

18. And no loader shall load the burden of another. And if a heavyburdened calls for its load to be shared no one shall load of it even an aught, though he be a near kinsman.[26] Thou dost warn those (only those) who fear their Lord without seeing and observe the prayer.[27] And whosoever is purified, so it is that he will be purified for his own benefit. And unto God is the return.[28]

١٥ - يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ
الْغَنِيُّ الْحَمِيْدُ ○
١٦ - اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ○
١٧ - وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ○
١٨ - وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۗ وَاِنْ تَدْعُ مُثْقَلَةٌ
اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا
قُرْبٰى ۗ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ
بِالْغَيْبِ وَاَقَامُوا الصَّلٰوةَ ۗ وَمَنْ تَزَكّٰى فَاِنَّمَا
يَتَزَكّٰى لِنَفْسِهٖ ۗ وَاِلَى اللّٰهِ الْمَصِيْرُ ○

---

24. All people are needy unto that God alone who has no need of any one, because all attributes and perfections are assembled in His Self. Therefore He is alone entitled to be worshipped and to be sought for help.

25. If you do not believe then He is powerful over that removing you He may settle other people, who may, by all means, be obedient and submissive to Him, as the angels on the heaven. And such a doing is not a bit difficult for God, but this is the demand of His Wisdom that all these series should go on and finally everyone should get the fruit of his virtue and vice, so that in this way all His attributes should get their manifestation.

26. Neither no one shall put the load of anyone by himself upon his head that he may take the sins of others upon himself, nor will share it at the call of anyone, though he be a near kinsman. 'Each one for himself' shall be the order of the day. Only by the grace and mercy of God shall the boat reach the shore.

27. By your warning only that one shall benefit rectifying his soul who fears God without seeing and fearing Him resorts to His service. One who has not fear of God in his heart—how shall he be affected by these threats ?

28. If anyone hearing your advice accepts and rectifies his soul then he does not oblige the Prophet or God. It is in his own benefit if he is purified. And this benefit shall have its full manifestation when all shall be mustered unto God on the day of Resurrection.

19. And not equal are the blind and the seeing,

20. Neither shadows and light,

21. Neither shade and hot wave,

22. Nor the living and the dead are equal.[29] God makes to hear whomsoever He will, and thou canst make those lying in the graves to hear.

23. Thou art naught but a warner.[30]

١٩ - وَمَا يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ۝
٢٠ - وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ۝
٢١ - وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ۝
٢٢ - وَمَا يَسْتَوِى الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ؕ اِنَّ اللّٰهَ
يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى
الْقُبُوْرِ ۝
٢٣ - اِنْ اَنْتَ اِلَّا نَذِيْرٌ ۝

29. The Momin is endowed by God with the heart-eyes and he leads his way in the light of Truth and the brilliance of Divine Revelation to the gardens of Paradise and the shade of Divine mercy.

The Kafir is blind of heart, going astray in the dark shadows of superstitions and wishes, leads recklessly to the burning fire of the Hell and its torrid waves. Can these two men—the Momin and the Kafir—be equal to each other ? Nay ! Never ! If it is so then it means that the living and the dead became equal to each other. In reality the difference between the Momin and the Kafir is greater than that between a healthy living man and the dead corpse. The real and everlasting life is only achieved by means of the spirit of Eman. Without the spirit of Eman a man is worse than a thousand dead souls.

30. If God will He can make the dead to hear, this power is not possessed by others. Similarly understand that the work of the Prophet is to deliver the message and warn of bad and good. If some Kafir with a dead heart does not listen to the Prophets, then it is not within their power to make them listen.

Hazrat Shah Sahib says : "All creations are not equal. Only those whom the Eman is to be given, shall get it. Wish you may profusely, that will not do! And the verse ولا الظلمت ولا النور , i.e. Neither the shadow is equal to the light, nor the light is equal to the shadow—explicates the advantage of the repetition of لا in the verses. And God says : 'Thou canst make those lying in the graves to hear'—and a Tradition says : 'Say peace (سلام عليك) to the dead', and at very many places the dead are addressed. So its reality is that the spirit of the dead hears, and in the grave lies the skeleton, it does not hear." (Mozihul Quran) (See also comments of Sura Naml)

24. We have sent thee giving thee true religion the bearer of good tidings and And not a nation there warning is in whichthere has not passed a warner.[31]

٢٤ - إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن
مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۝

25. And they cry lies to thee, so those before them have also cried lies, came to them their Messengers with clear things, and with the Pamphlets and the Illuminating Book.[32]

٢٥ - وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن
قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَ
بِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ۝

26. Then I seized the Disbelievers, so how was My disbelief?[33]

٢٦ - ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ فَكَيْفَ كَانَ
ع ١٢ ١٥ نَكِيرِ ۝

SECTION 4.

27. Hast thou not seen that God sent down water from the heaven, then We brought forth therewith fruits of diverse hues.[34] And in the mountains are streaks white and red, of diverse hues, and pitchy black.[35]

٢٧ - أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً ۚ
فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ
ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا
وَغَرَابِيبُ سُودٌ ۝

31. The bearer of warning is the Prophet himself or his viceroy or representative or Khalifa who invites to the Prophet's way. (See comments of Sura Naml, Section 4)

32. Enlightened teachings or clear miracles were given to the Prophets. Some of them were given Pamphlets and some were given grand Books covering details.

33. When they desisted not from disbelieving, so see how was their end. The same can be of you.

34. God created diverse kinds of fruits, then in every kind of fruit diverse shades are found. From one earth, one water and one air, creating things of diverse kinds and numerous hues shows the wonderful and strange power of God.

35. White of different shades, red of different shades, and pitchy black like the black crow.

28. And in men and in insects and in beasts how many colours are there in the similar way ![36] **Only those of His servants fear God who possess understanding. Verily God is All-Mighty, All-Forgiving.**[37]

۲۸ - وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا یَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِیْزٌ غَفُوْرٌ ۝

29. Those who recite the Book of God and establish the prayer and expend somewhat of that We have provided them, secretly and openly, are hopeful of a commerce that incurs not loss[38]

۲۹ - اِنَّ الَّذِیْنَ یَتْلُوْنَ كِتٰبَ اللّٰهِ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِیَةً یَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ۝

36. This is all the description of Nature's fascinations. Hence as in vegetations, rocks and animals there are creatures of diverse hues, in the men too the manner of each is different. Momin and Kafir become one and the same, and all men adopt the same colour ! How can it be ? In this consolation is given to the Holy Prophet that he should not feel grieved at the differences of men.

37. Amongst the servants there are fearless as well as God-fearing, but only those fear who understand the glory and dignity of God and the permanence and eternity of the Hereafter and the transience of the present world, and achieving the knowledge of the Divine guidance and commandments are anxious about their future. The greater the degree of such understanding the greater he will be God-fearing. The one, who has no fear of God, does not deserve the honour of an Aa'lim. In reality he does not deserve to be called an Aa'lim. (عالم).

Hazrat Shah Sahib writes : "All men are not God-fearing. Fearing God is the quality of those who are possessed of understanding. And God's manner is also of two types—He is All-Mighty that He may seize on every sin. He is All-Forgiving that He may forgive the sinner. So a servant should also fear with each respect, because profit and loss are both in His possession ; so whenever He will He may withold the profit and inflict the loss." (Mozihul Quran)

38. Those who fear God and accept His words and recite His Book with faith and devotion, and also do not fail in physical and monetary services--they are in reality hopeful of such a mighty commerce which has no risk of any loss and bankruptcy. No doubt, when God is Himself the purchaser of their deeds, they are right in such a hope. There is no danger of loss from any side ; there is all profit from head to foot.

30. So that He may pay them in full their Thawab and give them more of His bounty, All-Appreciator.[39]

٣٠ - لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن
فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ○

31. And that We have sent down upon thee of the Book is the truth, confirming what is before it. No doubt, God is aware of and observes His servants.[40]

٣١ - وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ
لَخَبِيرٌ بَصِيرٌ ○

32. Then We made inheritors of the Book those We chose of Our servants, then of those some wrongs himself, and some of those is on the middle way, and some of those has advanced in virtues by the order of God. This is of course a great bounty.[41]

٣٢ - ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ
عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ○

---

39. He forgives many of the sins and appreciates even a small obedience and gives Thawab more than that entitled according to rule by His grace.

40. God knows well the conditions and circumstances of His servants. He sent down the Book at the most appropriate time.

41. After the Prophet He made this Ummat the inheritor of this Book, which in the collective sense is better and greater than all other Ummas. Of course, all the individuals of the Ummah are not equal. Of them are those too who fall in sins

despite their right Eman, and there are also those who lead the middle way, neither absorbed in sins, nor highly holy and pious (saint). They are called : مقتصد .
And there are those perfect servants who advance further and fruther to earn the virtues and in the achievement of perfection they surpass the Muqtasideen. They do not even leave the fair things (مستحب), and for fear of sin they even avoid lesser detestable (مکروہ تنزیہی) and sometimes abstain from certain permissible things (مباحات)

(a) Farz (فرض) :—Whose doing is obligatory of the first instance, whose leaving is a major sin (گناہِ کبیرہ), whose disbeliever is a Kafir in the Shariah.

(b) Wajib (واجب) :—Whose doing is obligatory of the second instance, whose leaving is a great sin, but its disbeliever is not a Kafir.

(c) Sunnat-al-Muakkedah (سنّت مؤکّدہ) :—Whose doing is incumbent, whose leaving is a sin as the Sunan in the Prayers.

(d) Sunnat-al-Ghair Muakkeda (سنّت غیرمؤکّدہ) :—Whose doing is Thawab and whose leaving is no sin.

(e) Mustahab (مستحب):—Whose doing is Thawab and whose leaving is no sin.

(f) Mubah (مباح) :--Whose doing is permissible.

(g) Mandoob ( ):—Whose doing and leaving is neither Thawab nor sin.

(h) Haram (حرام);—Whose doing is a major sin as fornication, drinking wine etc.

(i) Makrooh-e-Tahrimi (مکروہ تحریمی)—Whose doing is a sin less than that of Haram.

(j) Makrooh-e-Tanzihi (مکروہ تنزیہی)—Whose doing is a minor sin.

Consequently are men of a high peity and excellence. They are the chosen servants of God, of the first order. The other two are also counted among the chosen, because they shall enter into Paradise according to their respective degrees. The sinner, if he is a Momin, shall, after all go to Paradise sooner or later. It is said in a Tradition :

"Our sinner is forgiven (i.e. at last he will be forgiven), the middle one is secure, and the one who moves forward advances ahead of all. Allah is Kareem (Magnanimous), no parsimony is there."

33. Gardens of Eden in which they shall enter, therein they shall be adorned with ornament—bracelets of gold and pearls, and their dress there shall be of silk,[42]

۳۳ - جنّٰت عدن يّدخلونها يحلّون فيها من
اساور من ذهب وّلؤلؤا ۚ ولباسهم فيها
حرير ○

34. And they shall say: 'Thanks to God who has put away sorrow from us. No doubt, our Lord is All-Forgiving, All-Appreciator,[43]

۳۴ - وقالوا الحمد لله الّذي اذهب عنّا الحزن ۚ
انّ ربّنا لغفور شكور ○

35. Who has made us to alight in the house of dwelling by His grace, neither toil shall reach us herein, nor wearisomeness.[44]

۳۵ - الّذي احلّنا دار المقامة من فضله ۚ لا
يمسّنا فيها نصب وّلا يمسّنا فيها لغوب ○

36. And those who are disbelievers—for them is the fire of the Hell, neither order comes upon them that they die, nor upon them shall be lightened some restlessness (trouble). This punishment We give to every ungrateful one.[45]

۳۶ - والّذين كفروا لهم نار جهنّم ۚ لا يقضى
عليهم فيموتوا ولا يخفّف عنهم مّن
عذابها ۚ كذلك نجزي كلّ كفور ○

---

42. Gold and silk are there for the Mulsim men. The Holy Prophet has said, "One (male) who wears silk in the present world shall not wear in the Hereafter.

43. It means God removed the sorrow of the world and the sorrow of Resurrection, forgave sins, and by way of appreciation accepted the obedience.

44. Hazrat Shah Sahib says: "The house of dwelling was none before it, every place temporory sojourn, and the sorrow of provision, the fear of enemies, toiling and grieving in addition. All disappeared reaching there."

45. Neither death will come to the Unbelievers that it may put an end to all troubles, nor the pain of chastisement shall be lightened ever. Such is the punishment with Us for the ungrateful ones like them.

37. And they shall cry therein : 'Our Lord, bring us forth that we may do some righteousness, not that we had been doing.'[46]

Had We not given you age so much that during it one might think, who desired to think ? and came to you the warner. So now taste that no one is the helper of the sinners.[47]

٣٧ - وَهُمْ يَصْطَرِخُونَ فِيهَا ۚ رَبَّنَآ أَخْرِجْنَا
نَعْمَلْ صَالِحًا غَيْرَ الَّذِى كُنَّا نَعْمَلُ ۗ أَوَلَمْ
نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ
ع ١١ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ۝ ٤ ١٦

46. They will say : "At that time in the world we called those deeds good and excellent, but again we will not do those deeds. For a time bring us forth out of the Hell, then we will earn virtues abundantly, and will come in your presence like obedient servants."

47. This answer shall be given to the People of the Hell : "We had given you wisdom to understand thereby, and bestowed sufficient life wherein if you desired to think you could adopt the straight way after thinking all pros and cons of virtue and vice, till that many of you lived upto the age of sixty and seventy years in the world. Nevertheless, We sent such persons and circumstances as to warn you of bad end and awake you from the slumbers of heedlessness. After that have you got any othhr excuse ? Now taste the mighty chastisement, and do not expect any kind of help from any quarter.

SECTION 5

38. God is the Knower of the mystry of the heavens and of the earth. He Knows well what is in the hearts.[48]

٣٨ - إِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ۚ إِنَّهُ
عَلِيمٌۢ بِذَاتِ الصُّدُورِ ۝

39. He it is who made you vicegerent in the earth.[49] Then whosoever is ungrateful, so upon him shall lie his ingratitude. And the unbelief (disbelief) of the disbelievers shall not increase them before their Lord, save in hate, and the disbelief of the Unbelievers shall not increase them save in loss.[50]

٣٩ - هُوَ الَّذِي جَعَلَكُمْ خَلٰٓئِفَ فِي الْأَرْضِ ۚ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۚ وَلَا يَزِيدُ الْكٰفِرِينَ
كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ
الْكٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ۝

48. God knows all the open and hidden conditions and deeds of the servants and He knows well the secrets of the hearts. The intention and capacity of any one is not hidden from Him. He deals with them accordingly. And He also knows that the people, who are crying for their release and never to repeat their bad actions, are false in their claim. If they are returned seventy times they will not desist from their haughtiness. The nature of their dispositions shall remain the same.

49 God inhabited you on the earth in place of the past nations and gave you power after them. So you should pay thanks to God for it.

50. There is no harm (loss) to God by their unbelief and disbelief. He is independent of our praise and thanks. Of course the curse of ungratefulness falls upon the ungrateful. The end of unbelief is nothing but increment from the side of God in displeasure and detestation, and a ceaseless enhancement in the loss and misfortune of the unbeliever.

40. **Thou say : "just see your associates whom you call upon beside God ! Just show me what they have created in the earth ; or have they some partnership in the heavens,[51] or else have We given them some Book that they possess an authority thereof ?[52] Nay, but the promise which the sinners tell each other is all delusion."[53]**

41. **Verily God is sustaining the heavens and the earth that they may not evade, and if they evade none can hold them up after Him.[54] He is All-Clement, All-Forgiving.[55]**

٤٠ - قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِينَ تَدْعُونَ
مِن دُونِ اللّٰهِ ؕ أَرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ أَمْ
آتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِّنْهُ ۚ بَلْ
إِنْ يَّعِدُ الظّٰلِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ○
٤١ - إِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَنْ
تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ
أَحَدٍ مِّنْ بَعْدِهٖ ؕ إِنَّهٗ كَانَ حَلِيمًا غَفُورًا ○

51. Observing the conditions of your gods tell me what portion of the earth they have made, or what share they have in the making and sustaining of the heavens. If there is none then how they have become gods. Think somewhat with wisdom.

52. If you can not present a rational argument, you please give me a traditional argument, on whose authority you are making this polytheistic claim.

53. They have no rational or traditional argument. The thing is that their elders to the youngers and their ancients to the past generations have had been giving this promise by the delusion of the Satan : هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ

i.e these idols shall be our intercessors with God, and shall give us His nearness, although it is a deception and a delus on only. How can they become their inter cessors when even the most favourite of God can not move his tongue there, in (for) the recommendation of an Unbeliever ?

54. 'It is only the hand of His power that does not allow such tremendous and formidable spheroids to slip away from their centre and escape from their place and system. And if, suppose, these bodies remove from their orbits then whose power beside God is there to hold them up ? So in Qeyamat when God shall disorder the whole system, no power shall be able to check it.

55. The unbelief and sins of the people demand that this whole system should be turned topsy-turvy in no time, but it is held up by His Clemency and His readiness to forgive. But for His forgiving disposition, the whole world may become ruined.

42. And they did swear by God the most earnest oaths that if a warner came to them, they would lead a better way than anyone of the nations. Then when the warner came to them, it increased them only in aversion,

٤٢ - وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ
نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ
فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرَا ۙ

43. Waxing proud in the land and devising evil; but evil devising turns the table upon those who do it.[56] So do they expect anything but the wont of the ancients? And thou shalt not find the wont of God changing, and thou shalt not find the wont of God removing.[57]

٤٣ - اسْتِكْبَارًا فِى الْاَرْضِ وَمَكْرَ السَّيِّئِ ؕ وَ
لَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ؕ فَهَلْ
يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ
لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَلَنْ تَجِدَ لِسُنَّتِ
اللّٰهِ تَحْوِيْلًا ○

56. When the Arabs heard that the jews etc. disobeyed their Prophets in such and such a way, they said that if a Prophet came to them they would show more obedience to and better companionship with their Prophet than those nations. When God sent the Prophet, who is ahead of all the Prophets, in glory and dignity they began to abhor Truth more. How could their arrogance and pride allow them to bend the necks before the Prophet. Instead of adopting companionship and obedience they became foes, and made different kinds of evil devices and insidious plans, but remember, evil device turns the table against the deviser himself. Let them be merry for some days in their hearts that they have inflicted so much loss upon the Muslims, but eventually they shall see who actually bore the mighty loss. Suppose if they do not exprience it in this world, they shall definitely experience it in the Hereafter with all certainty If they do not experience, suppose, in this world, they shall, in the Hereafter, definitely experience with all certainty.

57. They are perhaps waiting for the same treatment which was meted out to the past criminals. So if they do not desist the same shall be done with them. The wont of punishing the criminals which has been with God will neither change that such criminals may be rewarded and favoured instead of being chastised, nor it shall remove that punishment may be translated from a guilty one to a non-guilty one.

44. Have they not walked in the land that they might see how was the end of those before them and they were more hard in strength than they? And God is not that whom anything may (can) tire in the heavens and in the earth. He is the All-Knowing, the All-Powerful.[58]

45. And if God should zeize men for what they have earned, He would not leave upon the back of the earth one creature that crawls,[59] but He defers them to an appointed promise. Then when their promise is come, so in the sight of God are all His servants.[60]

۴۴ - اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَكَانُوْٓا اَشَدَّ
مِنْهُمْ قُوَّةً ؕ وَمَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ
شَیْءٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ ؕ اِنَّهٗ
كَانَ عَلِيْمًا قَدِيْرًا ۝
۴۵ - وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ
عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ
اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ
ع اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ۝

58. Even the most powerful claimants could not escape the seizure of God e.g. Aa'd, Thamood, etc. what these helpless creatures are ! Understand well that no power of the heavens and the earth can frustrate Him. His Knowledge comprehensive, His Power supreme, then how can God be frustrated ? How can God be made helpless ?

59. If God should seize on each and every sin, which the men earn, then no living soul would remain on earth. The disobedient would be destroyed for their disobedience, and those perfect in obedience who habitually are very few, may be raised due to their minority, because the system of the universe is established on such a manner that the inhabiting of few men here is against Hikmat (Divine Wisdom). Then when men are not inhabited, why animals should be kept alive. Their existence, nay, the existence of the whole universe is only for this Hazrat-e-Insan—Man.

60. God has granted respite for a stated term and an appointed promise that He does seize on every crime at once, When the promised time comes—so remember all servants are in His sight and not a single atom of virtue and vice of anyone is beyond (exterior) to His knowledge—so He will rightly decide everyone according to His encompassing knowledge. Neither the criminal can hide himself anywere, nor the right of the obedient be forefeited.

Sura Fatir has ended by His grace and kindness.

اٰیاتها ٨٣ سُوْرَةُ یٰسٓ مَكِّیَّةٌ رکوعاتها ٥

(SURA YASIN - MECCAN, VERSES—83, SECTIONS — 5)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Ya Sin,

١- يٰسٓ ○

2. By that Strong Quran,

٢- وَالْقُرْاٰنِ الْحَكِيْمِ ○

3. Thou art verily of the Messengers,

٣- اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ○

4. On the straight path[1]—

٤- عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

5. The sending of the All-Mighty, the All-Wise,[2]

٥- تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ○

6. That thou mayst warn a people whose fathers heard not the warning, so they are unaware.

٦- لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ
غٰفِلُوْنَ ○

7. The word has been proved upon many of them, so they shall not believe.[3]

٧- لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا
يُؤْمِنُوْنَ ○

---

1. The Holy Quran, from the viewpoint of its miraculous state, wise educations and strong subjects, is a mighty witness to this that the Nabi Ummi (The Uneducated Prophet) who brought it, is certainly the Messenger of God, and is upon the straight path without doubt. His followers have no fear of any aberration from the desired goal.

2. This straight path of religion, or the Holy Quran, is sent down by that God who is All-Mighty, that He may not let the disbelievers escape the punishment, as well as Merciful, that He may enrich the believers with favour and endowment. This is why some verses of the Holy Quran bear the state of love and kindness and some others bear the aspect of wrath and anger.

3. A very hard work is handed over to you that you should warn and awake by means of the Quran, that nation (Arab) to whom for centuries no warner was sent. That ignorant and heedless nation which is neither aware of God nor the Hereafter, neither gaining lesson from the past nor anxious for the future, neither observant of

the origin nor looking at the end, neither differing between virtue and vice nor conscious of good and bad—to bring forth such a nation from the shadows of such a long ignorance and heedlessness into the light of righteousness and guidance is not an ordinary and easy job. No doubt, you shall try with full force and zeal to bring them up to the high degrees of prosperity and welfare by warning them of the horrible results of this ignorance and heedlessness and by giving them the alarm of a hideous future, so that this nation by its high success may open the door of success for the whole world. But there shall come across many men who will not pay heed to any kind of advice and admonition. This is why satan subdues them and prevails upon them and decks out fair to them their mischiefs and absurdities. He adorns with delusion their past and future though which may be extremely dirty. Thus at last, totally disbelieving the next life these people make only their ephemeral wishes, their destined goal. At that time from one side the word of the Satan :

لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

(Save the sincere ones I will mislead all of them) comes true and on the other side the word of God : لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِنْهُمْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

(I will fill the Hell with thee and thy followers) is proved and applied. Nevertheless, it is already proved from eternity that such and such individuals from such and such nations, being misled by the Satan due to their carelessness and indiscretion, shall be entitled to the divine chastisement. Such people can not be expected to come to the way and accept the truth. So if you come to face such discouraging events in the mission of warning and reforming, you should not be sorrowful and grieved. You go on performing your duty and resign the result to God. To understand the above comment, following verses should be perused :

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (زخرف۔ ع ۴)

It shows that Satan is not set upon anyone in the beginning but when one blinds himself of the admonition obstinately, the final effect is that the Satan is set upon him, as the organs of the body—hands and feet—become inert if they are not used for a pretty long while. God, the Most High, says : (۱) فَلَمَّا زَاغُوا أَزَاغَ اللّٰهُ قُلُوبَهُمْ

(الصف۔ ع ۱)

(٢) وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ

(انعام - رکوع ١٣)

(٣) وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ

(حٰمٓ السجدہ - رکوع ٣)

After the control, Satan does this work whose result is حَقَّ عليهم القول

(٤) وَالَّذِيْ قَالَ لِوَالِدَيْهِ — — — — — — — — — — — — — — — — —
— — — — — — — — — عليهم القول فى اُمَمٍ (الاحقاف - ع ٢)

From these verses it appears that the حَقَّ الْقَوْلُ is applied to those men who do not have faith in the next life after death, nor they consider bad as bad. On the otner hand by the delusion of the Satan they consider their vices as virtues and the error as guidance. Whatever arguments you give to them, whatever miracles you show to them but they never cease to belie and never cease to debate. Outwardly they pay their ears to the words of the Prophet, but never try to understand a single word. They make their wish and lust as their god, neither using reason nor eyes. These are those men, that due to their enmity and perverseness, God eventually sets the seal on their hearts that there is left no space in them to receive goodness or virtue ; as a man shuts all the doors of light upon himself then God leaves him in darkness, or as a sick man takes the oath of not using the medicine, hates the doctor and resorts to all kinds of inabstinence, so God makes his illness fatal and brings him to the stage of hopelessness. God says:

(١) تِلْكَ الْقُرٰى — — — — — — — عَلٰى قُلُوْبِ الْكٰفِرِيْنَ (اعراف - ع ١٢)
(٢) ثُمَّ بَعَثْنَا مِنْ بَعْدِهٖ — — — — — الْمُعْتَدِيْنَ (یونس - ع ٨)
(٣) وَلَقَدْ ضَرَبْنَا — — — — — — — وَعْدَ اللّٰهِ حَقٌّ (روم - ع ٦)
(٤) كَذٰلِكَ يُضِلُّ اللّٰهُ — — — — — مُتَكَبِّرٍ جَبَّارٍ (مؤمن - ع ٤)
(٥) وَمِنْهُمْ مَّنْ يَّسْتَمِعُ — — — — — — عَلٰى قُلُوْبِهِمْ (محمد - ع ٢)
(٦) بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا (نساء - ع ٢٢)
(٧) كَلَّا بَلْ — — — — — — — — يَكْسِبُوْنَ (مطففين - ع ١)
(٨) اَفَرَاَيْتَ — — — — — — — بَعْدِ اللّٰهِ (جاثیہ - ع ٣)
(٩) وَلَقَدْ ذَرَاْنَا — — — — — — — الغافلون (اعراف - ع ٢٢)
(١٠) يُحَرِّفُوْنَ الْكَلِمَ — — — — — قلوبهم (مائدہ - ع ٦)

8. We have put in their necks, collars, so they are upto the chins, then their heads are ascending upward.[4]

٨ - إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ○

9. And We have made before them a wall and behind them a wall, then We have covered them from above, so they see nothing.[5]

٩ - وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ○

10. And alike it is to them whether thou warnest them or thou warnest them not, they will not believe.[6]

١٠ - وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ
لَا يُؤْمِنُونَ ○

11. Thou only warnest him who follows the instruction and who fears the Rahman without seeing, so give him the good tidings of forgiveness and the Thawab of honour.[7]

١١ - إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ
بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ○

---

4. This is for the people described in the above comment. These were the collars of the customs and conventions, love of power and wealth and the following of their fathers and grandfathers. And these collars had severely pressurized their necks, and due to pride and arrogance their heads did not bend down.

5. The animosity against the Prophet had raised walls between them and the reception of guidance. The ignorant customs and manners, and the shadows of wishes and fancies had so much overwhelmed them that they could not see anything of the ups and downs, backward and forward. Neither they had an eye on the past, nor on the future. As for the attribution to God concerning these affairs it is done because the creator of vice and virtue is He alone, and the effects follow the causes by His will alone. Hazrat Imam Razi says that this verse indicates a negation of their thinking in the Signs of the Universe, as the previous verse indicated a negation of their paying heed to the Signs of the Souls, because when the head is raised up, unable to bend down, the eye is not cast on one's own body.

6. It is alike to them but not for you. Yet it is the source of the achievement of mighty ranks to instruct and reform such a haughty and adverse people with great perseverance. And sometimes this morality becomes the cause of guidance for others. Similar verses have been given in Sura Baqara.

7. The advantage of warning appears only in the case of one who accepts the adivce and follows it, and has fear of God in his heart. And one who has no fear of God in his heart and no care of instruction—what benefit he can gain from the Prophets' advice and warning. Such people shall be deserving of punishment and humiliation instead of forgiveness and honour. Onward it is indicated that the full demonstration of this honour and humiliation of the two parties shall be held in the second phase of life whose preliminaries start from the time after death.

12. It is We who bring the dead to life[8] and write down what they have forwarded and what they have left behind,[9] and everything We have numbered in a clear register.[10]

١٢ - إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۝

SECTION 2

13. And describe for them a similitude, the people of that city,[11] when the envoys came to them,[12]

١٣ - وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ۝

8. The life after death is sure and certain where every one shall be recompensed for his deeds.

Or perhaps there may also be an indication to this fact that this people (Arabs) whose spiritual faculties have entirely become dead—God is powerful over it that He may again breathe the spirit of life into them that they may perform resplendent deeds in the world and for the coming generations leave their mighty marks.

9. The good or bad works that they have forwarded, and the good or bad effects or marks of some works which they have left behind e.g. some book which they wrote, some knowledge which they taught, or made a building, or established a custom, good or bad, all are included in it. And the generalization of the word اثارھم may also include those foot-prints which are formed on the earth by walking in some service (to God). Hence some of the True Traditions provide an explication : دیارکم تکتب اثارکم

10. As all the deeds and marks are written according to the rule after their taking place, so also everything has been written in the Secure Table before its occurance. And that inscription too is due to administrative laws and reasons, otherwise everything, big or small, is already existent and present in the Eternal Knowledge of God. According to that knowledge it is copied on the Secure Table.

11. According to a majority of writers this city is Antakia (انطاکیه), and in the eighth and eleventh chapters of the Book of Deed in Bible, a story, similar to this story, is narrated (with some difference), of this city—Antakia But Ibne Kathir has raised some objections to it under the light of historical facts and the context of the Quran. If they are correct then some other city sha'l be taken. (God knows better)

12. Their names can not be ascertained, nor it can be said with certainty that they were the direct Messengers of God, or they were the envoys of some Prophet and they were ordered by God through that Prophet to go as his vicegerents to that city. Both are possible, yet the greater possibility is that they might be Messengers. Perhaps they had been raised before the Christ (be peace upon him).

14. When We sent unto them two they rejected them then We reinforced by the third, and they said: 'We have come unto you envoys.'[13]

15. They said: 'You are naught but mortals like us, and Rahman has not sent down anything. You are all speaking lies.'[14]

16. They said: 'Our Lord knows, we are no doubt sent unto you with message.'[15]

17. 'And our responsibility is only that to deliver the Message clearly (openly).'[16]

١٤ - إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا
بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ○
١٥ - قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ
الرَّحْمَٰنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ○
١٦ - قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ○
١٧ - وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ○

13 First two went, then for their support the third was sent, and they jointly said. "We have not come of our own accord. We are sent by God. So whatever we say, think it the Message of God."

14. You have got no distinction that God would have sent you. In what thing you were superior to us? Leave it and do not take the name of God nolens volens. He has not sent down anything. All three of you have conspired to make a lie and assigned it to God.

15. They said, 'If We forge against God, so He is seeing. Will He go on confirming the liers by His actions? It is not possible! Now you understand or understand not, God knows well that We are true in our claim, and we are not saying anything by our own selves. This is why He is confirming us by His actions'

16. We have performed our duty. We have delivered you the Message of God very clearly, reasonably and impressively. Now after the accomplishment of argument you yourselves think what should be the result of disbelieving and envying?"

18. They said : 'We saw you inauspicious (unblessed). If you do not desist, we will stone and there shall visit you from us a terrible punishment.'[17]

١٨ - قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَىِٕنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ○

19. They said : 'Your misfortune is with you. What, only on this that you are reminded—? Nay, but you are a people who do not live within limit.'[18]

١٩ - قَالُوْا طَاۗىِٕرُكُمْ مَّعَكُمْ ۭ اَىِٕنْ ذُكِّرْتُمْ ۭ بَلْ
اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

20. And came from the farthest part of the city a man running,[19] he said : 'O men, follow the way of the messengers,

٢٠ - وَجَاۗءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ
يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ○

---

17. Perhaps due to the misfortune of the denial (of the Messengers), the unbelief and enmity, the famine etc. would have taken place. Or difference arose among themselves at the instructions of the messengers; some accepted, some rejected. This situation they called inauspicious.

They said, "With your steps the misfortune of famine and differences befell us. This is all due to your ominousness and bad augury. Otherwise before your preaching we were normally living a life of peace and comfort. Change your manners and give up your sermons, otherwise having given you great pains and tortures we will stone you."

18. They answered, "The chastisement came due to the misfortune of your unbelief and rejection. If you had accepted the truth and righteousness all together, the disastrous differences would have not arisen among you, nor you would have been visited by such calamities. It means the causes and factors of inauspiciousness are there in your own souls Then what, are you casting your misfortune upon us and giving the threats of murder only on this that you were made to listen to the good advice and understand the bad and good? The fact is you go out of the limits of reason and manhood, neither talk of reason, nor understand with wisdom.

19. It is said that the name of this righteous man was Habib He was absorbed in God's worship living at the other bank of the city and earned his livelihood by lawful means. His natural righteousness did not let him keep silent. Hearing the story he at once came running to support the messengers and advise the rejectors, lest the disbelievers should accomplish their threats, It shows the effect of the voice of the messengers had reached the remote corners of the city.

21. 'Follow the way of such a person as ask no wage (return) of you, and they are on the right way.'[20]

٢١ - اتَّبِعُوا مَن لَّا يَسْئَلُكُمْ أَجْرًا وَّهُم مُّهْتَدُونَ ○

22. And what has gone with me that I should not worship Him who has originated me[21] and unto Him you shall be returned.[22]

٢٢ - وَمَا لِيَ لَآ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ
تُرْجَعُونَ ○

23. What, should I take, apart from Him, gods to worship, if Rahman desires affliction on me, an aught shall not avail me their intercession, and neither shall they deliver me,

٢٣ - ءَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ
بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَّلَا
يُنقِذُونِ ○

24. So in that position I would be wandering in error manifest.[23]

٢٤ - إِنِّيٓ إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ○

25. 'I have believed in your Lord, hear from me !'[24]

٢٥ - إِنِّيٓ ءَامَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ○

20. They are the messengers of God. They have brought His message. The thing which they preach, they also act upon it. Their morals, deeds, habits and manners are all correct. They wish your welfare without greed. They seek not return of any kind. Then why should such sincere and devoted servants be not followed, and why should the message given through them be not accepted ?

21. This was an indirect rehearsal unto those people i e. what has gone wrong with you that you worship not that who has originated you ?

22 He continued. "Do not think that after creating you He has left you free, and now you have no concern with Him. Nay, all of them will have to go back unto Him. You should be keeping anxious of that time "

23. What a clear error it is to leave aside such a Merciful and Powerful God, and adore things as can not deliver from any affliction sent by God, either by power or by intercession.

24. I proclaim in the public without any hesitation or fear that I have believed in One God. All should listen to this declaration. It is rehearsed unto the messengers so that they might be witness before God and to the nation so that they might be impressed by the proclamation, or at least the world might come to observe the dauntless courage and the power of Eman of a Momin.

26. It was ordered, 'Enter Paradise![25]
27. He said, Would that my people had come to know that my Lord has forgiven me (that on what basis my Lord has forgiven me) and that He has placed me among the honoured![26]

28. And We sent not upon his people after him any host from heaven and neither We send down host.

29. It was only a Cry ond Lo, they were extinguished the same moment.[27]

٢٦ - قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي
يَعْلَمُونَ ۝
٢٧ - بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝
٢٨ - وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ۝
٢٩ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ۝

---

25. It means the permit of Paradise was at once given. It is said that his people slew him pitilessly. No sooner he was martyred than he received the order, "Enter Paradise," as it is proved in the Traditions about the souls of the Martyrs that they enter Paradise before the Resurrection.

26. The people showed enmity that they killed him. But he entering the Paradise did not banish the idea of his people's welfare that if they had known the honour, reward and kindness which God gave him and his real position and condition in that world, all would have believed.

27. After him his people was destroyed in punishment of Kufr, Zulm and disbelief of the Messengers. And for this destruction no additional or special management was to be done that some host of angels would have been sent down from heaven, nor it is the habit of God, the Most High, to send big hosts and armies for the annihilation of nations (with due exceptions on some special occasions according to reasons and circumstances). Only a rebuke there is sufficient to extinguish most froward tyrants and claimants. As such this people met the same fate that the cry of an Angel became the cause of their sudden annihilation, and no army of angels was required to destroy them.

30. Alas for the servants ! Never comes to them any Messenger but they mock at him.

31. Do they not see how many a generation We have destroyed before them, that they shall not come back to them?[28]

32. And there is none among them but they shall come before Us arraigned all together.[29]

٣٠- يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ○
٣١- أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ○
٣٢- وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا
مُحْضَرُونَ ○

28. It means that they see and they hear that many generations before have been destroyed for mockery with the Messengers and Prophets, and as such their name and trace do not survive today. No generation has ever turned back here. All were ground levelled in the mill-stone of chastisement, equally. At this even they do not receive any lesson ! Whenever some new Messenger comes they resort to the same old mockery which was the habit of the Unbelievers. Even so with the Last Prophet, Mohammad (be peace upon him) the Unbelievers of Mecca are dealing.

29. It means it was the chastisement of the world, and the punishment of the Hereafter is additional. Do not understand that, when after annihilation you do not come back, the story is finished. Nay, but you shall all go unto the presence of God, where all the criminals without exception shall be brought, seized.

SECTION 3

33. And one sign for them is the dead land, We revived it and brought forth from it grain, whereof they eat.

34. And We made therein gardens of palms and vines, and therein We caused certain fountains to gush forth,

35. That they might eat of it.[30] And their hands made it not! Then why do they not give thanks ?[31]

٣٣ - وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ ۚ أَحْيَيْنَاهَا وَ
أَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝
٣٤ - وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَ
فَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝
٣٥ - لِيَأْكُلُوا مِن ثَمَرِهِ ۙ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ
أَفَلَا يَشْكُرُونَ ۝

30. Perhaps doubt might strike that how will they be brought to life after death, so they are made to understand by this example that the land lies dry and dead, then God quickens it that it begins to bloom in no time. How many kinds of fruit and grain grow in gardens and fields, and you utilize them all. Even so understand that the spirit shall be breathed in the dead bodies. However, the dead land is a sign for them. If they think and observe it they can easily understand the Uprising after death, the Divine Unity and Glory and the problems of His reward and benefaction.

Note : In the above verse the aspect of warning was apparent i.e. they should adopt the way of guidance fearing the chastisement of God. And they should also note that when God revives the land materially lying in a dead state, He can also revive a nation spiritually lying in a dead condition.

31. These fruits grow by the power of God. Their hands have not such power as to create a grain, or vine, or date-palm. To fructify the labour and struggle done in the setting up a garden and looking after it, is absolutely in the control of His power alone. And if observed deeply, the work which is apparently done by human hands, is also really done by the powers given by God, and by His will and intention. Therefore from every viewpoint and from all angles. to give Him thanks and recognize His benefactions became obligatory on all mankind.

Note : In the translation of the present verse " ما " is taken in the negative sense as many of the later commentators have done. But early writers have taken " ما " in the relative sense. Hazrat Ibne Masood's Qirat مما عملته ايديهم also supports this view.

36. Glorious is the Self who made the pairs of all things—of that kind that grows from the earth, and of themselves, and of what they know not.[32]

٣٦- سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ
الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ ○

37. And one sign for them is the night, We flay the day from it and lo, they are in darkness.

٣٧- وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ
فَاِذَا هُمْ مُّظْلِمُوْنَ ○

---

32. It means that in vegetations, in human beings, and in other creatures, whom they know not fully, God has created pairs, either from the viewpoint of contrast as woman and man, male and female, sour and sweet, black and white, night and day, light and darkness, or by way of resemblance as colours of the same kind, fruits of the same taste, two animals of the same form and shape etc. However, there is no creature among the creatures who has no comparison or contrast. It is only the Self of God who has neither any comparison, nor any contrast, because comparison and contrast is found in those things which have some common features. But there is no common feature in the Creator and the Created.

38. And the sun—it goes on upon its fixed way (it goes on to its resort).[33] That is the estimation of that All-Knowing.[34]

۳۸ - وَالشَّمْسُ تَجْرِىْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝

33. سلخ means to flay the skin of an animal whereby the flesh underneath may appear. Even so understand that the sheet of day is covering the night. When this sheet of light is stripped, the people go into darkness. Afterwards again comes the sun at its appointed time and fixed velocity and enligtens every thing. So understand by the analogy of the rotations and revolutions of days and night that in the same way God can revive the whole world after making it die. And no doubt He is the only God worthy of worship in whose hand lies the rein of revolutions whereby we receive manifold benefits. Moreover, is it difficult for the All-Mighty who changes the night by the day, to eradicate the shadows of ignorance from the world by the sun of Prophethood? But like the setting and rising of night and day, and the sun and the moon, every work is done at its time.

34. The manner of movement and the way of the sun is fixed. It goes on it, it can not budge an inch or a second from it. It is always busy in the work to which it is appointed or with which it is charged. It is never resting. It passes by all those stations which come in its course of the daily rotations and annual revolutions, till at last it reaches its resting-place (last resort) near before Qeyamat, when it would be ordered to come back from that place where it had set i.e. the sun shall rise from the west in stead of the east. This is the time when the door of repentance shall be closed, as described in True Traditions. The thing is that all this system of its rising and setting is established by that All-Mighty and All-Knowing Being whose administration can not be broken by anyone, nor anyone can criticise His Wisdom and Prudence. He may change by Himself whenever and however He will, no one can defy.

Note : There is a Tradition quoted in connection with the interpretation of the verse in which it is mentioned that the sun performs Sijdah under the Throne. The explication of this Trad tion is written in a pamphlet (سجود الشمس) by the Great Allama. (Tr.)

39. And the moon—We have determined its stations till it returns like an aged bough.[35]

40. It behoves not the sun to overtake the moon, nor does the night advance the day, each swimming in an orbit.[36]

٣٩ - وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ○

٤٠ - لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ○

35. Unlike the sun, the moon does not remian the same. Every day it decreases and increases. God has determined twenty eight stations for the moon. It crosses them under a set system by degrees. In the previous verses first the day and night were described, then the sun was mentioned determining the years and harvests. Now the moon is described with which the lunar months are attached. The sun and the moon seem to meet each other at the end of the lunar month, the moon disappears, when it advances it becomes visible. Then by stations it goes on increasing and on the 14th night it becomes full, then it begins to decrease, and at last it finally comes to the previous condition and becomes like the old palm bough, gloomy and curved.

36. The sun rules in the day and the moon rules in the night. It can not be that the sun may subdue the moon when it is scattering its light i.e. the day can not cut a portion of the night to join it with itself, nor can the night come before the day ends. These spheroids can not fail to distribute their lights which are fixed for the lands and countries, Every planet is moving on its ordained orbit. No planet or star can budge an inch from its appointed way, and despite the fast velocity and the open space they do not clash together, neither do they recede nor proceed the fixed estimation. Is it not a clear sign of this reality that all these machines and their parts are working under the sovereign administration of a great Planner. Then will that Being, who changes and revolves the days and nights, the sun and the moon, be helpless to annihilate and revive you ? (God forbid) Hazrat shah Sahib elucidates the point in لَا الشَّمْسُ that when the sun and the moon meet at the end of the month, the moon catches the sun and not the sun catches the moon. That is why the verse does not read as لَا الْقَمَرُ يَنْۢبَغِيْ لَهٗ اَنْ يُّدْرِكَ الشَّمْسَ (God knows better).

41. And one sign for them is that We carried their seed in that laden boat.

۴۱ - وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ
الْمَشْحُونِ ○

42. And We made for them the like of that boat whereon they ride.[37]

۴۲ - وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ○

43. And if We will, We may drown them, then no one could reach their cry, neither are they delivered.

۴۳ - وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ
يُنقَذُونَ ○

44. But for Our mercy and to set their work for a time.[38]

۴۴ - إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ ○

45. And when it is said to them : 'Fear what you leave behind you, haply mercy may be done to you.'

۴۵ - وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا
خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ○

46. And never any order comes to them of the orders of their Lord but they turn away from it.[39]

۴۶ - وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ○

---

37. It means when the Flood had come in the time of Hazrat Noah, God bore the human race (the seed of Adam) in that laden boat which Hazrat Noah had made, otherwise the seed of man would not have survived. Then like the sample of the boat other boats and ships were made upon which you ride and travel. Or it means that other carriages like the boat of Noah were created e.g. the camels (the boats of land, in the words of Arabs). Other carriages also come under this verse.

38. Just see how this small doll of bones-man-crosses the dreadful seas and vast oceans by means of boats and ships, waere tremendous ships are nothing but like small straws. If God wills to drown them in high seas then who can save them, and who is that to reach their cry ? But it is His kindness and wisdom that in this way He does not drown all the sea-carriages, because His mercy and wisdom demands that for a fixed time the business of the world should carry on. Alas ! many men do not understand these signs, nor they appreciate His bounties.

39. What comes before them is the Day of Recompense, and what they have left behind are their deeds. Consequently when it is said to them to save themselves from the punishment of the Hereafter and from the misfortune of their misdeeds they give no ear to the advice, always turning their face from the commandments of God.

47. And when it is said to them : 'Expend somewhat of that God has provided you,' the Disbelievers say to the Believers : 'Why should we feed such a one whom, if God willed, would feed ?'[40]

You people are quite going astray in error manifest.[41]

٤٧ - وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ
يَشَآءُ اللّٰهُ اَطْعَمَهٗٓ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ
مُّبِيْنٍ ○

40. What to speak of obeying other Divine Orders, the feeding of the poor and needy is an act of virtue and Thawab near them also, but when this recognized thing is said to them from the side of the Prophets and Believers, they deny it with rudeness and mockery, saying that when God has not fed them why should they feed them and that they did not want to do anything against the Will of God. If it had been His will He would have not made those people poor and needy and would have not made them rich and opulent, they assert.

Just think, isnt it the limit of folly and impudence ? Is it the only form of giving provision to anyone, whom God wills to give, that He should put the provision directly on his hand. If providing through the means is also by His Will, how have

you decided that God does not desire to feed them ? It is but a test from His that He has appointed the rich to help the poor and through them He has managed to provide them the provision. One who fails in this test he should lament at his misfortune and wretchedness.

Note : From the words of some early writers it appears that these verses are meant for certain heretics. In this case their word shall not be taken as mockery but shall be attributed to reality.

Note : Some of the Capitalists also give the same reason when it is said to them that they should ameliorate the condition of the workers by giving them the financial facilities and economic privileges. They say : "It is the Will of God that the labourers should live in a poor state, otherwise they would become unruly and the production shall suffer. This absurd assertion of the Capitalists has created a great hatred among the labouring class, with the result that they begin to admire the philosophy of Communism, and thus abandon the the philosophy of religion itself. This approach of the capitalist is just against the spirit of Islam. Islam neve wants that a sect of the poor people should be left in the state of destitution and subjected to sub-human existence. When Islam encourages to feed the poor and needy, how can it forbid to give full recompense and legitimate wages to the labouring class ? Ah, the people of capitalist mentality have changed the fundamental principles and the real spirit of Islam for their own vested interests. (Tr.)

41. This clause may be the supplement of the word of the Disbelievers i.e. the Disbelievers say to the Believers : "You are in a manifest error if you desire to fill the belly of such men whom God has no will to feed.

But apparently this clause is the Word of God in answer to the absurd philosophy of the Disbelieving Capitalists : "What absurd talks you make. It is your manifest error."

Hazrat Shah Sahib says :It is an error that in a virtuous work there is resigning to the Fate, and in one's own taste (pleasure) running towards greed." (Mozihul Quran)

48. And they say : When shall this promise come to pass, if you are true ?[42]

٤٨ - وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

49. They are only waiting for one Cry which will seize them while they are yet disputing.

٤٩ - مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ
وَهُمْ يَخِصِّمُوْنَ ○

50. Then will not be able to make any testament nor will they be able to return to their houses.[43]

٥٠ - فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ
يَرْجِعُوْنَ ○

SECTION 4

51. And the Trumpet shall be blown ; then at once from their graves they shall be fast moving unto their Lord.[44]

٥١ - وَنُفِخَ فِى الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ
اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ○

52. They will say : 'Woe to us : Who roused us out of our sleeping place?'[45] **This is what the Rahman had promised and the Prophets spoke truly.**[46]

٥٢ - قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ
هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ○

---

42. The Unbelievers asked, "When will these threats of chastisement and the Last Hour be accomplished ? If you are true fulfil them soon !"

43. The Qeyamat shall seize them all of a sudden while they will be engrossed in their affairs. When the Trumpet shall be blown first time, all their senses will go away and will finally succumb to the horrible sound of the Trumpet. They shall not find time to leave any legacy or make any testament, or those who were away from the houses would not be able to return to their household. In short, the Qeyamat shall come and seize the world all of a sudden.

44. The Trumpet shall be blown second time, and all of them shall stand up from their graves, revived, and the angels shall hastily drive them to the Plain of Resurrection.

45. Perhaps during the period between the first Trumpet and the second Trumpet slumbers shall be set upon them, or may be that seeing the horrible scene of the Qeyamat they would consider the chastisement of the grave lighter than that, and will similarise it to peaceful slumbers. Or مرقد means the resting-place wherein slumber is realized.

46. This answer shall be given from God at that time, or this answer is given here dubbing the future as present, i.e. what do you ask, just open your eyes, this is the same uprising which was promised by the All-Merciful God, and the Prophets had been giving news thereof.

53. It shall only be one Cry, then the very moment they are all arraigned before Us.[47]

54. So today no wrong shall be done to any soul in the least, and you shall not be recompensed but according to what you had been doing.[48]

55. Verily the people of Paradise today are in a business, talking,

56. They and their women in the shades, are reclining upon couches,

57. For them therein are fruits and for them is what they ask for.[49]

۵۳ - إِن كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ○

۵۴ - فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّلَا تُجْزَوْنَ إِلَّا
مَا كُنتُمْ تَعْمَلُونَ ○

۵۵ - إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فٰكِهُونَ ○

۵۶ - هُمْ وَأَزْوٰجُهُمْ فِي ظِلٰلٍ عَلَى الْأَرَآئِكِ
مُتَّكِـُٔونَ ○

۵۷ - لَهُمْ فِيهَا فٰكِهَةٌ وَّلَهُم مَّا يَدَّعُونَ ○

47. No soul shall be able to run away, or hide himself.

48. The virtue of any soul shall not be spoiled, neither shall the punishment be given more than the crime, there shall be full justice, and the evil, and good which they did, shall come only in the shape of chastisement and reward.

49. There shall be all sorts of luxury and merriment in Paradise. Being relieved of the worldly distastes now this will be their only business. They and their spouses mixing together shall be resting on the couches (beds) in the pleasant shades of high degrees. All sorts of fruits shall be present for them. In short, that very thing shall be supplied to the people of Paradise which their hearts demand and desire, and they shall be given their mouth-demand. This is a narration of the physical tastes or material bounties which shall be given in Paradise. As for the spiritual bounties a small touch is given thereto in the ensuing verse:

سَلٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

58. **Salam—wording from the Lord, the Most Kind.**[50]

59. **And keep yourselves apart today, you sinners!**[51]

60. **Made I not covenant with you, O' children of Adam, that you shall not serve (worship) Satan, he is a manifest foe to you**
61. **and that you shall worship Me, this is the straight way ?**[52]

62. **And he led astray many a throng of you, then did you have no wisdom.**

63. **This is the Hell, the same that you were promised.**

64. **Go into it today, the recompense of your Kufr (unbelief).**[53]

٥٨- سَلٰمٌ قف قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ○
٥٩- وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ○
٦٠- اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا
الشَّيْطٰنَ ج اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○ لا
٦١- وَّاَنِ اعْبُدُوْنِيْ ط هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○
٦٢- وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ط اَفَلَمْ
تَكُوْنُوْا تَعْقِلُوْنَ ○
٦٣- هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ○
٦٤- اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

---

50. From that Lord, the Most Kind, Salam shall be spoken to the people of Paradise, either through the angels as mentioned in a Tradition of Ibne Maja, or directly the Merciful Lord will say Salam to the people of Paradise! What to speak about the honour and taste of that time ! اللّٰهُمَّ — — — — وَسَلِّمْ

51. In the comforts and luxuries of the people of Paradise you have got no share. Your place is elsewhere and you shall live there.

52. Only for this day you had been brought home through the Prophets over and over again not to follow the cursed Satan, your manifest enemy ; he will not leave you before bringing you to the Hell. If you want eternal salvation this straight path is lying here, come upon it, and worship only One God.

53. Alas ! you did not gain wisdom despite so much advising and warning. And that Accursed led astray so many creatures. Had you no such understanding as to differentiate between a friend and a foe, and recognize your profit and loss. In the affairs of the world you showed so much skill and intelligence, but in the affairs of the Hereafter you became so much idiot (duffer) that you failed to understand even bare facts. Now bear the results of your follies. The Hell is prepared that you were promised in the state of unbelief. This is the resort of Kufr, so you ought to have reached your resort.

65. Today We will set a seal on their mouths, and their hands shall speak to Us and their feet will bear witness as to what they had been earning.[54]

٦٥ - اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ
اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا
يَكْسِبُوْنَ ۝

66. If We will We may obliterate their eyes, then they run to find the way, but how would they see ?

٦٦ - وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ۝

67. If We will We may distort their faces then and there, then they shall not be able to walk forward, nor shall they be able to return.[55]

٦٧ - وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا
ع اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ۝

SECTION 5

68. And whatsoever We made old We bend him over in his creation. Then do they not possess wisdom.[56]

٦٨ - وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ ؕ اَفَلَا
يَعْقِلُوْنَ ۝

54. If today they do not confess their crimes by their tongues, there is no harm ; We shall set a seal on their mouths, and their hands, feet, ears, eyes and even the skin of the body shall be ordered to tell those crimes that were done by those organs. And every organ shall speak by the power of God and bear witness to their crimes.

حَتّٰى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَ
جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ (حٰمٓ السجدہ - رکوع ۳)
قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ (حم السجدہ - رکوع ۳)

55. Just as they have closed their eyes to Our verses, We may, if We will, snatch their external eyesight in this very world and make them entirely blind in punishment and they will not see the way to go here and there. And as they do not want to go on the path of God getting away from the satanic ways, We have power to make them quite disabled by distorting their faces but We did not will so, and We did not deprive them of those organs and powers. This was from Us a respite and a relaxedness. Today these very organs shall bear witness to those misdeeds to which these idiots had applied them.

56. To snatch the eyes and to incapacitate by distorting the faces is not something beyond comprehension. Do you not see how a healthy and stout man is made helpless to hear, to see and to walk in old age, as if he is returned to the state of childhood when he was weak and helpless and was dependent on the succour of others. So when God can take their powers in old age, can He not snatch them in the young age ?

٦٩ - وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ
اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۝

69. And We have not taught him to say poetic verses, and poetry is not seemly for him. It is a pu e advice and a Quran clear.[57]

57. What described above are hard facts, they are never poetic dictions. To this prophet We have given the Quran and he is endowed with the enlightened teachings. It is not a compendium of the poetic verses and couplets full of the effort of imagination and dire conjectures. On the contrary the holy disposition or the Prophet has been put so much distant, by nature, from poetry that not withstanding coming of that high family of the Quraish, whose ordinary girls had an aptitude for poetry the Prophet never said any poetic verse throughout his life. It is however, another thing that sometimes, at the occasion of Jihad or Rajaz a rhythmical expression automatically assumed the form of a poetic verse and that too once or twice. So it is not called poctry. Less to apeak of his own poetic composition, the Holy Prophet had never quoted the verse or couplet of any other poet more than two or four times throughout his whole life, and while reproduccing, very often he brought about snch a change that it ceased to be a poetic verse or couplet, only representing the meaning or purpose of che poet. In brief, the holy disposition of the Prophet was not given any congruity with the poetic character. He was the translator of reality, and the purpose of his raising was to introduce the lofty facts, without the least lie and exaggeration, to the world. It is obvious that it can not be the work of a poet, because the beauty and perfection of poetro is not more than lie and exaggeration, imaginative higflying and conjectural origination. If there is any excellent part in the poetic verse it is that it can exercise an effect on the hearts, so this thing is found in the prose of the Quran to that degree that all the poets of the whole world can not collectively produce it in their collective works. Seeing the rare style of the Quran it can be said that extracting to real spirit of poetry it has been infused in the prose. Perhaps this is the reason why the great eloquent and wise, being wonderstruck, began to call it poetry or sorcery, although poetry and sorcery has no comparison with the Quran. Have such mighty and everlasting buildings of nationalism and spiritualism ever been erected on the basis of poetry and sorcery, which you see standing upto this time on the foundation of the Quranic education ? This is not the work of the poets but of the Prophets that by the order of God they give everlasting life to the dead hearts. God has not given the Arabs an occasion to say that the Holy prophet was a poet from before and from poetry he progressed to become a Prophet.

70. That He may warn whatsoever is living and that the word may be proved upon the Disbelievers.[58]

71. Do they not see else that We have created for them of those things Our hands wrought, cattle, and they are their owners.[59]

72. And We have subdued them before them, then some of them they ride and some they eat.

73. And for them in them there are uses and beverages. Then why do they not give thanks ?[60]

۷۰- لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى
الْكٰفِرِينَ ○

۷۱- أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ
أَنْعَامًا فَهُمْ لَهَا مٰلِكُونَ ○

۷۲- وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ○

۷۳- وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ○

58. The man with a living heart should fear God hearing the Quran, and argument upon the Disbelievers should be proved.

Hazrat Shah Sahib says : "Whosoever is living i.e. who has the capacity of receiving good effect—for his benefit, and to cast blame upon the Disbelievers." (Mozihul Quran)

59. After the verses of the Revelation, attention is drawn to the Verses of the Universe i.e. on one side listen to the sermon and advice of the Quran, and on the other side observe the variety of bounties and rewards that have been conferred upon you. The animals like camel, cow, goat, horse, etc. are not made by you, only God has created them by His hand of power, then He has merely by His grace made you their owners that "sell wherever you like and take work whichever you like."

60. Just see, how great and tremendous animals of huge size and power have been subdued and subjected to the tender creature like man. A child of minor age may lead the row of thousand camels wherever he likes by means of the bridle in hand, they seldom defy. On what powerful animals he rides ; and some he slaughters and makes his diet. Besides eating their flesh he draws so many benefits from their hide, bone, wool, etc. Their udders are just like fountains of milk. By these fountains so many men are satisfied, but thankful servant are very few.

74. And they take apart from God other rulers that perhaps they may help them.

۷۴ - وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ۝

75. They shall not be able to help them, and these becoming their hosts shall be coming seized.[61]

۷۵ - لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ۝

76. So thou shouldst not grieve at their saying. We know what they cancel and what they reveal.[62]

۷۶ - فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۝

77. Does man not see that We have made him from a sperm-drop? Then lo, he became disputing, speaking![63]

۷۷ - اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

78. And he strikes for Us a similitude and forgot his creation. He began to say: 'Who shall revive the bones when they are decayed?[64]

۷۸ - وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ۗ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ۝

---

61. They demonstrated thanks to God in this way that they took other rulers and gods, whom they think will help them in critical time, as compeers and equals to God who has conferred upon them these bounties. So remember that they can not help themselves, less to speak of helping you. Of course when you will need their help they will assuredly get you arrested. Then you will see that how those for whose support you fought throughout your life, began to show eyes today.

62. When this is their attitude towards Us, so you should not be grieved and sorrowful at their words. Go on performing your duty and hand over their affairs to Us. We know well their open and secret conditions, We shall rightly pay out.

63. Man does not remember his origin that he was an insignificant drop, God made him a thing. He gave this drop that strength and power of speech that he began to dispute and debate on all things, till that he stood today against his Creator like a froward adversary.

64. Go you see? What phrases does he apply to God! Has he considered God a helpless creature that he says that when the body is decayed and only bones are left and they too rotten, worn out, broken to pieces, then who shall revive them? He forgot his creation when resorting to such question, otherwise this sperm-drop would have not dared express such words. He should have been ashamed looking at his own origin—the sperm-drop—and using his wisdom he should have got the reply of his question, that is descrited in the ensuing verse.

79. Thou say : 'He shall revive them who originated them the first time, and He knows all (manners of) creation,[65]

٧٩ - قل يحييها الذي انشاها اول مرة وهو
بكل خلق عليم ○

80. Who has made for you out of the green tree, fire, then from it you kindle.[66]

٨٠ - الذي جعل لكم من الشجر الاخضر نارا
فاذا انتم منه توقدون ○

81. Can He, who created the heavens and earth, not create the like of them ? Yes indeed ; He is the All-Creator, the all Knowing.[67]

٨١ - اوليس الذي خلق السموت والارض بقدر
على ان يخلق مثلهم بلى وهو
الخلق العليم ○

82. His command is only this that when He desires to do a thing He says to it 'Be' and it is.[68]

٨٢ - انما امره اذا اراد شيئا ان يقول له كن
فيكون ○

83. So holy is that Self in whose hand is the dominion of every-thing and unto Him alone shall you return.[69]

٨٣ - فسبحن الذي بيده ملكوت كل شيء و
اليه ترجعون ○

---

65. That, who infused life in these bones the first time, can also quicken them the second time. It is not difficult for Him to revive the decayed bones and restore the former structure with a renewed animation. He knows all manners of creation. Moreover, the parts of the body and the particles of bones scattered anywhere in the universe are all in the knowledge of God, to the minutest atom.

66. First He prepared a green tree from water, then He made that green tree dry for fuel wherefrom you are taking fire. Then, when God can alter such opposite, qualities, is He not powerful over altering life and death of a thing?

Note :—Some commentators have limited the meaning of شجر اخضر (green tree) to that kind whose woods give out fire. When rubbed together, like the bamboo tree in India or the Mirkh and Efar (مرخ اور عفار) in Arabia. (God knows better)

67. Who has created such big things as the heavens and earth what is difficult for Him to create small (tiny) things like these Unbelievers ?

68. What difficulty can He have to create the first time or the second time any big or small thing ? There only is the delay of intending—whenever He intends to create anything He says to it 'Be' and it is. There can be no delay, even of a second !

Note :—In my opinion the previous verse mentioned the 're-creation of body and the present verse discloses the meaning of نفخ روح (Breathing of Spirit). God knows better). Refer Sura Bani Israeel, under the discussion of the Spirit

69. That most glorious Being, in whose hand is the dominion of all creations, from top to bottom, even at present, and unto whom alone shall be the return in future, is pure and holy from weakness and helplessness, and from every kind of deficiency and defect.

Sura Yasin has ended— Praise to God for His Kindness :

اٰيَاتُهَا ۱۸۲ سُوْرَةُ الصّٰٓفّٰتِ مَكِّيَّةٌ رُكُوْعَاتُهَا ۵

SURA SAFFAT—MECCAN , VERSES 182; SECTIONS 5.

In the Name of God, who is Excessively Merciful, Extremely Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. By the rangers ranging,[1]

2. Then the scarers scaring.[2]

3. Then the reciters remembering,[3]

4. No doubt, your, Sovereign is One,[4]

۱ - وَالصّٰٓفّٰتِ صَفًّا ○

۲ - فَالزّٰجِرٰتِ زَجْرًا ○

۳ - فَالتّٰلِيٰتِ ذِكْرًا ○

۴ - اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ○

---

1. Those who stand in rows, either they are angels who stand at their places to hear the Divine Orders according to their ranks, or they are the worshipping men who range in rows in prayer orJihad.

Note : Oath is meant for emphasis in the general phraseology, and oath is generally sworn against the disbelievers, but very often it is also used to express that the subject (where for the oath is used) is extra-ordinarily important. And a perusal of the oaths used by the Holy Quran shows that the thing for which the oath is sworn and the thing on which the oath is said are important. (And God knows better)

2. Those angels who scare the satans to make them run away so that they may not be able to snatch any news from the Unseen, or those who restrain the servants of God from the sins by delivering unto them sermons and warnings. or those virtuous men who restrain themselves from vice and also rebuke others at their insolence and haughtiness, especially those who fighting against the the Unbelievers in the battle-field, in extreme anger reproach the infidels in a very severe way.

3 It means those angels or men who after hearing the orders of God recite and remember them in order to communicate them to each other.

4. No doubt, the angels in heaven and good men on earth in every age have been giving witness to this fact that "the Owner and God of all is One and we are His subjects."

5. Lord of the heavens and of the earth and what is between them and Lord of the Easts.[5]

6. We have adorned the lower (lowest) heaven with an adornment that are stars.[6]

7. And made safeguard against every haughty satan.[7]

8. They cannot listen to the High Council and they are pelted from every side.

9. To make them flee.[8] and upon them is beating for ever (and for them is chastisement for ever),[9]

٥ - رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
الْمَشَارِقِ ۝

٦ - اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝

٧ - وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝

٨ - لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ
مِنْ كُلِّ جَانِبٍ ۝

٩ - دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝

5. On one side of North to South are Easts, the east of the Sun is different on each day, and that of every star is different i.e. those points wherefrom their rising starts, and on the other side there are wests, as many. Perhaps the wests are not mentioned due to their being understood in comparison, and also due to the reason that the rising of the sun and stars is more important than their setting, to prove the state of Divine Kingdom and Divine Glory. (God knows better)

6. How beautiful, adorned and resplendent this heaven looks to the observers in the dark night due to the twinkling of innumberable stars !

7. By the stars there is an adornment of the heaven, and by means of some stars, that seem to b eak, the work of check ng and debarring the satans is also taken. What are these breaking or shooting stars ? Either they are a separate kind of celestial bodies distinguished from the common bright stars from which the work of pelting the satans is taken or they are the popular bright stars shooting intense firy rays or fragments of their own bodies becom ng firy due to friction in the earthy atmosphere, opinions differ thereabout. However, whatever the reality may be the work of pelting the satans is also taken from them (Also refer sura Hijr)

8. The High Council means the Council of Angels, i.e. the satans are not given so much power as to reach the Council of Angels and bear something of the Divine Revealation. When they go up with the intention of taking some news and reach below the heaven the angels drive them away beating and pushing them.

9. In the same manner they shall be receiving this beating in the world, and the everlasting punishment or the Hereafter is apart from it.

10. But that who snatched a catch so a piercing flame pursued him.[10]

11. Now ask them : 'Is their creating difficult or of so many creatures that We made ?[11] We have alone created them of a clinging clay.[12]

12. Nay, thou dost wonder and they do mockery.[13]

13. And when they are brought home they do not think.

14. And when they see some sign they take it in mockery.

15. And they say : 'This is nothing but clear magic.'[14]

16. What, when we are dead and become dust and bones shall we indeed be raised up ?

17. What, and also our fathers, the ancients ?[15]

١٠ - إلا من خطف الخطفة فأتبعه شهاب ثاقب ○
١١ - فاستفتهم أهم أشد خلقا أم من خلقنا ط
إنا خلقنهم من طين لازب ○
١٢ - بل عجبت ويسخرون ○
١٣ - وإذا ذكروا لا يذكرون ○
١٤ - وإذا رأوا ءاية يستسخرون ○
١٥ - وقالوا إن هذا إلا سحر مبين ○
١٦ - ءإذا متنا وكنا ترابا وعظاما ءإنا لمبعوثون ○
١٧ - أو ءاباؤنا الأولون ○

---

10. In this struggle if a satan snatches a catch quickly, even on this the angels chase him with the piercing flame. (See comments—Verse 18, Sura Hijr)

11. Ask those who deny the Resurrection whether the creation of the creatures like the heavens, the earth, the st ars, the angels, the satans, etc. is more difficult a work in their idea or their own creation, and that too after creating them once. It is obvious that when God is the creater of such mighty creatures, it is not difficult for Him to revise their own creation.

12. The real origin is well-known to Us—the statue of a cling ng clay that We prepared is making this (unsupported) claim that the Creator of the heaven and earth is not able to recreate him. Why not ? As We had made thee of clay, We will again make thee stand (after thy death) bringing forth out of the clay.

13. Thou wonderst at them that why they do not understand such clear things and they laugh at thee that what kind of baseless talks this Prophet is making ? (God forbid)

14. Hearing the advice they do not think and observe, and what they see of the Signs and Miracles they fly it in mockery calling it a sorcery.

15. "They repeat the same song that the cock has only one leg," the Unbelievers remarked They said "How should we believe that when our body is mixed with dust and only bones are left, and more than that our forefathers who have died long ago and centuries have passed and perhaps their bones too are not left, they all shall be revived again and they shall stand up alive ?"

18. **Thou say : 'Yes, and you shall be disgraced.**[16]

19. **So that raising is but a single rebuke, then at once they shall be seeing.**[17]

20. **And they shall say : 'Woe to us ! The Day of Recompense is come !**[18]

21. **This is the Day of Decision that you cried lies to.**[19]

SECTION 2

22. **23.** **Muster the sinners and their spouses (comrades) and what they worshipped, apart from God, then guide them unto the path of Hell !**[20]

24. **And halt them, to be questioned.**[21]

١٨ - قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ۝

١٩ - فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۝

٢٠ - وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ۝

٢١ - هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ

تُكَذِّبُونَ ۝

٢٢ - احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا

يَعْبُدُونَ ۝

٢٣ - مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ۝

٢٤ - وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ۝

---

16. Yes, you shall be definitely raised, and at that time in all lowliness you shall suffer the punishment of this denial.

17. At one reproof all shall stand up and out of terror and amazement shall see hither and thither. (This reproof shall be that of the blowing of the Trumpet)

18. Lo, there has truly come the Day of Recompense whose tidings the Prophets gave and we made a mockery of it.

19. This will be the address from God, the Most High.

20. This shall be an order to the angels to muster them all unto the path of Hell.

Note— ازواج means pairs, the sinners of the same kind or their unbeliever-wives. مايعبدون من دون الله are idols and satans etc.

21. After the order they shall be halted so that a question may be put to hem described below : مالكم لا تناصرون

25. What has gone wrong with you that help you not one another ?

26. Nay, but they give over themselves to be seized.[22]

27. And some of them faced unto some, began to question.

28. They said, 'You were those that would come upon us from the right side.[23]

29. They said, 'Nay, but you were not believers.'

30. And we had no force upon you, but you were a people crossing the border.

31. So our Lord's Word is proved against us. No doubt, we will have to taste.

32. We misguided you as we ourselves were unguided.[24]

٢٥ - مَا لَكُمْ لَا تَنَاصَرُونَ ○

٢٦ - بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ○

٢٧ - وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

٢٨ - قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ○

٢٩ - قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ○

٣٠ - وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ۚ بَلْ كُنتُمْ قَوْمًا طَاغِينَ ○

٣١ - فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ ○

٣٢ - فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ○

---

22. In the world you used to say : نحن جميع منتصر i.e. We are helpers one to another. But what is the matter that no one comes forward to help his comrade On the contrary each one is coming in all lowliness seized without defiance.

23 The right hand is generally endowed with greater power and force i.e. you were those who came upon us to misguide with force and terror.

Or يمين means good and blessing i.e you were the people who came upon us to bar us from good and virtue. This is the dialogue between the followers and the followed, the powerful and the weak.

24. They will reply : "Yourselves you believed not and you put the blame on us. What was our force upon you that we let not the Iman enter into your hearts ? You people yourselves had crossed the border of wisdom and justice that you did not obey the sincere and selfless advisers, and easily succumbed to our deceptions. Had you worked with wisdom and understanding and with the consciensness of the Future End. you would have never paid heed to our words. As for us it is obvious that we ourselves were in error. What can you expcet from a misleader except betraying and misguiding. We did what was befitting our condition. but what misfortune had befallen you that you came into our snare. However, what is gone is gone, what is done is done, and the argument of God is established against us and His saying : لأملأن جهنم منك وممن تبعك الخ is finally proved correct. Today We will have to taste the fruit of our misdeeds and mischiefs, all of us together."

33. So all of them on that day are sharers in the misery.[25]

٣٣ - فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ○

34. Even so We do with the sinners.

٣٤ - إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ○

35. They were that when anyone said to them, 'There is no god but God, they waxed proud.[26]

٣٥ - إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ○

36. And they said, 'What, shall we forsake our gods at the bidding of a poet possessed ?

٣٦ - وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ○

37. No indeed, but he has brought the truthful religion and confirms all the Messengers.[27]

٣٧ - بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ○

38. Now certainly you shall have to taste the chastisement painful.

٣٨ - إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ ○

39. And you shall not be recompensed but according to what you did.[28]

٣٩ - وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○

40. But those servants of God who are selected,[29]

٤٠ - إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ○

---

25. All the sinners (criminals) shall share the chastisement according to the degree and nature of their crimes and sins as they shared in the commission of the crimes.

26. Their pride and arrogance hinders them to speak the word-- لا الٰه اِلّا الله --at the bidding of the Prophet, that falsifies their false gods, though in their hearts they may be thinking it to be truthful.

27. The poets are well-known, for the lie, then how do you call that righteous person a poet, who has brought pure truth in the world and confirms all the truthful men of the whole world ? Do the insane fellows ever present such truthful, correct and strong principles ?

28. You shall taste the punishment of disbelieving Tauhid, and of those audacious and insolent words which you uttered against the honour of the Messenger. What you did shall all come one day before you.

29. As for the selected servants, they are not to be mentioned with them. They are a separate kind, to whom God will do His kindness and boon.

41. They are those for whom there is provision apportioned—

42. Fruits[30]—and they are honoured,[31]

43. In the Gardens of Bliss,

44. Upon the couches, face to face.

45. Cup from pure wine being passed round to them,

46. White colour, giving delight to the drinkers,

47. Wherrein is no headache (nausea), neither intoxication. [32]

48. And with them are women having lowering glances, wide-eyed.[33]

49. As if they were eggs put hidden.[34]

۴۱ - أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ۝

۴۲ - فَوَاكِهُ ۚ وَهُم مُّكْرَمُونَ ۝

۴۳ - فِي جَنَّاتِ النَّعِيمِ ۝

۴۴ - عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۝

۴۵ - يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ۝

۴۶ - بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ۝

۴۷ - لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ۝

۴۸ - وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ۝

۴۹ - كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝

---

30. They will get strange and wonderful fruits to eat, whose full quality only God knows. Of course, a little is also told to the servants : لا مقطوعة ولا ممنوعة

31. Only God knows what rewards and honours shall be bestowed upon them.

32. Delight and taste shall be full, but it shall be from all the deficiencies of the worldly wine, neither headiness, nor intoxication, nor nausea, nor the effecting of lungs etc. nor shall the springs of that wine become exhausted.

33. Lowering their glances with modesty and blandishment those Hoors shall not cast their eyes today on any one save their masters.

34. Their colour shall be clear and brilliant like an egg, hidden under the feathers of the bird, receiving no stain, no dust and dirt, pure and bright. Or their colour can be likened to the thin skin hidden below the hard shell of the egg. And some have said they are the eggs of the ostrich that are very fine and beautiful in colour. In brief, the simile given is in fine colour, and not in whiteness, as said in sura Rahman: كأنهن الياقوت والمرجان
(رحمٰن ۔ رکوع ۳)

50. Then they faced one towards the other, began to ask.

51. Said one sayer among them : 'I had a comrade'

52. He would say : 'Dost thou believe ?'

53. 'What, when we are dead and become dust and bones, shall we indeed be requited ?'[35]

54. He said, 'Will you be peeping down ?'[36]

55. Then he peeped and he saw him in the midst of Hell.

56. He said, 'By God, wellnigh thou didst throw me into the pit.'

57. 'But for my Lord's grace, I were one of those who have come arrested.'[37]

٥٠- فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

٥١- قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ○

٥٢- يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ○

٥٣- أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا
لَمَدِينُونَ ○

٥٤- قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ○

٥٥- فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ○

٥٦- قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ○

٥٧- وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ○

35. The companions and friends shall assemble, the cup of pure wine shall be in its full swing ; in that time of exquisite enjoyment and luxurious merriment they shall be talking about their past events. One of the people of Paradise shall say that he had a comrade in the world who rebuked him at his faith in the Hereafter, and befooled him. To him it was quite absurd that a man would be revived after he was dead and his bones etc. broken to pieces and mixed with the earth. He said who could believe in such an unreal and unforeseen thing ?

36. "Certainly that comrade shall be lying in the Hell. Let us peep and see in what condition he is." These shall be the words of that man in the Paradise. But some say these are words of God i.e. God will say : "Do you desire to see him peeping into the Hell ?"

37. That man of the Paradise shall be shown the condition of his comrade—that he is lying exactly in the fire of the Hell. Seeing this condition of his comrade he would have a lesson and would remember the grace of God, the Most High. He will say : "O wretched, you were going to destory me also with yourself. The grace of God only succoured me that I was delivered from this misfortune, and the Divine blessing did not let my foot falter from the path of Eman and Irfan (faith and recognition), otherwise I would have also come seized like you, and would have been involved in this painful chastisement."

58. Shall we not have to die now ?

59. But that we died the first time, and shall we receive no pain ?

60. No doubt, this is indeed the mighty success.

61. For such things must the labourers labour.[38]

62. Is this better as a hospitality or the tree of Zaqqoom ?

63. We have appointed it as a misfortune (trial) for the unjust.

64. That is a tree that comes forth in the root of Hell,[39]

٥٨- أَفَمَا نَحْنُ بِمَيِّتِينَ ۝

٥٩- إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝

٦٠- إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝

٦١- لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝

٦٢- أَذَٰلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝

٦٣- إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝

٦٤- إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۝

---

38. At that time out of excessive joy he will say : "Is not the fact that save the first death that had come to us in the world, now we will never have to die, nor we will have to ever go towards pain and chastisement getting out of this luxury and spring. By the grace and mercy of God we shall be living for ever in this very blessing and welfare." No doubt, the great mighty success is this alone, and it is that lofty goal for whose achievement all sorts of labours and sacrifices should be endured and tolerated.

39. Above was the mention of the hospitality offered to the people of Paradise. Henceforth the hospitality to the people of the Hell is narrated. Zaqqoom is the name of some tree whioh is very bitter and badly tasteless, as Tuhar' and Sendh (Cactus, a species of thorny enphorbia) in India. God, the Most High, the Most True, has made a tree grow in the Hell, it is here named Shajaratuzzaqoom (شجرة الزقوم). That is a Bala (بلاء)—a misfortune, a calamity, a trial—for the wrong and unjust in the Hereafter, because when the inhabitants of the Hell shall be restless with hunger this tree shall be given to eat. And its swallowing or the after-effect thereof shall be a severe pain and a permanent chastisement. And in the world too it is a kind of Fitnah (trial) that they go astray hearing its mention in the Quran. They say : "How can a green tree grow in the fire of the Hell ?"

But it is not impossible, its nature or disposition may be firy, as the fire-insect (salamander) lives in the fire and does not die. The fire does not burn it. Probably it receives or draws its diet from the fire. In the botanical garden of Saharanpur (India) some trees are nourished by the fire.

65. Its spathes are as the heads of satans.[40]

66. So they shall eat of it, then of it fill their bellies.

67. Then for them upon it is a brew of boiling water.[41]

68. Then their return is unto the heap of fire.[42]

69. They found their fathers earning.

70. And they run only in their footsteps.[43]

٦٥ - طَلْعُهَا كَأَنَّهُ رُءُوْسُ الشَّيٰطِيْنِ ۝

٦٦ - فَإِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ۝

٦٧ - ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ۝

٦٨ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيْمِ ۝

٦٩ - إِنَّهُمْ أَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ۝

٧٠ - فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ۝

40. They shall be very ugly like the shape of the Satan. Or satans here denote the snakes i.e. their spathes shall be as the heads of snakes, as in our country a tree by the same likeness is known by the name of Nagphan (Nag=snake, Phan=head).

41. They shall feel thirsty after eating of the Zaqqoom, so they shall be given a very hot and torrid boiling water to drink, whereby the intestines shall fall forth out of the bellies : فقطع امعاءهم —Sura Mohammad, Section 2. (God forbid)

42. When they are very thirsty they shall be fed with this food and drink, and then again thrown into the fire.

43. The later Unbelievers went astray in the blind following of the ancients. They ran towards the same way on which they saw their elders going. They saw not either pit or well.

٧١ - وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۝

٧٢ - وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ۝

٧٣ - فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝

٧٤ - إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

71. And before them have erred most of the ancients,

72. And We sent among them warners.

73. Now see how was the end of those warned.

74. But those who are God's selected servants.[44]

---

44. In every age the warners of the end and the hereafter came. At last, those who neither heard nor accepted—behold how was their end. Only those servants remained secure who had the fear of God and the thought of the Hereafter.

Hazrat Shah Sahib says : "Warning is rehearsed unto all. Among them the good are delivered and the bad are destroyed."

Onward the stories of some Warners (مُنْذِرِيْنَ) and the Warned (مُنْذَرِين) are narrated to give a lesson to the Disbelievers and a solace to the Believers.

SECTION 3

75. And Noah had called to Us_so how excellent are We to answer.

76. And We delivered him and his house from that great distress.

77 And We kept his children, the only survivors.

78/79 And left for him among the later people that peace is upon Noah amoug all ages.

80. Even so We give recompense to the virtuous.

81. He is among Our believing servants.

82. Then We drowned the rest.[45]

83. And among his way-farers is Abraham.[46]

۷۵ - وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ○

۷۶ - وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ○

۷۷ - وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ○

۷۸ - وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ○

۷۹ - سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ○

۸۰ - اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

۸۱ - اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

۸۲ - ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ○

۸۳ - وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ○

45. Nearly for one thousand years Hazrat Noah had been advising and instructing his people, but their haughtiness and hurting went on increasing unendingly. At last, Hazrat Noah, being compelled, turning to his Sender prayed : رَبِّ اِنِّیْ مَغْلُوْبٌ فَانْتَصِرْ i.e. 'O my Lord, I am vanquished, so help me ! So see how God heard his call and how He came to his help, delivered Noah (Be peace upon him) and his house from the incessert vexation, and then guarded him at the time of the horrible Flood, and by his children alone inhabited the world (earth) and left his fair remembrance for all times to come, hence to this day the whole world sends salam on him. This is the end of the good servants. On the other side behold the end of their enemies that all of them were given over to the Flood. No vestiage of them is seen today. By virtue of their mischiefs and follies they caused the fleet of the world to be drowned.

Note :—It is the saying of most of the scholars that today all mankind of the world are the children of the three sons of Hazrat Noah viz: Sam, Ham and Yafith. Some Traditions of Tirmizi also provide a proof of it.

46. The Prophets (Be peace upon them) in the fundamentals of Religion are all on one way, and every latter confirms and supports the former. This is why Hazrat Ibrahim is said to belong to the party of Hazrat Noah (Be peace upon them). اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ

۸۴ - إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝

84. **When he came unto his Lord with a heart sound (unsophisticated, pure).[47]**

۸۵ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝

85. **When he said to his father and his people, 'What do you worship ?**

۸۶ - أَئِفْكًا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ۝

86. **Do you desire, apart from God, rulers falsely made ?[48]**

۸۷ - فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ۝

87. **What have you thought then of the Lord of the Worlds ?'[49]**

---

47. Purifying the heart from every kind of sickness pertaining to faith and morals and getting free from all the wordly disorders and disquiets he inclined unto his Lord with all meekness and humbility, and also advised his people to refrain from idolatery.

48. What, after all, are these stone-idols whom you like so much that you have left God and are running after them ? Do their hands really possess the kingdom of the worlds in truth, or are they the owners of any profit and loss, big or small ? Why after all, there is such a support and flattery of these false rulers leaving the True Owner.

49. Do you have doubt in His Existence ? Or do you not understand His state and dignity that you are making the stones His Partners ? Or are you unaware of His wrath and vengeance that you have become so much audacious on such an insolence ? After all do tell what think you of the Lord of the Worlds ?

88. Then he cast a glance at the stars.

89. Then he said, 'I am going to be sick (I am sick),

90. Then they went away from him turning their backs.

91. Then he turned to their gods and said, 'Why do you not eat ?[50]

۸۸ - فَنَظَرَ نَظْرَةً فِي النُّجُومِ ۝

۸۹ - فَقَالَ إِنِّي سَقِيمٌ ۝

۹۰ - فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝

۹۱ - فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝

49. His people were interested in Astrology. Hazrat Ibrahim, casting a glance at the stars (merely to show them), said, "I am not keeping well " (And who is that in the world who is absolutely well, and has not internal or external illness.) What a more illness would be than that he was extremely pained to see the bad condition of his people.

Or it means, "I am going to be ill." And sickness is a departure of the disposition from normal condition and this condition shall certainly come before death to every soul) However, his meaning was correct in both senses, but from hislooking at the stars and saying : إني سقيم the people understood that by means of Astrology he had known that he was to fall ill in near future. They were going outside the city to celebrate one of their festivals. Hearing these words from Ibrahim they thought him unable to participate in their festivities and so left him alone. The main purpose before Ibrahim was to get some occasion of loneliness so that he might deal with their false gods. Hence he entered into the idol-house ond addressing the idols said, "why do you not eat of the food and immolations that are placed before you, though you possess the figure of eaters.

Note :—The above narration shows that the words of Ibrahim were not incorrect from the viewpoint of the real sense. Of course, the meaning of his words : إني سقيم which the people took, did not coincide with the reality of the occasion. This is why in some of the True Traditions the words of كذاب (lie) is applied to it, whereas it is not a 'lie' in the factual sense, it is تورية (Tauria).

Such a Tauria is permissible at the time of some constitutional expediency or reason, as in the Tradition of Hjirat, the Holy Prophet in reply to ممن الرجل (From what is the man), said : من الماء (From water). And Hazrat Abu Bakr Siddiq, in reply to a question said : رجل يهديني السبيل (A man who tells me the way). Of course, in regard to the lofty ranb of Hazrat Ibrahim, this Tauria too was considered to be below 'excellence.' Hence it was termed as a sin in the Tradition. This can be understood in light of the principle : حسنات الابرار سيئات المقربين i.e. the virtues of the Virtuous are the sins of the Near ones.

92. 'What ails you that you speak not ?'[51]

93. **Then he came upon them smiting with his right hand.**[52]

94. **Then the people came upon him being agitated,**[53]

95. He said, 'Why do you worship what you yourselves hew?'

96. 'And God created you and what you make.'[54]

97. **They said, 'Build for him a house and cast him into the heap of fire.'**

98. **Then they desired to make a big plan for him, and We made them the lower ones.**[55]

٩٢ - مَا لَكُمْ لَا تَنطِقُونَ ○

٩٣ - فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ○

٩٤ - فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ○

٩٥ - قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ○

٩٦ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ○

٩٧ - قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ○

٩٨ - فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ○

---

51. When he received no answer to his question about eating, he said, "Why do you not speak? i.e. your organs and shape have been made like those of men, but they could not cast the spirit of men, then it is really wonderful that the eating and speaking men bow down prostrate before the motionless and senseless men and seek help from them in their expeditions.

52. He broke those stone-idols smiting them with force. This story can also be seen in sura Anbia.

53. When the people came back from their fair they saw the idols broken. By conjectures they understood that it was not the work of any one. save Ibrahim. So they all ran upon him.

54. Hazrat Ibrahim said. "Whoever broke them, but why do you commit such a foolish act. Has the lifeless stone-idol that is carved by your own hands become entitled to worship, and has there remained no connection with God who is your Creator and the Creator of your actions and what is acted upon, including these stones ? Creator of everything is He, but the service is done to others—and those others such that are a creation under creation." What a tyranny is this ?

55. When they could not give any answer to the reasonable questions of Hazrat Ibrahim they conferred to build a big fire-house and cast Ibrahim into it. They thought that by that scheme they would solidify their devotion to the idals to theidols and cost an awe in the hearts of the people, that their opponents met suchan ugly fate, and that no one would dare repeat it. But God made them the lower ones. The fire was made garden on Ibrahim that proved an observational witness that they and their false gods could not hurt an aught this sincere servant. The fire could not dare burn Ibrahim a little without the leave of the Lord of Ibrahim.

99. And he said, 'I am going towards my Lord, He will guide me.'[56]

100. 'My Lord, give me some righteous son.[57]

101. Then We gave him the good tidinge of a boy that would be characterized by and behaving with forbearance,[58]'

۹۹ - وَقَالَ اِنِّیْ ذَاهِبٌ اِلٰی رَبِّیْ سَیَهْدِیْنِ ○

۱۰۰ - رَبِّ هَبْ لِیْ مِنَ الصّٰلِحِیْنَ ○

۱۰۱ - فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِیْمٍ ○

---

56. When Hazrat Ibrahim became disappointed of his people and the father also became severe in behaviour, he intended to migrate. God showed him the way to Sham.

57. When the relations and the native land are given up, Thou givest me good children that may help me in religious work and preserve this mode.

58. From here it is known that Hazrat Ibrahim prayed for children and God granted it, and the same boy was offered for the well-known sacrifice. From the Taurat, present today, it is also proved that the boy who was born at the prayer of Hazrat Ibrahim is Ismaeel, and it is why he was named Ismaeel, because Ismaeel is a composition of two words (i) سمع and (ii) ایل. سمع means hearing and ایل means God i.e. God heard the prayer of Hazrat Ibrahim. It is given in the Taurat that God said to Ibrahim : "I heard thee (thy prayer) concerning Ismaeel." On this basis the person who is mentioned in the present verse is Ismaeel, and not Ishaq. And even otherwise the good tidings of Hazrat Ishaq is given a

separate mention at the end of the story of the Sacrifice: وبشرنه باسحٰق نبيا الخ

So it comes to light that in the clause : فبشرنه بغلٰم حليم the good tidings of a boy other than Ishaq is given. Moreover, while giving the tidings of Ishaq it is also said (in the manner of good news) that he would be made a Prophet. And in Sura Hood together with him the good tidings of Hazrat Yaqoob is also rehearsed, who would be the son of Hazrat Ishaq: ومن وراء اسحٰق يعقوب (ہود - رکوع ۷)

Then how can it be estimated that the intended sacrifice was Hazrat Ishaq without introducing a paradox ? How could he be a sacrifice when he was going to become a Prophet and a father ? Hence necessarily it shall be acknowledged that the intended Sacrifice of God (ذبیح اللہ) is Hazrat Ismaeel about whom at the time of giving good tidings of birth neither the promise of Prophethood, nor the promise of children was made. This is why the memory of Sacrifice and the customs attached therewith have been translated from generation to generation as a heritage among the Children of Ismaeel (بنی اسمٰعیل). And today also the spiritual children of Ismaeel (who are known as Muslims) are the bearers of those holy memorials. In the Taurat (present today) it is clearly given that the place of sacrifice was Hora or Murha. The Jews and christians have tendered profuse probabilities in the ascertainment of its situation, whereas the nearest and the plainest fact is that it may be Marwah (مروہ), which is situated just opposite to Ka'ba, and where after the completion of Saee (سعی) between Safa and Marwa, the performers of the Umrah become free (حلال)and probably in the words : بلغ معہ السعی the indication is to this very Sa'ee.

In a Tradtion of Moatta Imam Malik the Holy Prophet is quoted to have said making a signal to Marwa : "The place of sacrifice is that." Very probably that would be a signal to the sacrifice-spot of Hazrat Ismaeel, because in his time the people generally sacrificed in Mina, three miles away from Mecca, as it is still done today. So it shows that the real sacrifice-house of Hazrat Ibrahim was Marwa, then seeing the teeming number of Hujjaj and the Sacrifices it was extended to Mina.

In the Holy Quran too هديا بالغ الكعبة and ثم محلها الى البيت العتيق is said which reveals the nearness of Ka'aba. (God knows better)

However, signs and conditions tell that Zabihullah (ذبیح اللہ) was the same Ismaeel who came to live in Mecca, and therein his seeds spread. It is also clearly given in the Taurat that Hazrat Ibrahim had been ordered to sacrifice his only and favourite son, and it is recognized fact that Hazrat Ismaeel was elder to Hazrat Ishaq in age. Then how can be Hazrat Ishaq the only son of Ibrahim

in the presence of Hazrat Ismaeel ? It is strange that the boy whose tidings are given in answer to the prayer of Hazrat Ibrahim is called in the present verse as غلام حليم — the clement boy, but when the angels gave the tidings in the beginning from the side of God concerning Hazrat Ishaq they used the appelative of : غلام عليم . From the side of God the word حليم is not applied to Ishaq or any other Prophet. Only to this boy i.e. Ismaeel whose tidings are given here, and to his father Ibrahim this title of حليم has been bestowed by the Quran إن إبراهيم لحليم أواه منيب (Hood, Section 7) and إن إبراهيم لأواه حليم (Toba, Section 14), which shows that these two (father and son) only deserved this special title.

حليم و صابر (Enduring and Patient) are akin in sense and meaning. From the tongue of this very غلام حليم it is being quoted : ستجدني إن شاء الله من الصابرين and elsewhere it is clearly said : وإسمعيل وإدريس وذا الكفل كل من الصابرين (Anbia, Section 6). This is why perhaps, in Sura Maryam Hazrat Ismaeel is called صادق الوعد —that how he testified the promise which he gave in ستجدني إن شاء الله من الصابرين

Any way the application of the words صابر و حليم and صادق seems only one i.e. Hazrat Ismaeel (Be peace upon him), and وكان عند ربه مرضيا 'he was to his Lord pleasing

In sura Baqara at the time of constructing Ka'aba the prayer which is quoted from the tongues of Hazrat Ibrahim and Hazrat Ismaeel also includes these words : واجعلنا مسلمين لك ومن ذريتنا أمة مسلمة لك

Just in the same manner the dual number of مسلم is used here in the mention of sacrifice by the words فلما أسلما وتله للجبين and the seeds of these two alone is given especially the title of Muslim (مسلم). No doubt, what a more submission (اسلام), surrender, patience and endurance would be than that which both father and son showed at the time of recompense of that اسلما that God, the Most High, made the seeds of them امة مسلمة (Ummate Muslims). (So praise to God at this boon.)

102. And when he reached with him unto running, he said, 'My son, I see in dream that I am sacrificing thee, then see thou what seest thou.' He said, 'My father, do as thou art commanded, thou shalt find me, God willing, one of the enduring'.[59]

١٠٢ - فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى
فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ؕ
قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ؗ سَتَجِدُنِيْٓ اِنْ
شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ۝

103. Then when they submitted to the order and he flung him upon his forehead.[60]

١٠٣ - فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ۝ ۚ

104. And We called unto him, O Abraham ;

١٠٤ - وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ۝ ۙ

105. Thou hast proved true to the vision,[61] even so We recompense the good-doers '.

١٠٥ - قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِي
الْمُحْسِنِيْنَ ۝

106. 'No doubt, this is the manifest trial.'[62]

١٠٦ - اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ۝

59. When Ismaeel grew up and became able to run with his father and be of avail to him, at that time Hazrat Ibrahim related his dream to him in order to know his thought whether he would be ready with pleasure, or compulsion would have to be done. It is said that three nights continuously he saw the same dream. On the third day he informed the son The son at once accepted without hesitation. He said, 'My dear father, why delay, do what is the order of the Lord-Owner ? (There is no need of consulting in such matter. In complying with the Divine Command there should be no hinderance of paternal affection). As for me, you will see how patiently and forbearingly I obey the order of God Millions of mercies be on such a son and father !

60. He flung him upon his brow so that the face of the son might not be visible, lest the paternal love should come in commotion. It is said that this thing was taught by the son. Hence forward God has not described what happened i.e. it is beyond description what happened on his heart and on the angels.

61. Sufficient, sufficient ! That will do ! Thou hast confirmed thy dream. The purpose was not the slaying of the son, only thy test was proposed, so in it thou hast succeeded fully.

62. We test by such difficult trials, then We keep them steadfast, then We raise them in degrees. It is given in the Taurat that when Ibrahim desired to sacrifice the son and the angel made the call : "Stop and hold the hand," the angle used these words : "God says that when thou hast done this work and spared not thy son, I shall give thee blessing and I shall spread thy seeds like the stars of the heaven and the sands of the sea."

107. And We ransomed him with an animal to sacrifice, mighty.[63]

108. And We left for him among the later people that :

109. 'Peace be upon Ibrahim !'[64]

110. Even so We recompense the good-doers.

111. He is among Our believing servants.[65]

112. And We gave him the good tidings of Issac who would be a Prophet among the righteous.[66]

113. And We gave blessing upon him and upon Issac ; and among the children of both some are virtuous and some are manifest self-wrongers.[67]

١٠٧ - وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ○

١٠٨ - وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ○

١٠٩ - سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ○

١١٠ - كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

١١١ - اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

١١٢ - وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ○

١١٣ - وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ۭ وَمِنْ ذُرِّيَّتِهِمَا
مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ○

63. An animal of high degree that came from Paradise, or very costly, fat and well-prepared. Then this custom of sacrifice was established to last for ever, in the grand memory of Hazrat Ismaeel (Be peace upon him).

64. Even today the world remembers Hazrat Ibrahim with honour and esteem. (Be millions of peace upon our Prophet and upon him, and salutations !)

65. Hazrat Ibrahim is among Our believing servants of very high degrees.

66. From this verse it is clarified that the first good tidings belonged to Ismaeel and the whole story of sacrifice was about him.

67. Hazrat Shah Sahib says : "This 'both' is said about both sons. From both, enormous children spread. Among the children of Hazrat Ishaq the Prophets of Bani Israeel were raised, and of the children of Hazrat Ismaeel are Arabs, among whom our Prophet was raised.

Among the children all are not equal. There are virtuous, who preserve the enlightened name of the Elders, as well as vicious, who prove a dishonour to their community.

Note :—Generally the Commentators have taken the pronoun in وَمِنْ ذُرِّيَّتِهِمَا to denote Hazrat Ibrahim and Hazrat Ishaq, but Shah Sahib has created a very delicate point and amplified the latitude of the subject by turning the pronoun to Ismaeel and Ishaq.

SECTION 4

114. And We favoured Moosa and Haroon,

115. And We delivered them and their people from the great distress.[68]

116. And We helped them hence they were the triumphant.[69]

117. And We gave them the Book vividly explicating.[70]

118. And We manifested to them the straight path.[71]

119. And We left upon them among the later folk :

120. 'Peace be upon Moosa and Haroon !'

121. Even so We recompense the good doers.

122. Verily they both are among Our believing servants.[72]

١١٤ - وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ۚ ○

١١٥ - وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۚ ○

١١٦ - وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۚ ○

١١٧ - وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ۚ ○

١١٨ - وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ۚ ○

١١٩ - وَتَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ۙ ○

١٢٠ - سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ ○

١٢١ - اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

١٢٢ - اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

---

68. We delivered them from the tyranny and persecution executed by Pharaoh and his people and made them easily cross the Red Sea.

69. Drowning the fleet of Pharoahs We made Bani Israeel triumphant and victorious, and made them the inheritors of the wealth and property of those who were annihilated.

70. We gave them the Holy Taurat wherein the Divine Commandments are described with detail and expression.

71. We gave them perseverance and uprightness in words and actions, and in every matter We led them in manifest guidance, that is one of the essentials of the Innocence of Prophets (عصمتِ انبیاء).

72. i.e. Moosa and Haroon are among Our perfect believing servants.

123. And verily Ilyas is among the Messengers.

124. When he said to his people : 'Have you no fear ?'

125. 'Do you call on Baal, and abandon the Best of creators.'[73]

126. Who is Allah—your Lord and the Lord of your fathers, the ancients ?[74]

127. Then they cried him lies, so they shall be coming seized (arrested),[75]

128. But those who are God's selected servants.[76]

129. And We left upon him among thy later folk :

130. 'Peace be upon Ilyas !'[77]

۱۲۳ - وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ۝

۱۲۴ - اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ۝

۱۲۵ - اَتَدْعُوْنَ بَعْلًا وَّتَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ ۝

۱۲۶ - اللّٰهَ رَبَّكُمْ وَرَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ۝

۱۲۷ - فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ۝

۱۲۸ - اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ۝

۱۲۹ - وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ۝

۱۳۰ - سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ۝

73. According to some, Hazrat Ilyas (Be peace upon him) belongs to the seed of Hazrat Haroon. God sent him to Ba'albak, a city of Sham. They worshipped an idol named Baal. Hazrat Ilyas warned them of God's wrath and the bad end of idolatery.

74. Hazrat Ilyas said, "Normally, also the people in the world also apparently make many things through dissolution and composition, by means of artistic mechanism and productive ingenuity, but the better maker is that who is the Real Creater of all principles and offshoots, roots and branches, causes and effects, soul and matter, colours and qualities, who created you and your ancient forefathers. Then how shall it be legitimate to worship the idol-Baal—leaving that Best Creator, and to seek help from that lifeless idol who can not originate a small particle in the external sense even. On the contrary its own existence owes to its worshippers, who moulded it in whatever form they desired."

75. The punishment of disbelieving shall be surely given.

76. All cried lies, but the selected servants of God did not disbelieve, hence they shall be secure from punishment.

77. Ilyas is also called Ilyaseen as Ture Sina is also called Ture Sineen.

131. Even so We recompense the good-doers.

132. He is among Our believing servants.

133. And verily Lut is one of the Messenger,

134. When We delivered him and his household all together.

135. Save an old woman who remained with the departed ones.[78]

136. Then We uprooted the others.[79]

137. And you pass by them in the morning.

138. And in the night too. Then will you not understand ?[80]

١٣١ - إِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○
١٣٢ - إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○
١٣٣ - وَإِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ○
١٣٤ - إِذْ نَجَّيْنٰهُ وَأَهْلَهٗٓ أَجْمَعِيْنَ ○
١٣٥ - إِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ ○
١٣٦ - ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ○
١٣٧ - وَإِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ○
١٣٨ - وَبِالَّيْلِ ۚ أَفَلَا تَعْقِلُوْنَ ○

78. This is his wife who was in conspiracy with those who were chastised.

79. With the exception of Lut and his household that city was overturned upon all other inhabitants. This story has been related at very many occasions.

80. This is told unto the people of Mecca because the overturned habitate of Lut's people were seen by the caravans from the high way, i.e. you pass by them in day and as well as in night, even then you do not receive the lesson. Do you not understand that what one nation suffered, the other nation can suffer too?

SECTION 5

139. And verily Yunus is one of the Messengers.

140. When he ran away to that laden boat.

141. Then he got the lot to be cast, when he came out to be erring.[81]

142. Then the whale swallowed him down and he was blameful.[82]

143. But for that he remembered the Glorious Self,

144. He would have remained in its belly until the day the dead are revived.[83]

۱۳۹- وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝

۱۴۰- إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ۝

۱۴۱- فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝

۱۴۲- فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝

۱۴۳- فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝

۱۴۴- لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝

---

81. The boat began to whirl in the river. The people said there was a slave in the boat who had run away from his master. The lot was cast several times, but every time it came out in his name. This story is narrated in detail in Sura Yunus and Sura Anbia.

82. The blame was only that by diligence-mistake (خطائے اجتہادی) he went out of the city without waiting for the Divine Order, and fixed the day of chastisement.

83. Because he oft-remembered the Glorious Self of God in the belly of the fish, and before going into it, we delivered him soon, otherwise he could not have the fortune to get out of the belly of the whale, and would have become its food.

Note :— للبث فی بطنه is an indication to never getting out. And this story is related to the river Euphrates (Firat) in Iraq. Allama Mahmood A'loosi Baghdadi has written that he has himself seen very big fish in this river, there is no wonder in that story. It has been described in Sura Anbia that in the belly of the fish his celebration (تسبیح) was:

145. Then We cast him upon the wilderness and he was sick.

146. And We caused to grow upon him a tree of creeper.[84]

147. And We sent him unto a hundred thousand or more.[85]

148. Then they believed and We allowed them to avail for a while.[86]

۱۴۵- فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ۝

۱۴۶- وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ۝

۱۴۷- وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ۝

۱۴۸- فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۝

84. The fish was given order, and it let him out upon an open plain. Perhaps due to lack of sufficient diet, oxygen, etc. he had become sick and weak. It is said that even the rays of the sun and the sitting of fly on the body were unbearable. By God's power there grew a creeper of gourds, its leaves provided a shade over his body and even so the food etc. was managed.

85. If only the adult are counted they were one lac, and if the minor are added they were more, but less than two lacs. او يــزيــد ون is not used in the sense of doubt.

86. By virtue of belief and faith they got deliverance from the divine chastisement, and they availed themselves of the wordly benefits until their determined age.

Hazrat Shah Sahib says : "The same people, from whom he had fled, was going to believe in him. They were searching him that he reached. They were very happy to see him." (Also refer Sura Yunus and Sura Anbia).

149. **Now ask them : 'Are there daughters for thy Lord, and for them sons ?'**

150. **Or did We create the angels females and they were looking ?**

151. **Listen ! It is only their calumny that they say :**

152. **"God has begotten ' They are undoubtedly liars.**[87]

153. **Has he chosen daughters above sons ?**

154. **What has gone wrong with you, what justice are you doing ?**

155. **Do you not think ?**[88]

١٤٩ - فاستفتهم ألربك البنات ولهم البنون ۝

١٥٠ - أم خلقنا الملائكة إناثا وهم شاهدون ۝

١٥١ - ألا إنهم من إفكهم ليقولون ۝

١٥٢ - ولد الله وإنهم لكاذبون ۝

١٥٣ - أصطفى البنات على البنين ۝

١٥٤ - ما لكم كيف تحكمون ۝

١٥٥ - أفلا تذكرون ۝

---

87. You have heard the stories of the Prophets that the difficulties of Hazrat Noah, Ibrahim, Ismaeel, Moosa, Haroon, Loot, Yunus (Be peace upon them) were solved by the help of God and His succour. Even the biggest and the nearest of God's servants is not independent of His help. Now onward hear a little about the angels and the jinn about whom they have carved out so many absurd and baseless faiths. God knows them. Some of the Arab tribes believed that the angels were the daughters of God. And when they were asked : "Who are their mothers.". They said, "They are the daughters of prominent jinn. (God forbid)

It means they thought that there was some special connection of God with the angels and with the jinn. So in the following, the state of each is described. But before it, as an introduction and reproach this loose faith of the Arab Unbelievers is refuted. Hence after describing the signs of His Omnipotent power, in the course of the arguments for His glory and unity, and by way of the stories, it is now told that these idiots should be asked to explain why would such a Powerful and Glorions God adopt children and those too daughters, and give you sons ? One insolence is that they are contriving children for God, the children that are weak and lower. Besides, they contrived the angels as females. Were they observing when We created the angels ? Were they seeing that they were being created females ? لا حول ولا قوة إلا بالله There is no limit to their ignorance !

88. Think somewhat. Admittedly, skill is required for doing some vice. If you were to carve out a wrong faith, it should not have been so reasonless and inconsiderate. What justice is this that you choose sons and make God choose daughters ?

156. **Or have a clear authority ?**

157. **Bring then your Book, if you are true ?**[89]

158. **And they have set up an affinity (kinship) between Him and the jinn. And the jinss do know that they shall be brought seized.**

159. **God is holy (pure) from those things they tell.**[90]

160. **But the servants of God who are chosen**[91]

161. **So you and what you worship.**

162 **Can not snatch anyone from His hand by means of temptation.**

163. **But only that who has to reach the Hell.**[92]

١٥٦- أَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ۝

١٥٧- فَأْتُوْا بِكِتٰبِكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ ۝

١٥٨- وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ۭ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُوْنَ ۝

١٥٩- سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۝

١٦٠- إِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ۝

١٦١- فَإِنَّكُمْ وَمَا تَعْبُدُوْنَ ۝

١٦٢- مَآ أَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ۝

١٦٣- إِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ۝

---

89. After all, wherefrom have you brought this absurd and inconsiderate thing ? Reason, wisdom and the scientific principle have no connection with it ! So have you got some authority for it ? If you have, then in the Name of God (بسم الله) show it.

90. They are idoits that they have set up the relation of son-in-law with the jinn. (God forbid) Glory be to God ! What nonsense they are talking. If they find occasion they should go and ask the jinn what they think about themselves. They have known that they shall also be arraigned like other criminals before God. Does the son-in-law have such dealings with the father-in-law's house ?

Some of the early scholars take a different meaning of نسبًا . They say that those polytheists took the satan-jinn as the rivals of God, as the Majoos believe in Yazdan and Ehraman (يزدان و اہرمن) i.e. one is the god of virtue and the other is the god of vice.

91. Whether man or jinn, the selected servants of God are immune from this seizing and arresting.

92. Many men think that the angels possess the rein of virtue and the jinn have the rein of vice in their hands. They can benefit whomsoever they desire and make him the near one to God And they can cast vice or virtue into whomsoever they will, or make unguided. Perhaps due to these supposed powers they have ascribed to them the kinship relation with God. Its answer is given that in your hand or in their hand, there is no permanent power. You and the jinn you serve, do not posses collectively such power as to lead astray even a single soul without the Divine will. Only that one shall go astray who has been written by God as a man of the Hell, due to his ill capacity, and who out of his own miscreance reached the Hell.

164. And none of us is there but he has a known statioл.[93]

165. And we are the rangers.[94]

166. And we are they who glorify.[95]

167. And they would say : If only we
168. would have a reminder of the ancients.

169. Then were We God's chosen !

170. But they disbelieved in it, soon they shall know.[96]

١٦٤- وَمَا مِنَّآ اِلَّا لَهٗ مَقَامٌ مَّعۡلُوۡمٌ ۙ○

١٦٥- وَّاِنَّا لَنَحۡنُ الصَّآفُّوۡنَ ۚ○

١٦٦- وَاِنَّا لَنَحۡنُ الۡمُسَبِّحُوۡنَ ○

١٦٧- وَاِنۡ كَانُوۡا لَيَقُوۡلُوۡنَ ۙ○

١٦٨- لَوۡ اَنَّ عِنۡدَنَا ذِكۡرًا مِّنَ الۡاَوَّلِيۡنَ ۙ○

١٦٩- لَكُنَّا عِبَادَ اللّٰهِ الۡمُخۡلَصِيۡنَ ○

١٧٠- فَكَفَرُوۡا بِهٖ فَسَوۡفَ يَعۡلَمُوۡنَ ○

93. This word is said by God from the side of the angels as if in their tongue, just like many prayers have been said by God in the tongue of men at several places.

It means the limit of every angel is set, from which he can not advance. It is said in reply to the Unbelievers who say that the angels are the daughters of God and they are born from the female jinn. So the jinn know their condition well, and the angels say so. They too have not the slightest space to advance beyond Divine order.

94 Everyone is standing at his station to serve Him and listen to His order. It is not possible for him to move forward or backward.

95. Here is the end of the word of the angels. Onward the condition of the Meccans is stated.

96. The Arabs heard the names of the Prophets, they were unaware of their knowledge, so they said this i.e. "Had we possessed the knowledges of the ancients or ha l some Book or Advice been sent down upon us, we would have shown to have acted upon them very well and we would have joined with the special and selected servants of God progressing in recognition and service. Now when the Prophet came to them from amongst themselves they turned away, and they failed to retain their word and covenant. So soon they shall see the end of this disbelieving and swerving.

171. And already Our Word has preceded about Our servants that are Messengers,

172. No doubt, they are given help,

173. And Our host—assuredly they are the triumphant.[97]

174 So turn thou from them for a while,

175. And see them, they shall see onward.[98]

176. What, do they demand Our chastisement to come soon?

177. So when it lights in their plains, how evil will be the morning of them that are warned![99]

178. So turn thou from them for a while,

179. And see, they shall see onward.[100]

١٧١- وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۚ

١٧٢- إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

١٧٣- وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ

١٧٤- فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

١٧٥- وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ

١٧٦- أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

١٧٧- فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ

١٧٨- وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

١٧٩- وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ

---

97. This is ordained in the Divine knowledge that God gives help to His Prophets against the Disbelievers, and finally the host of God alone becomes triumphant. No matter how adverse may the circumstances be in the interim but the final victory and success goes to the chosen servants, both from the angle of argument and reason and from the angle of external dominance and conquest. Of, course, the condition is that the host must be in the real sense the Host of God (جند الله).

98. Do not say anything to them for several days. With patience see their condition and they shall see their end. And finally they did see it.

99. Perhaps hearing فسوف يبصرون they would have said, "Then why late? Show us our end soon. Its' answer is this. Above you are making so much haste for the disaster, but when it comes it will be a very bad time—the chastisement will come as if an enemy in ambush suddenly appears and assaults in the plain in the morning. At the time of chastisement the same shall be the end of those who were warned to be cautious. Consequently the same took place at the time of Meccan Victory.

100. Perhaps the first promise was that of the wordly chastisement and this one is concerned with the chastisement of the Hereafter i.e. see thou, that onward, in the Hereafter, what these Unbelie vers shall see!

180. Glory be to thy Lord, the Lord of Respect, above those things which they describe !

181. And peace be upon the Messengers,

182. And all praise belongs to God who is the Lord of the Worlds.[99]

١٨٠- سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۚ ۝

١٨١- وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۚ ۝

١٨٢- وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ ع

---

99. At the end of the Sura a substance of all the principal subjects has been composed in these three verses i.e. The Self of God is pure from all defects and deficiencies, and is the whole of all excellences and perfections. All good attributes are collected in His Self ; and peace (salam) comes upon the Prophets and Messengers from His Self, and that is the proof of their glory and innocence, and their being secure and succoured.

Note :—Excellence is proved for the recitation of these three verses after Salat and at the end of meeting in the Traditions. So I also end this Sura at these very verses. O God, may Thou also end my life at this very firm belief

The comments of Sura Saffat have ended.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

اٰیاتہا ۸۸ سُوْرَةُ صٓ مَكِّيَّةٌ رکوعاتہا ۵

(SURA SAD - MECCAN; VERSES—88; SECTIONS — 5)

In the Name of God who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Sad, by this Quran Instructive—

۱ - صٓ وَالْقُرْاٰنِ ذِي الذِّكْرِ ○

2. Nay, but those who disbelieve are in pride and in opposition (confrontation).[1]

۲ - بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ○

3. How many a generation We destroyed before them, then they began crying (calling), and the time had gone for the deliverance (release).[2]

۳ - كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ○

1. This magnificent Quran of sublime glory and transcendental dignity (full of excellent instructions and enlightened teachings, and explaining to the people most impressively, things of guidance and cognizance) is giving evidence with a high sound that those people, who are disbelieving the truthfulness of the Holy Quran and the Messengership of Hazrat Muhammad (صلّی اللہ علیہ وسلّم), are not rejecting because there is some flaw in the Quranic education, or the Prophet, the Enlightened, has failed in its right propagation and explication, but the main cause of their disbelieving and swerving is that they are entangled in the sentiments of false boasting, ignorant pride, arrogant attitude and adverse opposition. If they get out of this marsh a little they will see the clear way of truth and righteousness.

2. They should know that by the fortune of this type of arrogance and pride and by coming in front of the Prophets and Messengers, many a generation have been destroyed before. Those people had also fought with the Prophets for long, then when bad time came and the divine chastisement surrounded them from all sides they began to cry and call upon God. But it was of no avail to cry for help at that moment, the occasion of release and deliverance had gone, and the time was none to pay any heed to their noise and call.

4. And they began to wonder at this thing that a warrant came to them from among them, and the Disbelievers began to say: 'This is a sorcerer false.'[3]

٤ - وَعَجِبُوٓا أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ
الْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ۝

3. The Unbelievers said, "If some angel had come down from the heaven to warn and threat, there would have been some sense init ! It is indeed senseless that a man belonging to our own society and clan may give us warning and threats saying that he is sent down from heaven by God, the owner of the Heavens. Nothing can be said about his presumptuous bombast but that a sorcerer has erected a false force, the blandishments that are shown by dint of magic are named miracles, and the hotch-potch of several tales and fables is termed as the Koran, the Compendium of Divine Knowledges, while the sorcerer himself claims to the high rank of the Messenger of God, definitely a false claim !"

5. **What, has he turned the worship of many into the worship of only One ? This is indeed a wondrous thing.**

6. **And the Council of them departed, saying : 'Go and be steadfast to your gods.[4] There is some purpose behind it.'[5]**

٥ - اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ۝

٦ - وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓی اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۝

4. The Unbelievers said with wonder, This man has dismissed the Court of so many gods and has been ascertaining the court of only One God. What a more wondrous thing would be than that the administration of such a tremendous universe may be given over to only One God, and the worship of different gods, controlling various departments of life and administration, that has been in vogue since ancient times, may be abolished in one stroke, as though our fathers were mere simpletons and idiots that they bent their heads before so many gods in adoration."

It is said in some traditions that once, while the Prophet's uncle, Abu Talib, was sick, some chiefs of the Quraish headed by Abu Jahl came to Abu Talib and complained of Hazrat Mohammad (Be peace upon him) that he abused their gods and made them fools in different ways, so he should make him understand.

The Holy Prophet said, "My uncle, I want only a word from them whereby the whole of Arabia would become their obedient and the Ajam would become their tributary." Gladly they asked, "What is that word (كلمه)? You say one word and we are ready to accept ten words from you."

The Holy Prophet said, "Not more than a word, only one word— لا اله الا الله —There is no god but Allah."

Hearing this they stood up enraged, and said, "What, only one God, dismissing so many gods ? Let us go. He will never desist from his plan (design). He is after our gods extravagantly. So you should also be steadfast with strength to the worship and support to your gods, lest his propaganda should become successful in worsting some credulous follower of the ancient way. We have to show a great deal of patience and perseverance in the face of his untiring efforts."

5. The Unbelievers of Mecca also said that there was certainly some purpose behind those strenuous efforts which Muhammad (s.m.) was making to defeat and crush their gods. That purpose according to their calculation was nothing but to subdue and subjugate the Arabs and thus gain worldly glory and power. So they were not going to allow him to succeed in that aim.

According to some commentators this clause : إِنَّ هٰذَا لَشَيْءٌ يُرَادُ means that undoubtedly that was the thing for which Mohammad (s.m) was so ambitious, and he was not intending to budge from it.

Or it can be said that this thing (it seems) was to take place, and that was the will of God that a Revolution should come in the world. So it was imperative for them to stick to their Traditional Religion with patience and perseverance as far as they could, and save their constitution and their code of life from delapsion.

Or they would have said it out of contempt that no matter the intentions of Mohammad were too high, yet it was not necessary that whatever one intended should definitely come to pass and whatever one desired for should definitely come in hand. They, however, should not pace backward in their face.

7. We have not heard of this in the ancient (last) religion, and this is naught but a fabrication.[6]

٧ - مَا سَمِعْنَا بِهٰذَا فِي الْمِلَّةِ الْاٰخِرَةِ ۚ إِنْ هٰذَآ إِلَّا اخْتِلَاقٌ ۝

6. Hazrat Shah Sahib says: "The ancient religion they called the religion of their forefathers i.e. we have heard that such thing was said by the followers of the last religion, but our forefathers have not said such thing."

Or perhaps the last or past religion is the Christian Religion, as said by a majority of the early scholars i.e. 'we have not ever heard the Christians, who are the People of the Book, to have said such a thing that only One God should be kept and all others should be dismissed, because they also say that there are three gods and they do not believe in the Messengership of Mohammad (s.m.). If there was some origin of the Mohammadan faith in the past Books, the Christians would have surely embraced it. But they do not bear this faith. So it is known well that Mohammadan assertion is nothing but a false fabrication.' (God forbid)

8. What, has the Advice been sent down on him out of us all ?[7] Nay, but they are in doubt of My Advice ; nay, they have not yet tasted My beating.[8]

9. Do they possess the treasuries of thy Lord's mercy who is All-Mighty, All-Giving ?

10. Or is theirs the kingdom of the heavens and of the earth and of what is between them ? So let them ascend setting up the ropes.[9]

٨ - ءَأُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي
شَكٍّ مِّن ذِكْرِي ۖ بَل لَّمَّا يَذُوقُوا عَذَابِ ۝
٩ - أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ ۝
١٠ - أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ
فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

---

7. The Unbelievers also said, "Well, we believe that the Quran is the Word of God. We also accept that it was not necessary to send an angel for the Prophetic duty and functions. But what a wrath is this that only Mohammad alone (s.m.) was chosen for this purpose out of all of us ? What, was he traced alone in the whole country for this rank ? Was no one available to God among the rich gentry of Arabia whereupon He could send down His Word ?"

8. This is an answer to the stupid absurdity of the Unbelievers, i.e. their absurdities are nothing. The only thing is that they are in doubt of Our Advice. They do not believe that the dreadful future, they are being warned of, shall certainly come. That is because they have not as yet tasted the beating of God. When the beating of God shall be afflicted on them, all the doubts and suspicions shall vanish.

9 The treasuries of mercy and the kingdom of the heavens and the earth are all in the hand of God. He is All-Mighty and All-Giving. He may give reward and bounty to whomsoever He will, who can prevent Him or criticise ? If he appoints some mortal on the rank of Prophethood and Messengership by His wisdom and knowledge, who are you to interfere, that why he, and not they, is endowed with mercy ? Are you the owner of the treasuries of mercy and the kingdom of the heavens and the earth that you are raising such baseless objections ? If you are, then harness all the resources at your command and climb up the heaven by setting up the ropes, so that you may be able to cut off the divine series of Revelation on Mohammad (s.m.), and thus controlling the celestial world, administer the heavens and the earth according to your own will and desire. If you can't do it, the claim to the ownership of the kingdom of the heavens and earth and the treasuries of mercy is void. Then intervention into the Divine Administration is but sheer nonsense and gross impudence.
ایاز قدر خود بشناس (Ayaz ! Recognize thy value)

11. A host this too being destroyed among all other hosts ![10]

۱۱ - جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ۝

12. Have cried lies before them the people of Noah and Ad and Pharaoh, he of the pegs (nails),[11]

۱۲ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ
ذُو الْأَوْتَادِ ۝

13. And Thamood and the people of Lot and the men of the Thicket[12] those big hosts.

۱۳ - وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْئَيْكَةِ أُولَٰئِكَ
الْأَحْزَابُ ۝

14. Not one that cried not lies to the Messengers, then My retribution was proved.[13]

ع ۱۴ - إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ۝

SECTION 2

15. And these people are not awaiting but a cry that will have no interval to rest.[14]

۱۵ - وَمَا يَنظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا
مِن فَوَاقٍ ۝

---

10. Naught they are, these poor and helpless men, neither they are the owners of the treasuries of the heavens and the earth, nor they are powerful to subdue the celestial world. They are a crowd of several defeated men liable to be destroyed like those nations who were destroyed in the past. And this scene the people well observed from Badr to the Meccan Victory.

Hazrat Shah Sahib says, "The past people were destroyed. If they ascend, they shall also be one of those who were destroyed." In other words, the connection with the previous verse is mentioned.

11. Pharaoh—who was of great power and force and had big hosts, who had set the pegs of his kingdom in the world. And some say he killed the opponents by hammering nails in the two hands and in the two feet, so he was known by the name of ذو الاوتاد (God knows better)

12. Those people unto whom Hazrat Shoab was sent as a Messenger.

13. These powerful and big hosts could not escape the punishment when they cried lies to the Messengers, what reality have you before them ?

14. They are awaiting the Cry of the Trumpet, full punishment shall be given at that time.

Or صيحه may mean a scare in the present life.

16. **And they say : 'Our Lord, hasten to us our balance sheet before the Day of Reckoning."**[15]

١٦ - وَقَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ○

17. **Thou bear patiently what they say, and remember Our servant David, the man of might, he was a penitent.**[16]

١٧ - اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗۤ اَوَّابٌ ○

18. **We had subjected the mountains with him glorifying in the evening and in the morning.**[17]

١٨ - اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْاِشْرَاقِ ○

19. **And the birds gathering, all were turning to him (Him),**[18]

١٩ - وَالطَّيْرَ مَحْشُوْرَةً ۗ كُلٌّ لَّهٗۤ اَوَّابٌ ○

20. **And We gave strength to his kingdom,**[19] **and gave wisdom and speech decisive.**[20]

٢٠ - وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ○

15. When they hear about the promise of the Resurrection they say with mockery : "Please give us here the share of there. Let us see our accounts here in this world and be absolved of punishment and recompense here and now."

16. Hazrat Shah Sahib says : "Here they are reminded of the story of Hazrat Dawood that he also undertook great patience in the period of Taloot's reign, and at last he got the kingdom, and he subdued Jaloot etc. by means of jihad. The same happened with our Prophet." (Mozihul Quran)

Note : ذَا الْاَيْدِ is translated by Shah Sahib—the man of the might of hand—possessing the power of kingdom, or the indication is to his miracle that iron became soft in his hand, or the power of hand means that he did not eat the wealth of his kingdom, he ate by means of his earning (by his hand). means that in every matter he turned towards God.

17. When Hazrat Dawood glorified in the morning and evening, the mountains too glorified with him. (Ref. Sura Saba)

18. Either the birds turned to Dawood, or Hazrat Dawood and birds all together turned unto God, as said by some commentators.

19. We had established the pomp of his kingdom in the world, and by means of Our help and succour providing numerous different armies, We gave him enormous stability.

20. Hazrat Dawood was a great statesman possessed by godly wisdom. He decided every affair with acute judgment, and when he spoke, his speech was highly decisive. In brief God had endowed him with Prophethood, statesmanship, decisive power and a variety of scientific and practical perfections, but he was also put to test and involvement, as follows.

21. **Has the tiding of the claimants come to thee? When they jumped over the wall into the worship-house,**

22. **When they entered upon David and he was confounded at them,[21] they said, 'Be not perplexed, we two are disputing (disputants), one of us has done violence to the other, so judge between us justly and let there be no chicaning or quibbling, and tell us the straight way.'[22]**

23. **This one is my brother, there are ninety nine ewes with him and there is one with me then he says : 'Hand over to me even that one, and he forces me in argument.'[23]**

٢١ - وَهَلْ أَتٰىكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝

٢٢ - إِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ
خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا
بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَآ إِلٰى سَوَآءِ الصِّرَاطِ ۝

٢٣ - إِنَّ هٰذَآ أَخِيْ لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ
نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيْهَا وَعَزَّنِيْ
فِي الْخِطَابِ ۝

21. Hazrat Dawood had set the turns for three days—One day for the court and the settlement of disputes, one day for his family, one day for the worship of God. One day on which day he remained aloof, the guard did not allow anyone to disturb. One day he was absorbed in worship that all of a sudden two men jumping over the wall entered upon him. Hazrat Dawood, despite his pomp and power, was confounded to see this sudden incident—whether they were men or some other creatures ! If they were men how they dared to enter and why the guards did not check them ? If they did not come by the door, how did they jump over such a high wall ? God knows with what intention and for what purpose they had come in such an extraordinary manner !

In short, this strange incident diverted him from the absorption into the worship and he could not retain the peaceful attention unto God.

22. The new comers said. "You should not be worried, and be not frightened of us. We two parties have come to you for a settlement of our dispute. Please judge between us justly, there should be no chicaning or postponing in our case. We have come to find the way of justice and fairplay. (Perhaps Hazrat Dawood might have become more astonished to see such a heading of their speech)

23. He said, "The dispute is that this my brother has ninety nine ewes and I have only one. He desires to complete his century anyhow by snatching from me that one with me too. And the main difficulty is that he is also powerful and fast in speech as he is more abundant in wealth. When he speaks he overcomes me and the people also support him. In short, he uses forcible means to usurp my right.

24. He said, 'He wrongs thee that he asks for thy ewe to join it with his ewes.'[24] And most of the associators do wrong to one against the other, save those who believe and do good deeds, and there are very few such fellows.[25] And David thought that We had tried him, then he sought forgiveness of his Lord and fell down bowing, and he repented.

25. Then We forgave him that deed.[26] And for him with Us is a rank and a good place.[27]

٢٤ - قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ اِلٰى نِعَاجِهٖ ؕ وَ
اِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ لَيَبْغِيْ بَعْضُهُمْ عَلٰى
بَعْضٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
قَلِيْلٌ مَّا هُمْ ؕ وَظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ
رَبَّهٗ وَخَرَّ رَاكِعًا وَّ اَنَابَ ۩ ○ السجدة
٢٥ - فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ
حُسْنَ مَاٰبٍ ○

24. Hazrat Dawood after demanding proof according to Divine Shariah finally said, "If this brother of thine does so, assuredly it is his excess and injustice. He desires to usurp the wealth of his poor brother by this (foul) way. (i.e. we will not allow him to do this)."

25. This is the habit of the associators that they do wrong to one against the other. The powerful share-holder desires to devour the weak. Only the believing and good servants of God are an exception to it, but they are very few in this world.

26. After this story Hazrat Dawood was admonished that it was a trial and a test in his own concern. When this thought struck him he atonce bowed down very humbly before God to ask forgiveness for his fault. Atlast God forgave him that fault of his, What was that fault of David ? That has been indicated to in these verses. About it the Mufassirin (commentators) have described very many lengthy stories. But Hafiz Imaduddin Ibne Kathir writes about those legends :

ذكر المفسّرون هٰهنا قِصّةً اكثرها مأخوذ من الاسرائيليات ولم
يثبت فيها عن المعصوم حديث يجب اتّباعهٗ

"Most of these stories have been taken from the Israeeli Mythology (اسرائیلیات) seldom proved in the Traditions."

And Hafiz Abu Muhammad Ibne Hazam in his book 'Kitabul Fasl' has forcefully refuted these stories. As for the brief analysis of these given by Abu Hayyan, it is also not empty of trouble. In our own opinion the real fact is that which is quoted from Ibne Abbas.

According to Ibne Abbas this involvement occurred to Hazrat Dawood (Be peace upon him) as an amazement. Once Hazrat Dawood prayed to God, "My Lord, there is no moment in the day and night in which some member of Daud's family is not busy in Thy worship i.e. in Thy glorification, prayer, etc. (This he said because he had distributed the twenty four hours among his household, time to time, so that his worship-house might not be empty of worship in any part of day and night). He also presented some other such things (probably they might be about his good administration etc.) God was displeased on this thing with Dawood.

From God the answer came, "Daud, it is all due to Our grace and succour. But for My help thou canst do it. (Despite all efforts thou wilt not be able to accomplish). By My glory I shall one day hand thee over to thy self (i.e. I will remove My help and see how far thou shalt be able to keep up the worship and administration).

Hazrat Dawood said, "My Lord, inform me of that day," and so the very day he fell into the trial (فتنہ) (Mustadrik).

This tradition shows that the nature of the trial should only be as much that when he might be busy in the worship he might not be able to accomplish the desired absorption despite full effort. And we have seen in the above comments how extraordinarily and unmannerly several persons astonished Hazrat Dawood entering upon him in his sanctuary all of a sudden, and diverted him from the absorption, to their dispute. Then Hazrat Dawood came to know that God involved him in that trial due to that claim of his.

The use of the word : فتنہ (Fitnah) is just like the use which the Holy Prophet once made, when Hazrat Hasan and Hazrat Husain (رضی اللہ عنہم) in their childhood were coming in the shirts staggering and the Holy Prophet saw them from the pulpit and lifted them breaking off the Khutba, and said : صَدَقَ اللّٰهُ اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ "God has rightly said that your wealth and children are fitnah

In some of the sayings of the Prophet's Companions it is quoted that when a servant does some good and says, "My Lord, I have done this deed I have given alms, I performed prayer, I fed the beggars," to him God says, "And I helped thee and I gave thee divine grace." But when the servant says, "My Lord, Thou helped me, Thou gave me divinegrace, and Thou did kindness and favour to me," to him God says, "And thou performed the deed, thou made intention, thou earned the virtue." (Madarij-al-Salikeen, 99).

From this tradition one can understand how God could be pleased with these words: "My Lord there is not a single hour in day and night when one of my household or myself is not busy in Thy worship," from such a grand Prophet like Hazrat Dawood, particularly when he was asserting the excellence of his administration and management. The elders are seized at their small things. Hence he was involved in a trial, so that he might be warned and repent on his mistake and make up for it. And he made up the reparation, and excellently he did do it.

27. As usual he is a favourite in the presence of God. By this mistake his nearness and rank are not affected. Only a little admonition was given, because the small mistake of the near favourites is also considered big. حسنات الابرار سیئات المقربین

"The virtues of Abrar (good men) are the evils of the near ones." Maulana says :

گرچہ یک مُو بد گنہ کو جستہ بود لیک آں مُو درو دیدہ رستہ بود
بود آدم دیدۂ نورِ قدیم موئے در دیدہ بود کوہِ عظیم

The substance of these couplets is that Hazrat Adam was the eye of the Eternal Light. Though his sin was as small as a hair, yet in his eyes it was tremendous, a huge mountain.

٢٦ - يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ
بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ
عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ
اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۠

26. David ! We have appointed thee a viceroy in the land so thou rule (judge) between men with justice and follow not the wish of the soul, then it may lead thee astray from the way of God. Assuredly those who go astray from the way of God—for them is a terrible chastisement,[28] for that they forgot the Day of Reckoning.[29]

---

28. God has made you His viceroy in the earth, so follow His order only, and decide the matters with justice and fairplay according to the Divine Shariah, never an infinitesimal part of the wish of the soul should come in the way of judgment of any affair, because this thing leads astray from the way of God. And when a man went astray from the way, then where would be his resort ?

29. Generally the wish is followed because a man forgets the Day of Reckoning. If this thing is present before his soul that one day he will haveto go before God and give an account of minutest actions, then he can not prefer his wish to the pleasure of God.

Note :—Maudoodi has commited a blunder at this place. He says that Hazrat Dawood was inclining to his wish, so as a check and restraint this divine direction was tendered unto him.

Then what would be the meaning of this address to the Holy Prophet :

فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ   فَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ

(Be not of the doubters ! Be not of the Associators !)

Was the Holy Prophet inclining to doubt or association that he was addressed in this style ? (God forbid). Nay, never, this is but the style of divine training and education. (Tr.)

SECTION 3

27. And We have not created the heaven and the earth and what between them is, in vain ; such is the thought of those who disbelieve. So woe unto the Disbelievers because of fire ![30]

28. Shall We make the Believers who do good deeds equal to the workers of corruption in the earth, or shall We make the god-fearing equal to the perts (dauntless).[31]

٢٧ - وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ۝

٢٨ - اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۖ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ۝

---

30. بـاطـلا means that thing which results in nothing. God has not made this world of the heaven and earth merely futile, without assigning any reasonable result. Nay, this world has its result in the hereafter. Therefore living here in this world, work should be done for the other world, and that work is none but that man should follow the principle of justice and righteousness renouncing the personal wishes and desires, and he should rectify his relations and dealings with both the Creator and creatures. He should not think there only is the life of the present world that will be ended in eating and drinking without any question of reckoning in future. These are ideas of those people who disbelieve in the life after death. So for such disbelievers, fire is prepared.

31. This is not the demand of Our justice and wisdom to make the righteous and good servants equal to the perts and corruptors, or deal with the godfearing and dauntless alike. So it became imperative to appoint a day for reckoning and recompense. But in the world we see many of the honest and good men are involved in various types of miseries and disasters, and there are very men, impudent and wicked, who enjoy luxuries and are in merriments. So necessarily it will be believed that the news of the life after death, which has been given by the Truthful Informer, is just according to the demand of hikmat and wisdom. There, everyone good or bad, shall be recompensed for his good or bad deeds. Then how can the denial of the tiding of the Day of Reckoning be correct.

29. A Book We have sent down unto thee, blessed, that the people ponder over its verses and that men possessed of wisdom may understand.[32]

30. And We gave unto David, Solomon.[33] How excellent a servant he is! He was turning towards Us.

31. When to show him were brought before him in the evening; horses very noble.

32. So he said, 'I held dear the love of wealth against the remembrance of God, until the sun was hidden behind the veil.

33. Return them to me!' Then he began to strike (to stroke) their shanks and necks.[34]

۲۹ - كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَ
لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ○
۳۰ - وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗٓ اَوَّابٌ ○
۳۱ - اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ○
۳۲ - فَقَالَ اِنِّىْٓ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ
حَتّٰى تَوَارَتْ بِالْحِجَابِ ○
۳۳ - رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ
الْاَعْنَاقِ ○

32. When the end of the good and bad cannot be one and the same, it was imperative that a Book of Guidance should come from God, the Most High, that may warn the people of their end with good reason. Hence at this time this Book has come down—the Manifest Quran, in whose words, letters, imprints, meanings and subjects—in every thing—is blessedness, and which is sent down for this purpose that the people may ponder over its verses and the wise men may avail themselves of its instructions. Accordingly in the previous verse behold in what a reasonable, natural, and clean manner the problem of the Resurrection is solved that if a man possessed of ordinary wisdom may ponder, he can easily reach the right result.

33. God gave unto David a son, Solomon, who became like him a Prophet and a King.

34. Horses of pure breed, decent, docile, swift in running, that were trained for Jihad, were presented before him. In their inspection it was late, until the sun set. Perhaps in this business he forgot to say his prayers of the Asar time. At this he said,

"Nó matter, if on one side God's Remembrance is missed in the apparent sense, on the other side the love and inspection of the Jihad horses is also attached with the remembrance of God. The purpose of Jihad is to proclaim the Word of God (كلمة الله), hence its preparatories should also include under the Caption of Zikrullah (ذكر الله). Had we not been persuaded by God, the Most High, to wage jihad and provide its instruments, how could we love this good wealth ? Out of this excessive sentiment of Jihad Zeal he ordered to bring those horses back again. And they were brought back. Hazrat Sulaiman with great love and honour began to stroke their shanks and necks. This interpretation is given by some commentators and the word (حبّ الخير) supports it. In other words (خير) is pointing out that sense which is described in a Tradition of Holy Prophet :

اَلْخَيْلُ مَعْقُوْدٌ فِىْ نَوَاصِيْهَا الْخَيْرُ اِلٰى يَوْمِ الْقِيَامَةِ

"Gad has placed blessing in the forehead of the Horse till the Day of Qeyamat."

Other scholars have given this interpretation that Hazrat Sulaiman forgot his prayers of that time being absorbed in the inspection of the horses (and forgetfulness is not impossible in the case of the Prophets), so he said, "Behold, the love of wealth made me heedless to the rememberance of God, until that I could not perform my prayers (Wazifa) and the sun set. Though there was also an aspect of worship and remembrance in that love of wealth, but the special and near servants of God are also cautious about their worships to be performed in their appointed hours without any delay, and if there is any delay they become restlesss due to the sorrow and shock (though it may be due to any excuse).

Maulana Room says : گر ز باغ دل خلالے کم بود . بر دل سالک ہزاراں غم بود

"If a straw is lost from the garden of heart, thousand sorrows befall the heart of the Lover of God."

In the Battle of Ditch (غزوۂ خندق) more than one prayers were omitted, and though the Holy Prophet was engaged in jihad and there was no kind of sin upon him, yet he invoked imprecation for those Unbelievers who had been the cause of omission of the prayers by these words :

مَلَاءَ اللّٰهُ بُيُوْتَهُمْ وَقُبُوْرَهُمْ نَارًا

Similarly Hazrat Sulaiman became restless at the omission of an appointed worship. He ordered to bring back those horses (that had become the cause of omission of the remembrance of God). When they were brought he began to cut their necks and shanks by the sword out of divine shame and the zealousness of God's love in order divorce the cause of heedlessness from himself so that it might become an expiation of that oblivion. Probably in his Shariah (Divine Constitution) the sacrifice of horse would be legal, and he would have possessed the horses so enormously that by the sacrifice of those few horses the purpose of Jihad might not have been affected.

The word طفق مسحا does not indicate that he would have sacrificed all the horses. He would have but started this work (of sacrificing them). (God knows better)

This interpretation is also supported by a Tradition which is quoted by Tibrani on the authority of Hasan Ubai bin Ka'b.

34. And We tried Solomon and We cast upon his throne a mere body, then he turned (autic God).[35]

35. He said, 'My Lord, forgive me and confer upon me a kingdom such as may not behove anyone after me, surely thou art the All-Giver.'[36]

٣٤ - وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ○

٣٥ - قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ○

---

35. It is given in a Sahih Tradition that one day Hazrat Sulaiman said an oath : "Tonight I will go to all my women (who were about seventy, or ninety or hundred in number), and every woman, shall beget a child who will wage Jihad in the way of God. The angel inspired, "Say Insha Allah"— "God willing." But he did not say by the tongue (though it was in the heart). By luck no woman begot a child as a result of that intercourse. Only an incomplete child was born to one of them. Some commentators say that the nurse brought that very incomplete child and cast it on the throne, saying : "Take it, this is the result of your oath." The same incomplete child is here mentioned as 'the mere trunk' or 'the mere body'. Seeing this Hazrat Sulaiman turned towards God with great repentance, and he begged forgiveness of God for not saying Insha-Allah. The astonishment to the near ones is more (than to the common men). It is said in a Tradition that had he said Insha Allah God would have fulfiled that which he desired for.

Note :—Many of the Mufassireen have interpretted this verse otherwise, and have related many legends about the ring of Hazrat Sulaiman and the jinn. Ibne Kathir has written about these legends that they are stories from the legends of the People of the Book. (And God knows the real fact.)

36. Hazrat Sulaiman prayed to God : "Give me such a mighty kingdom that may not be given to anyone save me, neither anyone else may be deserving of it", or it means 'that no one may dare to snatch it from me.'

Note : It is given in the Traditions that for every Prophet there is a prayer (Dua), wherefor God has promised acceptance i.e. that prayer shall be positively granted. After all, Hazrat Sulaiman was the son of a Prophet and a King. The same colour existed in the prayer that kingship might be bestowed and that too of a miraculous colour. That was the age of Kings and Tyrants. From this viewpoint too this prayer accorded with the taste of the time. And it is obvious that the aim of the Prophets (Be peace upon them) is not to demonstrate their power and glory or self-aggrandizement by the achievement of kingdom. On the other hand their main aim is to make that religion prevail and dominate and to promulgate that heavenly constitution bearing which they are raised. Hence it should not be guessed on the prayer of the wordly men.

Note 2: At this place Maudoodi has written very absurd remarks about Hazrat Sulaiman—his power, his innocence, his Prophetic position are all injured, though the event is proved in the Sahih Tradition of the Holy Prophet. But Maudoodi has rejected the truthfulness of the Tradition adding a more harmful remark that the Prophet Mohammad (S.M) have been narrating something about the Legends of the Israeels and the listeners (Sahaba) misunderstood his narration and thought it a reality about Hazrat Sulaiman. To him the Prophetsdo not possess extraordinary power and they are like ordinary men governed by the known Laws of nature. This is wrong. The fact is that the Prophets are endowed with extraordinary power and talents by God. Moreover, it is absurd to reject a Tradition of the Holy Prophet when it is proved by bona fide authorities. It is rather a heresy, an infidelity, a free-thinking.

Similarly he has gone far away into error about the interpretation of the prayer of Sulaiman He fails to understand the connection between the verse mentioning the 'Mere body' and the verse containing the prayer for a matchless kingdom. The connection is not difficult to trace out Hazrat Sulaiman first tried by his own efforts to create an army of the fighters who might be of his own sons. But when he failed in this effort he resorted to the Divine Attribute of All-Giving, i.e. my personal struggle has failed, now I turn unto the All-Giving i.e. وهّاب ,and He, alone could accomplish my internal desire. Consequently there is a departure from the 'acquisition by labour' to the 'acquisition by Divine Endowment' in the prayer of Hazrat Sulaiman. The Prophethood is in itself an endowment of God, it is not acquired by dint of labour. Maudoodi has tried in vain to distort the traditional meaning of the Quran by introducing irrational and untraditional conjectures. (Tr.)

36. We subjected to him the wind that ran at his command, softly, wherever he wanted to reach.

37. And subjected the satans, every builder and diver.[37]

38. And others also, bound together in fetters.[38]

39. 'This is Our gift, bestow or withhold without (the fear of) reckoning.'[39]

40. And he has a degree with Us and an excellent resort.[40]

٣٦ - فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَآءً حَيْثُ
أَصَابَ ۝
٣٧ - وَالشَّيٰطِينَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ۝
٣٨ - وَّاٰخَرِينَ مُقَرَّنِينَ فِي الْاَصْفَادِ ۝
٣٩ - هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ۝
ع ٤٠ - وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ۝
١٢

37. The jinn at his commandment built great buildings and dived into the seas to bring forth the pearls out of them. (Also refer Sura Saba)

38. There were other jinn who were arrested and imprisoned due to their high-handedness and haughtiness.

39. Bestow or bestow not, you are at liberty. God gave him so much, countless, and put off the fear of accountablity.

Hazrat Shah Sahib says : This was an additional favour that He gave him so much world and made him free, forgiving the accounts, but he ate by means of his earning by hand, by making the baskets.

40. Apart from Kingship he has a spiritual rank and nearness with Us, and the glorious resort in the high Paradise is prepared for him.

SECTION 4

41. And remember Our servant Ayyub (Job), when he called to his Lord : 'Satan has laid on me affliction and trouble '[41]

42. Kick with thy foot ! This is a spring to bathe cool, and to drink.

43. And We gave to him his family and the like of them in addition (with them) as a mercy from Us and a reminder unto men of wisdom.[42]

٤١ - وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّىْ مَسَّنِىَ
الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ۝
٤٢ - اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ۝
٤٣ - وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرٰى لِاُولِى الْاَلْبَابِ ۝

---

41. A perusal of the Holy Quran shows that all those affairs, wherein there is some aspect of evil, or harm or the loss of some right purpose, are ascribed to the Satan as it is described in the story of Hazrat Moosa : وما انسانيه الا الشيطان ان اذكره (كهف - ركوع ٩) because of all such things the near or distant cause to a great extent is Satan. According to this rule Hazrat Ayyub ascribed his sickness or affliction or pain to the Satan. In other words he, out of humbility and courtesy, expressed that certainly some negligence or mistake was committed by him accordingly in the result whereof, that affliction befell him, or the Satan tried to cast devilish doubts and he drew pain and trouble in repelling them—he interpreted it by the words of نصب and عذاب. (God knows better)

Note : The story of Hazrat Ayyub has been described in Sure Anbia, it may be seen again to understand the whole matter. The story-tellers have related many stories about the affliction and sickness of Hazrat Ayyub. But they are full of exaggeration. Such a sickness that creates contempt and disgust among the people is against the eminence of the Prophets, as God has said about Moses : ولا تكونوا كالذين اذوا موسٰى فبرّاه الله مما قالوا وكان عند الله وجيها (احزاب ع ٩). So, only that much should be accepted which may not injure the position and dignity of Prophethood.

42. When God desired to cure him, he ordered him, to hit the ground by his foot. As soon as he stamped his foot a spring gushed forth of the earth by the Divine Power. He bathed with it and drank it. That became the cause of his healing. And God gave him the double of his family, who had died under the roof-fall, by His kindness and grace, so that the men possessed of wisdom should understand from such events that how God suffices and helps that servant who keeps patient in miseries and turns unto God, the One.

44. And take in thy hand handful of rushes, then strike therewith and do not become false in thy oath.[43] We found him a man of patience, an excellent servant; verily he is a penitent.

45. And remember Our servants — Abraham, Isaac and Jacob, men of hands and men of eyes [44]

46. We gave them distinction in a chosen manner—the remembrance of that Abode.[45]

۴۴ ـ وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا
وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ○

۴۵ ـ وَاذْكُرْ عِبٰدَنَاۤ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ
اُولِى الْاَيْدِىْ وَالْاَبْصَارِ ○

۴۶ ـ اِنَّاۤ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ○

---

43. Hazrat Ayyub in the condition of illness had become angry with his wife at some error. He swore an oath that he would strike her hundred canes or sticks. That lady had been his companion throughout that hard period and was not such blameworthy. God by His kindness told him a device to be truthful in his oath: He was told to make a handful bundle of hundred twigs or rushes and strike her thereby only once. This was a device exclusively revealed to him by God so that his oath might be confirmed. Today if someone swears such oath, that will not do for the fulfilment of his oath.

Note : Any device voiding order of Shariah or the purpose of Religion is not legal (allowed), as the people have devised many devices to drop the Zakat. Of course, that device is permissible which does not nullify any constitutional order, on the other hand it serves to meet some constitutional necessity. Details may be seen in the Books of Constitution.

44. They were men of action and divine cognizance who served with hands and feet, and seeing the signs of God's power they increased in faith and insight.

45. The distinction of the Prophets is that there is none more, bearing in mind and heart the remembrance of God and the Hereafter, than they. Due to this peculiarity they have got a distinguished and prominent position with God among all mankind.

47. And they are all near Us, chosen among the excellent servants.

٤٧ - وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ۝

48. And remember Ismaeel and Eilsha and Dhul Kifl, and each one was possessed of excellence.[46]

٤٨ - وَاذْكُرْ إِسْمٰعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ؕ وَكُلٌّ
مِّنَ الْأَخْيَارِ ۝

49. This is a narration that is over.[47] And verily for the God-fearing is a fair resort—

٤٩ - هٰذَا ذِكْرٌ ؕ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ۝

50. Gardens of Eden, the doors are opened for them.[48]

٥٠ - جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ ۝

51. Reclining against the pillows therein, calling for fruits abundant and the liquor.[49]

٥١ - مُتَّكِـِٕيْنَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ
وَّشَرَابٍ ۝

52. And with them are maidens, their glances down, their ages equal.[50]

٥٢ - وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ أَتْرَابٌ ۝

53. This is what you were promised for the Day of Rekoning.

٥٣ - هٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ۝

54. This is provision given by Us unto which there is no exhaustion lessening).[51]

٥٤ - إِنَّ هٰذَا لَرِزْقُنَا مَا لَهُ مِنْ نَّفَادٍ ۝

---

46. Hazrat Ismaeel and Hazrat Dhul Kifl have been mentioned before, and Al-Yasa, it is said, was the Caliph of Hazrat Ilyas. He was also endowed with Prophethood.

47. Upto this place it was the narration of the Prophets. Onwards listen to the distinction of the God-fearing.

48. Hazrat Shah Sahib says : "When they enter the Paradise, everyone shall enter into his own house without being informed of." There shall be no need to knock the door to be opened.

49. The Ghilman (Boys) shall present all kinds of fruits and the liquors according to the desire.

50. All the maidens shall be young, of similar age, or resembling their wives in complexion and morals.

51. Endless and eternal bounties which shall never become scarce or exhausted.

رزقنا الله منها بفضله وكرمه انّه اكرم الاكرمين وارحم الراحمين

55. This you heard ![52] And verily for the insolent awaits an ill resort—

56. It is the Hell wherein they shall be cast, so what an evil place to rest !

57. This is ! Now let them taste it[53]— boiling water and pus.[54]

58. And some others, various thing of the same shape.

59. This is a troop sinking (penetrating) with you, let there be no place for them ! They shall be penetrating into the fire.

60. They said, "Nay, but it is you, let there be no place for you ! It is you that brought forward this (calamity) upon us. So what an evil establishment (confirmed possession) it is ![55]

٥٥۔ هٰذَا ۚ وَاِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ۙ

٥٦۔ جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ

٥٧۔ هٰذَا ۙ فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّغَسَّاقٌ ۙ

٥٨۔ وَّاٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ؕ

٥٩۔ هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًۢا بِهِمْ ؕ اِنَّهُمْ
صَالُوا النَّارِ

٦٠۔ قَالُوْا بَلْ اَنْتُمْ ۟ لَا مَرْحَبًۢا بِكُمْ ؕ اَنْتُمْ قَدَّمْتُمُوْهُ
لَنَا ۚ فَبِئْسَ الْقَرَارُ

52. You have heard the end of the pious. Now listen to the end of the insolent.

53. Take it, it is present before you. Now taste it.

54. Ghassaq (غسّاق) according to some is the pus of the wounds of the People of the Hell and their refuse, mixed with the poison of the snakes and scorpions.

And according to some, Ghassaq is extremely cold water whose drinking shall be excessively painful i e. the exact converse of the hot water (حميم). (God knows better).

55. This shall be a discourse among the people of the Hell, when the angels shall muster them, one after the other, at the bank of the Hell. The first group shall be of the chiefs, afterwards the parties of their followers and disciples shall come. When the first group shall see the coming group, it will say, 'Lo ! this is another troop rushing in to fall with us into the Hell. Woe to them! Let there be no wide space for them ! At this they will reply, "you unfortunate, God's wrath upon you, may God give you no resting place ! It were you by virtue of whose temptation we suffered this calamity today. Now tell where can we go. There is no other place to stay. So let us stay here, doom and die."

61. They said, "O our Lord Whoso brought forward for us this, multiply doubly for him the chastisement in the fire."[56]

62. And they will say, "How is it that we do not see those men whom we counted among bad people.

63. Did we take them in mockery, or have our eyes swerved away from them ?"[57]

64. Surely this thing shall have to come true—the wrangling of the Inhabitants of the Hell among them.[58]

٦١ - قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ○

٦٢ - وَقَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ○

٦٣ - أَتَّخَذْنٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ○

٦٤ - إِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ○ ع ٢٤ ١٣

56. After this taunting conversation they will say to the Most High God, "O our Lord, multiply the chastisement in the Hell of that who, out of his own misfortune, brought this calamity and misfortune upon our head." Perhaps they would understand that their double chastisement would cool their hearts, whereas there is no means of satisfaction there. Rebuking and blaming one another itself be a permanent chastisement.

57. There they shall see that all acquainted men, low and high, are gathered to go to the Hell, but those Muslims whom they recognized and whom they mocked at would not be seen there. So they will be amazed and say, "What, did we take them for a laughting-stock by mistake and they did not deserve this place near the Hell, or else our eyes have failed to find them here ?

58. Though this thing apparently seems inconceivable that how the Inhabitants of the Hell shall wrangle among themselves in that hurlyburly panic, how the dreadful scene of the chastisement shall allow them to divert their attention from that horrible catastrophe to any other thing, yet remember this will positively take place. This is a sure thing wherein there is no space of doubt and suspicion. As a matter of fact, this will be a fullness of their chastisement.

SECTION 5

65. Thou say : I am only a warner, and there is not any sovereign but God, the One, the Omni-potent.

66. Lord of the heavens and of the earth and what between them is, the All-mighty, the All-Forgiving.[59]

67. Thou say : This is a mighty tiding.

68. From which you are turning away.[60]

69. I had no knowledge of the High Council when they disputed.

70. This alone is revealed to me, that I am only a clear warner.[61]

٦٥- قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ
الْوَاحِدُ الْقَهَّارُ ۝

٦٦- رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ۝

٦٧- قُلْ هُوَ نَبَأٌ عَظِيمٌ ۝

٦٨- أَنتُمْ عَنْهُ مُعْرِضُونَ ۝

٦٩- مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ
يَخْتَصِمُونَ ۝

٧٠- إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ۝

---

59. My business is only that I should warn you of that coming horrible Hour, and should not let you remain in dark of that horrific Future that is coming. As for the encounter it will take place only with that Sovereign who is One God, before whom nobody can speak. Everything is subdued before Him. There is not any thing of the heavens and the earth and what is between them, but that it is under His strong control. He may keep them as He will, He may destroy them as He will. Who can dare seize His hand, the All-Mighty, the All-Powerful ? Who can run away from the jurisdiction of that Omnipotent ? And who is who to delimit His boundless mercy and endowment ?

60. The Qeyamat and its events are not ordinary things. That is a mighty and a sure tiding that I am giving to you. But alas ! You are totally heedless to it. You do not reflect upon what is said to you for your good. On the other hand you take it as a mockery and say : When will it come ? How will it come ? And why it is so late? Why don't you bring it soon ? etc."

61. The High Council is the Council of the Near Angels etc. through the medium whereof the divine contrivances and the universal administration are manifested i.e. I had no knowledge of the contrivances, discussions and disputations that take place

in the High Council about the destruction and the continuance of the system of the universe that I would describe before you. I have described only those portions that have been revealed to me by God. What I say, I say only by His revelation and information. I have been given this revelation (order) alone that I would warn all mankind of that coming horrible Future, in very clear terms. As for its time of occurrence and the coming of the Qeyamat, it is no condition of the warning, nor its information has been given to any body.

It is given in a Tradition that once in the meeting of the Prophets the Hour came into discussion i e. when will the Qayamat come ? All of them referred it to Hazrat Ibrahim, who said, "I have no knowledge of it." Then it was referred to Hazrat Moosa and the same answer was received. Then they turned to Hazrat Massieh, who said, "So far as the exact time of the occurrence of Qeyamat is concerned, I have no knowledge of it. Of course, the Most High God has promised me this...............".

In another Tradition Hazrat Massieh asked Hazrat Gabraeel about the time of occurrence of Qeyamat and he said, "I do not know more than you" (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ)

It shows that similar kind of discussion or disputation takes place among the High Angels. Apart from it there are so many problems which invite discussion and disputation among the High Angels, as in a Tradition the question of God to the Holy Prophet فِيمَا يَخْتَصِمُ الْمَلَأُ الْأَعْلَىٰ and the answer given by the Holy Prophet are mentioned. But the knowledge of those discussions held in the High Council can not be gained except through the Divine Revelation. This is the only means through which the Holy Prophet gained information of the discussions and disputations in the High Council. And the disputation of Iblees about Adam that follows was also known through this medium alone.

71. When thy Lord said to the angels : I am creating a mortal of clay,[62]

72. So when I have shaped him and breathed into him a spirit of Mine,[63] fall you down before him in Sajda.

73. Then the angels performed Sajda all together,

74. Save Iblees,[64] he waxed proud and he was of the Disbelievers.[65]

75. Said He, 'O Iblees what prevented thee to perform Sajda before that whom I created with My both hands ?[66] Hast thou waxed proud, or art thou higher in degree ?"[67]

٧١- إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ۝

٧٢- فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ۝

٧٣- فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝

٧٤- إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ۝

٧٥- قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ۝

62. Hazrat Shah Sahib says : This was also a dispute among the angels that is described."

63. When I have breathed into him a spirit from Me after preparing the structure. Hazrat Shah Sahib says : رُوحِي (My spirit) is said because it is not made of water and dust, it has come from the Unseen." (Ref. Sura Bani Israeel : يَسْـَٔلُونَكَ عَنِ الرُّوحِ)

64. This story has been discussed at very many places before—Sura Baqara, Sura A'raf, etc. In Sura A'raf it has been discussed in detail.

65. Hazrat Shah Sahib says : "This Iblees originally belonged to the jinn who are generally (most of them) disobedient to the Order of God. But now by dint of his numerous worship he began to live among the angels." (Mozihul Quran)

66. Hazrat Shah Sahib says : "God created the 'body' with the external hand and the 'spirit' with the internal hand. God creates things of the Unseen with one kind of power and creates things of the Seen (external world) with another type of power. On man He utilized both types of power." (Mozihul Quran) Ref. comments of the verse : بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ at the end of Part VI.

The attributes of God are matchless. The Divine Hands also represent the Divine Attributes that are beyond conception and imagination. The creed of the Early Scholars is safe and sound about the Divine Attributes and the Divine Organs described in the Quran; God is pure of body.

67. Either thou made thyself greater, knowingly, or thou understood thy degree really higher ?

76 Said he, 'I am better than he. Thou createdst me of fire, and him Thou createdst of clay.'[68]

77. Said He: 'Then go thou forth hence, thou art accursed.'[69]

78 'And upon thee shall rest My curse till that Day of Recompense.'[70]

79. Said he: 'O Lord, give me respite till the day the dead are raised.'[71]

80. Said He: 'Thou art given respite,

81. Until the day of the known time.'[72]

82. Said he: 'Then by Thy respect I will pervert them altogether.

83. But those Thy servants among them that are chosen.'

84. Said He, "Then the true word is that, and I say only the truth.[73]

٧٦- قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ○

٧٧- قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ○

٧٨- وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ○

٧٩- قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ○

٨٠- قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ○

٨١- إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ○

٨٢- قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ○

٨٣- إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○

٨٤- قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ○

---

68. It has been discussed in Sura Aaraf. Hazrat Shah Sahib says: "The fire is hot, full of passion, and clay is cool and silent. Iblees understood the fire as good, while God preferred the clay." (Mozihul Quran)

69. Iblees went into the company of the angels in Paradise. Now he was turned out.

70. To that time the curse shall go on increasing due to thy misdeeds. What comes afterwards, what to question about it? Onward it comes:

The curses which shall be cast upon him on that day, shall be far greater than the curse of the world. The curse of this world is like a dust before the curse of the Hereafter.

71. i.e. till the second blowing of the Trumpet.

72. i.e. Until the time just before the blowing of the first Trumpet, not after it.

73. All my words are true and right.

85. I shall have to fill the Hell with thee and with whosoever of them follows thee, all together ! "

86. Thou says : 'I demand of you no return for it, neither am I of those who are extravagant.'

87. That is an admonition unto all worlds.

88. And you shall surely know its tidings after a short while ![74]

٨٥- لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ
أَجْمَعِينَ ○
٨٦- قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ
الْمُتَكَلِّفِينَ ○
٨٧- إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعٰلَمِينَ ○
ع ٥ ١٢ ٨٨- وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ○

74. The main purpose of the advice is that you differentiate between your friend and foe. Do not follow the footsteps of the Satan who is your avowed enemy. Obey the Prophets who have come for your welfare. I do not ask of you any compensation or wage for it, neither I say anything, wandering beyond limits, of my own will. God gave an admonition, a reminder, and I delivered it unto you. After a short while, you shall come to know yourselves that how far the tidings which are given unto you are correct, and how much the advice delivered unto you was truthful and beneficial !

Sura 'Sad' has ended by the help of God and by virtue of His grace. Praise and glory to God for this boon !

اٰيَاتُهَا ٧٥ سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٨

(SURA ZUMAR—MECCAN, VERSES =75, SECTIONS = 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Excessively Merciful, Extremely Compassionate.

SECTION 1

١ - تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

1. The sending of the Book is from God who is the All-Mighty, the All-Wise.[1]

---

1. Because He is All-Mighty, therefore His commands shall have to be promulgated and executed. No one shall be able to prevent them from promulgation and execution. And He is All-Wise so no book of the world can vie with the wisdom and excellent virtues of this Book.

2. We have sent down towards thee the Book with the exact truth, so worship God makjng the worship for Him the same in reality as in appearance.

3. Behold, for God alone is the worship sincere ![2] And those who have taken apart from Him protectors— 'We only serve them that they may bring us nigh in nearness to God'—surely God shall judge between them concerning that wherein they are quarrelling.[3] No doubt, God does not guide that who is a liar unthankful.[4]

٢ - إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ
مُخْلِصًا لَّهُ الدِّيْنَ ○

٣ - أَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ۗ وَالَّذِيْنَ اتَّخَذُوْا
مِنْ دُوْنِهٖٓ أَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوْنَآ
إِلَى اللّٰهِ زُلْفٰى ۗ إِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا
هُمْ فِيْهِ يَخْتَلِفُوْنَ ۗ إِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ
هُوَ كٰذِبٌ كَفَّارٌ ○

---

2. Go on performing worship to God which should be quite pure of the elements of association and show-off, etc. To Him alone invite the people with word and action, and proclaim that God accepts only that worship which is sincerely done for Him alone. There is no value of an insincere worship with God.

3. The Associators commonly assert that service to the small gods and deities is a means to attain to the nearness of Big God. Through this method they succeed in achieving the good pleasure of the High God that is beyond their direct approach without the help of the lower gods, and thus the Higher Lord becomes kind to them, and their affairs are easily accomplished by this method.

To all such associators, answer is given that their assertions are nothing but loose pretensions to make the Divine Unity a Controversial Issue and oppose the righteous and truthful personalities. So God shall pronounce a practical judgment of all such matters in future.

4. One who is determined in his heart not to accept the true word and leave the untruth and falsehood, on the other hand he is adamant in perverseness and he declares by his word and action that he will go on worshipping the false benefactors leaving the Real Benefactor— God's habit is that He does not show the way of success and glory to such men of wicked heart.

4. Had God willed to have a son, He would have chosen from His creatures whatever He desired (willed) ; He is pure (holy).[5] He is God, the One, the Omni-potent.[6]

5. He created the heavens and earth in truth, wrapping night upon the day and wrapping the day upon the night,[7] and He has subjected the sun and the moon, each of them runs to a stated term. Dost thou hear, He is the All-Mighty, the All-Forgiving ?[8]

٤ - لَوْ أَرَادَ اللّٰهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفٰى مِمَّا
يَخْلُقُ مَا يَشَاءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ
الْقَهَّارُ ○

٥ - خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ
عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَّجْرِي لِأَجَلٍ مُّسَمًّى ؕ أَلَا
هُوَ الْعَزِيزُ الْغَفَّارُ ○

---

5. Here, there is the refutation of those who contrive children for God, as the Christian call Massieh the son of God and also believe that he is one among the three gods, or some tribes of Arabia called the angels the daughters of God. Consequently, had God willed (let it be granted with impossibility) to have a son, it is obvious that He would have chosen some one out of His own creatures for that purpose, because it is proved by reasons that whatever is beyond One God is His creature. Now it is evidently clear that there is no specific or generic association between the Creator and the Created, then how can one become the father or son of the other ? And when such a relation is impossible between the Creator and the Created, then such determination from God shall also be inconceivable. And supposing that even if it were not impossible even then God's taking the angels as His daughters could never have been understandable. If selection were to arise from creatures, would then it mean that, God would have chosen a meaner creation for Himself and given you the better one (sons).

6. Everything is subdued before Him, and there is no control of anyone upon Him. He does not need anything, then for what purpose He would desire or will to take to Him a son or daughters ?

7. Look towards the east at sun-set, you will see a sheet of darkness rising from the horizon wrapping up the light of the day, towards the west, as you roll a long mat. Similar is the scene at dawn, that the light of the day is coming from the east pushing the darkness of night.

Hazrat Shah Sahib says : "One comes after the other, no breaking intervenes."

8. By this very mighty power He maintained this administration, and He has been sustaining it. The insolence and misdeeds of the people demand that the whole system should be destroyed, but He is All-Forgiving and ignores the faults and sins of the people by His clemency and forgiving disposition. He does not do it all of a sudden.

٦ - خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمٰنِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ
فِي بُطُونِ أُمَّهٰتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي
ظُلُمٰتٍ ثَلٰثٍ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ لَآ
إِلٰهَ إِلَّا هُوَ فَأَنّٰى تُصْرَفُونَ ○

6. He created you of a single soul (person) then from him He made his mate,[9] and He sent down for you of the cattle eight males and females (couples).[10] He creates you in your mothers' wombs in one manner of creation after the other[11] in threefold shadows.[12] That is God, your Lord, to Him belongs the Kingdom. There is no god but He, so wherefrom do you turn about ?[13]

---

9. i.e. Adam (Be peace upon him) and his mate Hazrat Hawwa (Eve).

10. For your benefit He created of the cattle eight males and females i.e. Camel, Cow, sheep and goat, as described in Sura Ana'm.

11. He created you gradually—from the sperm-drop He made a blood-clot, then from the blood-clot a lump of flesh, then made the bones, then covered the bones with flesh, then breathed the spirit.

12. One stomach, the second womb, the third is the thin skin surrounding the child. That thin skin comes forth with the child.

13. When the Creator, Lord, Owner and King is He alone then who can be God apart from Him. After recognizing these well-known attributes for One God alone, then what is the meaning of another's worship. Approaching so well-nigh the reality how do you turn about ?

7. If you become disbelieving, God is independent of you, and He approves not the becoming disbelieving of His servants,[14] and if you recognize His right, He will approve it for you.[15]

And no loader shall bear the load of another.[16] Then to your Lord shall you return, and He will tell you what you had been doing. Assuredly He knows the thoughts (things) within the breasts.[17]

٧ - إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ
لِعِبَادِهِ الْكُفْرَ ۖ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَ
لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ○

14. Becoming disbeliever (unbeliever), if you deny His bounties and rights, it will be to your own loss, He is above any loss. Of course, it is a fact that He is not pleased with the unbelief (Kufr). He becomes displeased with the becoming disbeliever and unbeliever of His servants and does not approve this thing for them.

15. Recognizing His right the people should become obedient and thankful—this thing He likes, and the profit of obedience and thankfulness goes to them (not to Him).

16. 'One does ingratitude, the other is seized—such blind iniquity is not there with Him. Whoso sows, he shall reap.'

17. Reaching there everyone shall find his bad or good deeds present before him. No small or big deed shall be lost, because nothing is exterior to the knowledge of God. What is hidden under the layers of hearts—He has also knowledge of it.

8. And when some affliction visits a man, he calls upon his Lord turning to Him, then when He bestows His bounty on him from His side He forgets that for which he was calling before, and sets up compeers to God to lead astray from His way.[18] Thou say : 'Enjoy with thy unbelief for a while, thou are among the inhabitants of the fire.'[19]

9. What, one who is engaged in worship in the watches of the night, doing Sajda and standing, he being afraid of the next world and hoping for the kindness of his Lord——— thou say : 'Are they equal, men of understanding and the senseless ?' Only those possessed of wisdom think over.[20]

٨ - وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ
ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ
مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ
النَّارِ ○

٩ - أَمَّنْ هُوَ قَانِتٌ آنَاءَ الَّيْلِ سَاجِدًا وَّقَائِمًا يَّحْذَرُ
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا
ع يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ○
١٥

18. The condition of man is strange—when misery comes e remembers Us, because he sees that no one is there to remove his misery. Then when by the kindness of God he gets some peace and satisfaction at once he forgets the past condition for which he was just calling upon Us. In the fragrance of his luxuries and enjoyments he becomes so much forgetful, intoxicated and heedless as if he had no concern with Us ever. He begins to ascribe the bounties given by God to other false and fabricated gods. Thus he himself goes astray and by his words and actions also leads others astray.

19. Well, remaining infidel enjoy for some days more in this world, and avail the worldly bounties till the period of respite, given by God. After it thou shalt have to dwell in the Hell wherefrom there is no escape ever.

20. The servant who engaged himself in the worship of God putting off his night and comfort, sometimes in Sajda, sometimes in Qeyam (standing) with his hands folded, on one side he is restless due to the fear of the Hereafter on the other side he is consoled by the mercy of God—can this fortunate servant and that unfortunate fellow, who is mentioned above, who calls upon God in misery and when it is gone totally forgets Him, be equal to each other ? Nay, never ! If it may be so, then it means that there is no difference between a learned and an ignorant, between a wise man and a stupid fellow. But this thing only those think over who are endowed with wisdom by God.

SECTION 2

10. Thou say : 'O My servants,[21] who have believed, fear your Lord. Those who did good in this world— for them is good.'[22] And the earth of God is wide. Only those, who are patient (enduring), are given their Thawab without reckoning.'[23]

11. Thou say : 'I have been commanded to worship God, making worship sincere for Him alone.

12. And I have been commanded to be the first among those who surrender (carry order).'[24]

13. Thou say : 'I fear, if I do not obey the order of my Lord, the chastisement of a great day.'[25]

١٠ - قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ۭ لِلَّذِيْنَ
اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۭ وَاَرْضُ اللّٰهِ
وَاسِعَةٌ ۭ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ
حِسَابٍ ۝
١١ - قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَّهُ
الدِّيْنَ ۝
١٢ - وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ۝
١٣ - قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ
عَظِيْمٍ ۝

---

21. From God, deliver this message.

22. Whoso does good in this world, for him is good in the next world. Or it means : Whoso does good in this world, he will be given good in this very world before the Hereafter—external or interal.

23. If the people hinder the way of guidance in one country, then God's earth is wide, go to other country where you can observe the orders of God with freedom. No doubt, in such a migration enormous difficulties shall have to be borne and many things against habit and disposition shall have to be endured, but remember that countless reward (Thawab) shall also be given to only those who keep patient. In its comparison all the worldly hardships and pains are next to nothing.

24. And as such the Holy Prophet, in the Visible World, with respect to this Ummat, and in the Invisible World, with respect to all the ancients and the lasts, is the first obedient servant of God - Be peace upon him.

25. If an innocent and near servant like me commit disobedience to God, he can not be secure from the chastisement of that dreadful day, not to speak of others !

14. Thou say: 'God I serve making worship sincerely for Him.

15. Now you worship whatsoever you will, apart from Him'.[26] Thou say: 'The big losers are they who lose themselves and their families on the Day of Resurrection. Dost thou hear? That is the manifest loss.[27]

16. For them are clouds of fire above them, and underneath them are clouds.[28] That is the thing wherewith God frightens His servants, 'O My servants, so fear you Me.'[29]

١٤ - قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ۙ ○
١٥ - فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِيْنَ
الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ
اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ○
١٦ - لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؕ
ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ يٰعِبَادِ فَاتَّقُوْنِ ○

---

26. I sincerely worship God, the One, according to His command. Now you are at liberty—serve what you will. But think also about the end (of this polytheism). Onward this end is opened.

27. The Idolators will neither be able to deliver their own souls, nor their families from God's chastisement. They gave all of them over to the fire. What a bigger loss would be than that ?

28. The fire shall be encircling all of them like the overshadowing of the clouds.

29. Understand, whether this thing is worthy of fright or not. If it is, then always fear you the wrath of God.

17. And those who eschewed the satans, that they should be given adoration, and turned unto God—for them is good tidings ![30] So give thou good tidings to My servants—

18. Those who give ear to the Word and follow that is fairest in it[31]—they are the ones whom God has given the way (path) and they are the men possessed of wisdom.[32]

19. Well Upou whom the order of chastisement is ascertained, well ! shalt thou be able to deliver him who has fallen down into the fire ?[33]

۱۷ ۔ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا
إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ۝
۱۸ ۔ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ
أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو
الْأَلْبَابِ ۝
۱۹ ۔ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۚ أَفَأَنْتَ
تُنْقِذُ مَنْ فِي النَّارِ ۝

---

30. Those who did not obey the order of the satans and denouncing all associates turned unto God alone—for them is a tremendous tidings.

31. They hear all sorts of words. Then they follow that which is fairest in those words. Or it means that they hear the Word of God and follow that guidance which is highest and most excellent in that Divine Word. For example, they hear both words—the permissible word and the word requiring determination. So they pounce upon those word that require resolution and courage. They do not follow permissible things. They prefer determination (عزیمت) to permission (رخصت). Or we can translate that hearing the Word of God they follow His most excellent words, because all His words are excellent. This is the interpretation generally held by the Commentators.

Hazrat Shah Sahib says : "They follow that is fair of it i.e. they obey the order that they do what is ordered, and they do not do what is forbidden. Following the order is good and abstaining from the prohibited thing is good". (Mozihul Quran)

32. Onlv they got the way of success, because they adopted the way of pure Unity and penitence by using their wisdom.

33. Can those people find the way of success upon whom the order of chastisement is proved due to their own refractoriness and adversity and misdeeds ? Who can bring to guidance those unfortunate souls who have fallen down into the fire due to their eternal misfortune and wretchedness, and who can deliver them from the fire ?

20. But those who fear their Lord—for them are lofty chambers, above them are other chambers, built one upon the other,[34] underneath which rivers flow, God's promise, God does not fail the tryst.

21. Hast thou not seen that God sent down water from the sky, then He discharged that water into the spring of the earth,[35] then He brings forth therewith crop assuming diverse hues (that diverse colours turn thereupon),[36] then it comes to a ripened state, so thou seest its colour yellow, then He makes it chips. No doubt, in that is an advice for men possessed of wisdom.[37]

٢٠ - لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا
غُرَفٌ مَّبْنِيَّةٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
وَعْدَ اللّٰهِ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ○
٢١ - اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ
يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا
اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا
اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ○

---

34. This is an indication to the chambers and storeys of the Paradise, and that they are already prepared, and not that they shall be built on the Day of Resurrection.

35. The water of the rain being absorbed into the pores of the mountain and lands, springs forth in the form of fountains. If there may be any other cause also of the formation of springs that is not negated by the verse.

36. Or crops of different kinds as the wheat crop, the rice crop, etc.

37. A wise man receives lesson observing the condition of the crop that as its flourishing state and verdure was transient and it became like broken orts after a while, similar is the state of the wordly jollity. A man should not become unconscious of his end infatuated with its temporary beauty. As the crop is a compound of various parts e.g. it has grain that becomes the diet of men, it has straw that is the fodder of the animals and it is not possible to benefit from each part without separating one from the other and carrying each one to its resort, similar is the case with the world that in it virtue and vice, comfort and pain, etc. are all mixed together. A time will come that this crop (world) shall be harvested and broken to pieces and every part thereof shall be borne to its resort i.e. the virtue and comfort shall be carried to its resort, and the vice or pain shall be carried to its resort or its original source. (This is Hell and that is Paradise) Consequently the wise men can receive very useful lesson by observing the various and diverse states of the crop. Moreover, it is also indicated that when God created springs in the earth by the heavenly water He shall also run series of canals in the palaces of Paradise in an excellent order.

SECTION 3

22. Is he whose breast God has opened for Islam, so he is in the light from his Lord——? So woe to those whose hearts are hard against the remembrance of God! They wander astray in manifest error.[38]

23. God has sent down the fairest word —the Book,[39] co-similar oft-repeated,[40] whereat the hairs stand at the skins of those men who fear their Lord, then soften their skins and their hearts to the remembrance of God.[41] This is the giving of guidance by God, thus He gives guidance to whomsoever He will; and whomsoever God leads astray, for him there is no guide.[42]

٢٢ - اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى
نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ
ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ○
٢٣ - اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا
مَّثَانِىَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ
رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى
ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ ؕ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ○

---

38. How can both be equal ? One is that whose breast God has opened for the acceptance of Islam, neither is he in doubt about the truthfulness of Islam, nor is he contracted against submission to the Islamic Laws ; God has given him an astonishing divine grace and light in whose enlightenment, he is walking swiftly with a great peace and satisfaction on the way of God. The other is that whose heart is hard like stone, neither any advice impresses him, nor a drop of virtue enters into his interior, nor he remembers God ever, wandering in the darkness of whims and convention and customs of his blind fathers.

39. No word in the world is better than the words of this Book.

40. No verse is less in truthfulness, exactness, usefulness reasonableness, eloquence and elegance. All verses are co-similar in their attributes. There is no

difference or contrariety or inconsistency in the subjects of the verses. On the other hand the subjects of many of the verses are so co-similar that correct interpretation is known by turning one verse to the other. القرآن يفسّر بعضهٗ بعضًا —the Quran—the some of it interprets the some of it. And مثانی i.e. oft-repeated, means that many of its commands, sermons and stories are repeated in different styles so that they may sit into the hearts very well. Moreover, the verses are repeated over and over again. And some scholars by the words : co-similar and oft-repeated (متشابہ ومثانی) have taken this meaning that in some verses the succession of the same subject goes too far distant—they are co-similar, and at some place one type of subject is followed by its contrast e.g.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

Or نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

Or وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Such verses are مثانی that two different subjects are described in them.

41. On hearing the Book of God and with the glory of His Word, their hearts shiver with the fear of God, the hairs of their bodies stand and their skins soften. Consequently being overcome by the state of fear and awe their heart and body, interior and exterior, bend unto the remembrance of God and remembrance of God exercises a special impression on their body and spirit. This is the condition of men of lofty perfection. If some other states and conditions may also prevail over the weak and imperfect men e.g. swooning, thunder-stroke etc. (by the hearing of the Quran), that is not negated by this verse, nor their superiority is proved over the perfect and strong souls. On the contrary, the state of temporary mental or sensual alienation or altered and diminished consciousness, excessive ecstasy, over-exalted enthusiasm generally prove the strength of the alighter and the weakness of the receiver.

Note : In mysticism such conditions are generally experienced by the devotees in their journey. But when they reach perfection the enthusiastic phenomenon withers away and a condition of permanent peace and tranquility prevails over them. (Tr.)

42. For whom the Divine Wisdom demands, even so the ways of success are opened for him, and with a glorious state he is borne to the desired goal. And whoso is not given the grace of guidance by God due to his defective capacity—then who is that beyond God to help him ?

24. Is he who takes (stops) at his face the evil chastisement on the Day of Resurrection———? And it shall be said to the unjust, 'Taste that you earned ?[43]

25. Those before them have cried lies, then came upon them the chastisement from whence they had no idea.

26. Then God let them taste disgrace in the life of this world, and the chastisement of the next world is far greater, if they had understanding ![44]

۲۴ - اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ○
۲۵ - كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُوْنَ ○
۲۶ - فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ
الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

43. This is the habit of man that, when an assault is made on him from the front side, he stops it at his hands, but in the Hereafter the hands of the wrong-doers shall be fettered, hence the slaps of the chastisement shall hit the faces direct. So is that man, who takes the worst chastisement at his face and is asked to taste the chastisement of those deeds which he had done in the worldly life, equal to that Momin who has no fear of any loss or chastisement in the Hereafter, and he is quite satisfied and fearless by the grace of God ? No ! Never !

44. Many a generation were destroyed and disgraced in the world because they cried lies to the Prophets, and the severe most chastisement of the Hereafter remained in tact. So are the present rejectors satisfied that they will not meet the same treatment ? Of course, they would have managed or thought, had they possessed understanding !

٢٧ - وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ كُلِّ
مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

٢٨ - قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ۝

27. And We have stated for the people in this Quran the similitude of everything, so that they may reflect,

28. The Quran of Arabic language, wherein there is no crookedness, so that they may walk warding off.[45]

45. Their non-understanding is out of their own heedlessness and stupidity. There is no deficiency in the Quran as an instructor. The Holy Quran causes to understand everything by means of similitudes and arguments so that the people may contemplate in them and rectify their other-worldly affairs. The Quran is a Book of plain Arabic language that was the mother tongue of its first addressees. There is no crooked or perverse thing in it. There are straight and plain words in the Quran, and the secure wisdom accepts them. There is not any kind of disorder or diversion from truth in the subjects or text of the Quran. The things, which the Quran wants to be accepted, are not difficult to be accepted, neither those things, which the Quran wants to be acted upon, are impracticable. The purpose is that people should easily benefit from the instructions of the Quran and walk safely and straightly without digression and evasion, warding off the errors of faith and action.

29. **God has told a similitude – there is a man possessed by many wilful partners, and there is a man in full possession of one person. Are the two equal in likeness ?[46] All praise is to God ! But those most men have no understanding.[47]**

٢٩ ـ ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ ۭ هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ اَلْحَمْدُ
لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

46. Many partners share a slave or servant. And by chance each partner happens to be froward, impolite and inhuman. Each one of them wants that the slave should keep fully engaged in his service, having no concern with other partners. Obviously in this pulling and hauling the slave should be extremely distressed and dissipated in heart. On the contrary, the slave who is fully of one, shall have a kind of satisfaction and security and he shall not be involved in and distracted by the effort of pleasing many partners (masters). Now it is obvious that these two slaves cannot be equal. Just imagine the Unitarian and the Associator in the same way. The heart of the Associator is divided and he is always in anxiety to please many false gods. On the contrary, there is only One Centre of the whole attentions, thoughts and struggle of the Unitarian. He is in anxiety to please Him with whole-heartedness, and he understands well that after pleasing Him there is no need to please others. Most of the Commentators have given the said meaning of the verse, but Hazrat Shah Sahib says : "There is a slave shared by many masters. None of them thinks him as his, so no one takes care of him fully. And there is a slave fully and exclusively reserved (resigned) to One. He considers him (to be) His, and takes full care of him. This is the similitude of those who are the servants of One Lord and who are the servants of many lords." (Mozihul Quran)

47. All praise belongs to God ! How He makes to understand lofty ideals and high realities by means of excellent and impressive similitudes. But in spite of that many unfortunate souls do not understand such plain examples.

30. **No doubt, thou art to die and they shall die too.**

31. **Then definitely on the Day of Resurrection before your Lord you shall dispute.**[48]

32. **Then who is more unjust than he who spoke lie against God and cried lies to the truthful word when it came to him? Is there not in the Hell a resort of the Disbelievers?**[49]

٣٠- إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝

ع ٣ ١٠ ١٤ ٣١- ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ۝

٣٢- فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ
إِذْ جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۝

---

48. As the effect of the difference between the Associator and a Unitarian shall appear on the Day of Resurrection very clearly before the eyes of all, when the Prophets and their nations shall be gathered all together and the Unbelievers shall raise disputes and wranglings against the Prophets and Believers...........

Hazrat Shah Sahib says : "The Unbelievers shall deny the Prophets and say that no one delivered them any order. Then by the evidence of the angels, and by the evidence of the heaven and earth, and by the evidence of their own hands and feet it shall be proved that they were false in their claim. Similarly all other disputes shall be settled on that Day before the Lord".

Note : The meaning of اختصام should be taken in general so that it may not be against the Traditions and the words of the Companions.

49. Spoke lie against God—took partners with Him and contrived children for Him, or attributed to Him such attributes that were not really befitting Him.

'And cried lies to the truthful word when it comes to him'—he began to cry lies to those truthful words which the Prophets brought from God the very moment he heard them, and did not take the trouble to reflect upon them. No doubt, who can be more unjust than that who is so inimical to the Truth ? And where shall be the resort of such wrong fellows save the Hell? This is the interpretarion generally given by the Commentators. But Hazrat Shah Sahib says: "If the Prophet lies against God, then who is more unjust than he. But if he is truthful and you belie him, then who is worse than you ?" In other words the application of من كذب على الله is separate from the application of كذب بالصدق. Similarly it follows in the ensuing verse.

33. **And the one who brought the Truth and the one who confirmed it—those, they are the pious ones.**[50]

34. **For them is that which they desire with their Lord, that is the recompense of the virtuous.**

35. **That God may remove from them the evil deeds which they had done and recompense them with the Thawab of the excellent works which they did.**[51]

۳۳ - وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ
الْمُتَّقُونَ ○
۳۴ - لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ○
۳۵ - لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ○

---

50. The state of God-fearing people is that they bring the truthful word, always speak the truth, and confirm the truth.

Hazrat Shah Sahib says, "The one who had brought the Truth is Prophet, and the one who confirmed the Truth is Momin. (In other words the application of the two clauses is separate.)

51. God shall give recompense to the pious and the virtuous for the excellent works they had done and He will forgive them what by mistake they had committed of the bad works.

36. Is God not sufficient for His servant ?And they frighten thee with those who are apart from Him And whatsoever God leads astray, there is no guide for him.

37. And whomsoever God guides there is none to mislead him. Is not God All-Mighty, All Vengeful.[52]

٣٦ - اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ
مِنْ دُوْنِهٖ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۚ ○
٣٧ - وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ
بِعَزِيْزٍ ذِى انْتِقَامٍ ○

---

52. Several verses before, the repudiation of association and the ignorance of Associators was described in : ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاءُ ... الخ At this the Associators frightened the Prophet (Be peace upon him) with their idols : "Behold, do not try to enrage our gods by insulting them, lest they should make you quite mad and crazy". (God forbid)

To them answer is given : "What dread can that person have from these helpless and poor gods, who has become the servant of an All-Powerful and Omnipotent God ? Does the help and support of that All-Powerful and All-Vengeful not suffice for that servant who neither fears anyone beside God, nor has any affiliation with anyone apart from God. This was also a craze, a fantasm and a permanent error of the Associators that they tried to frighten the Worshipper of One God by such jackal bullyings and blustering.

The truth is that bringing to the right way or not, is totally in the possession of God. When God does not give the way of success to a person out of his own insolence and perverseness, he becomes crazy and mad even so, and he fails to understand even ordinary facts. Do these idiots not observe even this thing that no power on earth can harm the man who has come under the strong shelter of this Holy God ? Any power that faces shall be torn and shattered ! The Divine Honour shall positively take the vengeance of His sincere servants.

38. And if thou askest them : "Who created the heaven and the earth ?" They will say, 'God.'

Thou say : 'Just see, those whom you call upon apart from God—if God wills some affliction for me, are they such that will remove the affliction cast by Him, or if He wills mercy for me, are they such that will stop His mercy ?' Thou say : 'God is enough for me. In Him alone all those put their trust who put their trust.'[53]

39. Thou say : 'My people, go on doing your work at your place, I am also doing my business, now onward you will come to know,

40. To whom comes the calamity degrading him, and upon whom alights the lasting chastisement.'[54]

۳۸ - وَلَئِن سَاَلتَهُم مَّن خَلَقَ السَّمٰوٰتِ وَالاَرضَ
لَيَقُولُنَّ اللّٰهُ ؕ قُل اَفَرَءَيتُم مَّا تَدعُونَ مِن دُونِ
اللّٰهِ اِن اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَل هُنَّ كٰشِفٰتُ ضُرِّهٖ
اَو اَرَادَنِى بِرَحمَةٍ هَل هُنَّ مُمسِكٰتُ رَحمَتِهٖ ؕ
قُل حَسبِىَ اللّٰهُ ؕ عَلَيهِ يَتَوَكَّلُ المُتَوَكِّلُونَ ○

۳۹ - قُل يٰقَومِ اعمَلُوا عَلٰى مَكَانَتِكُم اِنِّى عَامِلٌ ۚ
فَسَوفَ تَعلَمُونَ ○

۴۰ - مَن يَّاتِيهِ عَذَابٌ يُّخزِيهِ وَيَحِلُّ عَلَيهِ
عَذَابٌ مُّقِيمٌ ○

---

53. On one side is God who is the Creator of the heavens and the earth according to your own conviction, and on the other side are the lifeless stone-structures or the weak creatures who can not, individvally or collectively, remove the least possible affliction or comfort, sent by God from its place. Now tell me in whom should I put my trust, and whom should I consider enough for my help ? The people of Hazrat Hud had also said : اِن نقول الّا اعترٰك بعض اٰلهتنا بسوٓءٍ

And Hazrat Hud had answered : اِنِّى اُشهِدُ اللّٰهَ وَاشهَدُوا اِنِّى بَرِىٓءٌ مِّمَّا تشركون من دونهٖ فكيدونى جميعًا ثمّ لا تنظرون اِنى توكّلتُ على الله ربّى وربكم ما من دابّةٍ اِلّا هو اٰخذٌ بناصيتها اِنّ ربّى على صراط مستقيم (ہود - ع ۵)

And Hazrat Ibrahim had said to his people:

وَلَا اَخَافُ مَا تُشرِكُونَ بِهٖ اِلَّا اَن يَّشَآءَ رَبِّى شَيئًا وَسِعَ رَبِّى كُلَّ شَىءٍ عِلمًا اَفَلَا تتذكرون وكيف اَخَافُ مَا اشركتم ولا تخافون انّكم اشركتم بالله مالم ينزل بهٖ عليكم سلطانًا فاىُّ الفريقين اَحَقُّ بالاَمنِ اِن كنتم تعلمون (انعام - ع ۹)

54. Soon you will come to know whether the servant of One God overcomes, or the beggars of thousand doors, succeed. The events will tell soon that the opponents of the servant who came under the shelter and support of God were all disgraced and humiliated.

Note : عذاب يخزيه denotes the chastisement of the world and عذاب مقيم denotes the chastisement of the Hereafter. (God knows better)

41. We have sent down upon thee the Book for mankind with the right religion, then whosoever comes to guidance, so for his own gain, and whosoever goes astray, so it is only for his own loss, and thou are not responsible for them.[55]

٤١ - إِنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَٰبَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ
اهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ۝

SECTION 5

42. Allah draws the souls at the time of their death, and those not dying He draws them in their sleep. Then He withholds them for whom death is decreed and sends back others till a stated term. Surely in that are signs (of discernment) for a people who reflect.[56]

٤٢ - اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِى لَمْ
تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ الَّتِى قَضَىٰ عَلَيْهَا
الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝

55. At your tongue by means of this Book, truthful word of advice has been told and the way of religion is described very correctly. Now every man should think about his loss and gain. If he acts upon the advice, that is for his own good, otherwise he will destroy his own end. No responsibility lies on thee to bring them to guidance by force. The delivering of message was obligatory on thee and thou hast performed this duty fairly well. The rest should be left to God in whose hand lies the power of putting to death and reviving, aud making to sleep and making to wake, all.

56. Hazrat Shah Sahib says : "God draws the soul in sleep every day, then looses back. This is the sign of resurrection. It shows that soul is also drawn in the sleep as it is drawn in death. If the soul is withheld in sleep it is death. But this soul is that which is known as (external) sense. And that soul whereby the breath goes in and goes out, the pulses beat and the food is digested is another, and is not drawn before death." (Mozihul Quran)

And Baghwi has quoted from Hazrat Ali to have said : "The spirit goes out in sleep, but its special connection with the body remains by means of ray whereby life does not become void (as the sun heats the earth by means of rays from millions of miles). It shows that one and the same thing goes out in sleep and in death, but the disconnection in sleep is not like that which happens in death. (God knows better)

43. Have they taken some intercessors apart from God ?[57] Thou say : 'What, even though they have no power over an aught, neither understanding.'[58]

۴۳ - اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ؕ قُلْ اَوَلَوْ كَانُوْا
لَا يَمْلِكُوْنَ شَيْـًٔا وَّلَا يَعْقِلُوْنَ ○

44. Thou say : 'To God belongs intercession altogether. His is the Kingdom of the heavens and the earth. Then unto Him you shall be returned.'[59]

۴۴ - قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ؕ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ○

57. About the idols, the Associators have the claim that they are intercessors with God for them, and by their recommendation their affairs are accomplished, and as such they are served. So firstly it is not necessary that one, who is an intercessor, is also god. Secondly intercessor can be that only who has a permission of intercession from God, and that intercessor shall only intercede for that man who has a divine approval. The substance is that the Intercessor should be licensed and the Recommended should be approved. And here both things are absent—neither the idols have got any license of intercession nor the Unbelievers are approved for being recommended. Hence their claim is wrong.

58. The idols have neither power, nor understanding. Then it is wonderous to deem them Intercessors !

59. Now at present too His is the Kingdom in the heavens and the earth, and in future too all shall be returned unto Him. Who has the courage then to move his tongue (for intercession) without His leave and pleasure.

Hazrat Shah Sahib says : "There is intercession with God, but by His leave and not by your saying. When the death comes the Angel Izraeel does not leave at the request (or saying) of any one" (Mozihul Quran)

45. And when the Name of God, the One, is taken then shudder the hearts of those who believe not in the Hereafter. And when mention is made of others apart from God, lo ! they are glad.[60]

46. Thou say : 'O God ! Thou Originator of the heavens and the earth, the Knower of the Unseen and the Visible, Thou shalt judge between Thy servants in that thing wherein they were quarrelling.[61]

٤٥ - وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ ۚ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ
إِذَا هُمْ يَسْتَبْشِرُونَ ○

٤٦ - قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عٰلِمَ الْغَيْبِ وَ
الشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ ○

60. This is the attribute of an Associator (Mushrik) that though by the tongue he sometimes acknowledges the glory and love of God, yet his heart is not pleased with the mention of One God alone. Of course, his heart is puffed with joy when other demigods or false gods are admired and praised. The blooming of joy appears on the face when things of association are related before an Associator. Alas ! This has also become the condition today of many so-called Muslims that when the power, glory, and the unlimited spaciousness of the knowledge of One God, the Omnipotent, is described, the signs of constipation appear on their faces, but when story of some Pir-Faqir is related enrolling some prodigious events irrelevently, their faces are flushed with joy and the sentiments of rupture and delight boil up in their hearts. And sometimes the teller of pure Unity (Tauheed) is regarded as the Disbeliever of Saints.

(So complaint to God and He is the Real Helper !)

61. When disputes have arisen in such gross and glaring facts, and they have banished the honour of God from their hearts in such a manner, then the crying for assistance is only unto Thee, only Thou shalt give a practical decision of all these disputes.

47. If the sinners possessed all that is in the earth and the like of it with it, they would offer all to ransom themselves from the chastisement of the evil kind on the Day of Resurrection, and there would appear from God to them that they never thought of,

48. And there would appear to them those evil works they earned, and the thing they mocked at should encompass them.[62]

49. So when some affliction touches a man, he begins to call upon Us,[63] then when We confer on him some bounty from Us, he says: 'It is given to me only because it was known before-hand.[64] Nay it is a trial, but most of them do not understand.[65]

۴۷ - وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّ
مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ
الْقِيٰمَةِ ؕ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا
يَحْتَسِبُوْنَ ○
۴۸ - وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ○
۴۹ - فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ؗ ثُمَّ اِذَا خَوَّلْنٰهُ
نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ
هِيَ فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

---

62. When the judgment shall be announced concerning these disputes on the Day of Resurrection, at that time the condition of those wrong associators, who degraded God shall be worst. If suppose on that Day they had possessed all the treasures of the world and even more than that, they would desire to get release by giving all of them in ransom. All those mischiefs, they had done in the world shall be present before them, one by one, and they shall taste such horrible chastisements which had never struck to their thinking or imagination. In brief the misfortune of the mockery (with Pure Unity and the Truthful Religion) shall definitely befall them, and the chastisement they mocked at shall be turned over them.

63. He begins to call unto Him in misery, whose mention he detested, and he forgets them whose mention was a source of pleasure to him.

64. Guess demanded it that this bounty should be given to me, because I had ability in myself for it, and knew the means of its earning, and God knew my talents and ability then why should I have not received it. In short, he regarded his own ability and wisdom, and thought not of God's bounty and power.

65. It is not a fact, this bounty is a trial from God that receiving it how far the servant recognizes the Real Benefactor and how far he gives thanks to God. If ingratitude is shown this very bounty shall be transformed into affliction and become a curse.

Hazrat Shah Sahib says: "It is a trial that his wisdom begins to run, so that he may go astray on his own wisdom. The wisdom remains the same and the calamity visits (him)". Then no one can remove it.

50. And this thing, those before them have had said, but what they earned did not avail them.

51. Then the evils of that they earned smote them,[66] and those who are sinners of these men—upon them too the evils of that they earned shall befall, and they will not be able to frustrate (God).[67]

52. Have they not known that God outspreads provision for whom He wills and measures? Of course in that are signs for a people who accept.[68]

۵۰ - قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَآ أَغْنٰى عَنْهُمْ مَّا
كَانُوا يَكْسِبُونَ ○
۵۱ - فَأَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوا ط وَالَّذِينَ ظَلَمُوا مِنْ
هٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّاٰتُ مَا كَسَبُوا لا وَمَا
هُمْ بِمُعْجِزِينَ ○
۵۲ - أَوَلَمْ يَعْلَمُوٓا أَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ
يَقْدِرُ إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُونَ ○ ع

66. As Qarun had said (إِنَّمَآ أُوتِيتُهُ عَلٰى عِلْمٍ (قصص his end is described in Sura Qasas.

67. As the misfortune of the misdeeds and mischiefs befell the criminals of the past, the same is to happen with the Associators of the present day. When God will intend to punish them they shall not be able to frustrate Him by fleeing or by any other contrivance.

68. In this world mere extension or scantiness of provision can not be the reason of a man's acceptability or rejectability with God, nor the receiving of provision depends upon wisdom and sagacity or knowledge and ability. Behold, how many wicked and idiot are living with comforts and luxuries and how many wise and good men starve.

Hazrat Shah Sahib says : No one fails in using wisdom and planning (according to his capacity), but to one, the provision is wide and to the other, it is narrow. So know that it is not the work of (mere) wisdom to outspread the provision. On the other hand, this division is subservient to divine wisdom and providence of the Real Provider and solely lies in His hand.

SECTION 6

53. Proclaim : 'O my servants who have done excess to their soul, do not despair of God's mercy. No doubt, God forgives sins altogether. He is the All-Forgiving, the All-Compassionate.[69]

54. And turn unto your Lord and surrender to Him, ere the chastisement comes upon you, then no one will come to your help.[70]

۵۳ - قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا
تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ
جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

۵۴ - وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ
يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ○

---

69. This verse proclaims the mighty state of the unlimited mercy and forgiveness of —the Most Merciful of the merciful—and provides a panacea and elixir for the extremely hopeless patients, be he an associator, a heretic, a heterodox, an apostate, a jew, a christian, a majoosi a bidati, a wicked, a transgressor, a sinner ; for him there is no space or reason to become pessimistic, hopeless and despondent after hearing this verse of God's mercy because God can forgive the sins of whomsoever He will, no one can seize His hand. Then why a servant should become disappointed. Of course, He has said by other proclamation that He will not forgive the crime of association and unbeliefs without, Tauba (repentance) :

But this confinement does not mean that God can not forgive any big or small sin without Tauba, nor does it mean that Tauba is not essential for the forgiveness of any crime and all the sins may be forgiven without Tauba. The condition is that of God's will only, and in other verses it is told that Divine Will shall not be attached with Kufr and Shirk ( ) without (a pre-requisite of) Tauba. This interpretation is supported by the comments of the ensuing verses.

70. After giving hope of forgiveness, attention is drawn to Tauba (repentance) by this verse, i.e. repent on the past mistakes and feel shame of the unlimited magnanimity and generosity of God and leave the way of infidelity and transgression, and turning unto that Magnanimous Lord resign yourself totally unto Him, and with meakness and sincerity surrender to His orders, and understand it well that salvation is only possible by His kind grace. And our turning and conversion unto Him can not be obtained but by His grace and kindness.

Hazrat Shah Sahib says : "When God made Islam dominant those Unbelievers who had been enemy of Islam, understood that Allah was undoubtedly with the Muslims. After perceiving it they repented upon their mistake, but out of shame did not come to embrace Islam thinking how could their Islam be accepted after so much opposition, so many wars and so many murders of pious souls. Then God said that there is no such sin whose repentance God may not accept. Do not become disappointed, perform Tauba and turn unto Him, you shall be forgiven, but when the chastisement comes upon the head and death becomes visible, the Tauba of that moment (time) is not acceptable, nor anyone can come to help at that time.

55. And follow the better word that is sent down towards you from your Lord, ere the chastisement comes upon you suddenly while you are unaware ;[71]

56. Lest any soul should say : 'Alas for that I had been falling short of God's side and I had been scoffing on.'[72]

٥٥ - وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ
قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا
تَشْعُرُوْنَ ۝

٥٦ - اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ
جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝

71. Better Word means the Holy Quran, i.e. following the Quranic directions, before the coming of the chastisement, safeguard your future, otherwise after the observation of the chastisement nothing can be provided against, nor any contrivance shall do, the divine chastisement shall come upon so suddenly that they will not know wherefrom it has come.

72. This the Unbeliever shall say on the Day of Resurrection : "Being absorbed in the wishes and desires, being tied up by the customs and conventions and being infatuated with the tastes of the world, I ignored everything and understood nothing. I went on scoffing throughout my long life at everything—the Prophets, the Divine Religion, and the horrible end the Messengers warned of. I never understood them to be real. I thought they had no reality at all. Alas for me ! I committed a great blunder that I neither attained to the Divine Recognition, nor performed my duty to God as demanded by the divine rule. I simply laughed at divine realities and Divine constitution, otherwise I would have not seen such a bad time."

If the meaning is taken in general, applying to the infidels and the Muslim sinners, then : اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ will mean : عَمِلْتُ عَمَلَ سَاخِرٍ مُسْتَهْزِءٍ i.e. I had been doing actions of scoffing and mocking nature. (Ibne Kathir)

Note : Some of the so-called Muslims today take in mockery many Islamic signs and teachings out of ignorance. Scoffing at the Islamic teachings, or the Sunat of the Holy Prophet, or the signs of Islam (شعائرِ اسلام) as beard etc. is a pure unbelief. (Tr.)

57. Or lest it should say : 'If only God had shown me the way, I would have been of the pious ones.'[73]

٥٧ - اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِىْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ۝

58. Or lest it should say when it sees the chastisement : 'O that I might receive a return, I should be among the virtuous.'[74]

٥٨ - اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِىْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ۝

59. Why not ? My orders did come to thee, then thou cried lies to them, and thou waxed proud and thou wast among disbelievers.[75]

٥٩ - بَلٰى قَدْ جَآءَتْكَ اٰيٰتِىْ فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ۝

---

73. When sorrow and grief will not do, he will present this lame excuse in order to divert : 'What could I do ? God guided me not ! Had He willed to guide I would also have gone into the ranks of the pious ones'. Its answer follows in verse 59. قَدْ جَآءَتْكَ اٰيٰتِىْ... الخ

74. When sorrow and excuse will both prove in vain and the chastisement of the Hell will come in sight, at that time he will say out of utter distraction : "Should I be granted a chance to return in the world again, I would surely labour to enter into the ranks of the Virtuous – محسنين (from Ehsan i.e. The Tradition of Ehsan).

75. He says wrong. Did God not show the way and send His Prophets with signs and orders, but thou paid no heed to their words ? Thou cried lies with pride and arrogance to what was said by the Prophets and Messengers. Thy boastfulness barred thee from accepting the truth. And the thing is that God knew from eternity that thou shalt deny His verses, and react with pride and arrogance. Thou art possessed of a disposition and a nature that thou shalt not desist from thy activities even though thou art returned thousand times to the world.

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ (انعام-ع ١٠)

It is not the habit of God concerning such souls that He may let them enter among the pious and virtuous men.

60. And upon the Day of Resurrection thou shalt see those who lie against God, their faces blackened.[76] Is there not in the Hell a resort for the proud ?[77]

٦٠ - وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ
مُّسْوَدَّةٌ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ○

61. And God shall deliver those who kept on abstaining in their places of security, evil shall not visit them and neither shall they sorrow.[78]

٦١ - وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۡ لَا يَمَسُّهُمُ
السُّوْۗءُ وَلَا هُمْ يَحْزَنُوْنَ ○

62. God is the Creator of everything and He takes upon Himself the charge of everything.

٦٢ - اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۡ وَّهُوَ عَلٰي كُلِّ شَيْءٍ
وَّكِيْلٌ ○

63. With Him alone are the keys of the heavens and the earth. And those who have disbelieved the verses of God, those, they are the losers.[79]

٦٣ - لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَالَّذِيْنَ كَفَرُوْا
بِاٰيٰتِ اللّٰهِ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ○

---

76. To cry lie to the word which comes from God is lying against God because the one who cries lies claims that God has not said such a thing, whereas in reality He has said it. The blackness of this lying shall appear on their faces on the Day of Resurrection.

77. Formerly in the clause فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ two attributes of the Kafir were described :

(i) Disbelieving and Crying lies which consists of lying against God.

(ii) Pride and arrogance.

Here it is told that by lying and falsehood, their faces shall be blackened, and the resort of pride and arrogance is nowhere save the Hell.

78. God shall deliver the pious by virtue of their eternal success and fortune to that transcendent place of glory where they shall be free from all kinds of evils and sorrows.

79. Of everything He is the Creator and after creating He also took upon Himself the charge of their survival and security and in all things of the Universe He has also got power and possession because with Him alone are the keys of all treasures. Then leaving such a God whereto a man should go. So a man ought to have the fear of Wrath alone and ought to have the hope of His mercy alone. Unbelief and belief, Paradise and Hell, all are in His possession alone. Disbelieving in His words a man has no resort anywhere. Can a man hope for any prosperity turning away from Him ?

SECTION 7

64. Thou say : 'Now beside God do you tell me anyone that I should worship him, you ignorant fellows ?'[80]

65. And it has been revealed to thee and to those before thee : 'If thou recognizest an associate (with God) thy works shall become void and thou shalt be of the losers.'

66. Nay, but God do thou worship and keep among the thankful.[81]

٦٤ - قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا
الْجٰهِلُوْنَ ○
٦٥ - وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ
لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ
الْخٰسِرِيْنَ ○
٦٦ - بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○

80. The extreme folly and ignorance is that a man should worship others leaving God, the One, and expect the same from the Prophets. (God forbid) In some traditions it is said that the Associators had called the Holy Prophet unto the service to their gods. At this the present verses were sent down.

81. If viewed from the rational angle no one except God can be entitled to Godship, because the creation of everything, the maintenance of everything and the possession in everything is the work of God alone.

If viewed from the traditional standards all the Prophets of God, all the heavenly Religions are unanimous in the confirmation of Divine Unity and in the falsification of Association. And every Prophet is told through Revelation that the works of an Associatior are all void (in the Hereafter) and the result of association is nothing but despondency and loss. Hence a man should worship the Holy God, who is One, and sever himself from all others, and he should keep His sincere and thankful servant, understand His dignity and glory, should not take the helpless poor creatures as His associates, and should believe Him Glorious and High as He really is.

٦٧ - وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا
قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌ
بِيَمِيْنِهٖ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

67. And they understood not God as much as His glory demands,[82] and the earth altogether is His Handful on the Day of Qeyamat and the heavens shall be rolled. He is Holy and is very far above that they associate.[83]

82. The Associator did not get to understand and contemplate His glory and eminence, His dignity and supremacy, as much as a servant should understand and contemplate. A man having a good conception of His high state and eminent position can never associate the helpless and dependent creatures with God, much less the lifeless stone-idols. By God, never can it be done by a man who recognizes the measure of God? Now some of His grand attributes, manifesting His glory and eminence are stated.

83. How could it be correct to associate the lifeless, helpless, weak and dependent creatures with that Supreme Being whose state of mightiness is that on the Day of Qeymat the earth as a whole shall be in His one handful and all the heavens rolled like paper shall be in His one hand. Those associates too shall be in His handful. He shall deal with them in whatever manner He will, they can neither move their tongue nor their ear.

Note : مَطْوِيّٰتٌ بِيَمِيْنِهٖ has its co-relation with verse 104, Sura Anbia. Study its comments once again to understand the meaning clearly. Words like يمين (Right Hand) etc. are of Mutashabehat (متشابهات) and it is obligatory to have belief in them stateless. In some of the Traditions it is said وَكِلْتَا يَدَيْهِ يَمِيْنٌ i.e. Both His hands are right.

This Tradition negates corporality, materialness, dimension direction etc. with the Divine Organs metaphorically described in the Quran to give an easy conception of Divine Attributes as the Divine Hand represents the Divine Power etc.

68. And the Trumpet shall be blown, then shall become unconscious whatsoever is in the heavens and whatsoever is in the earth, but whom God wills. Then it shall be blown second time, then they shall at once stand up looking all round.[84]

٦٨ - وَنُفِخَ فِى الصُّوْرِ فَصَعِقَ مَنْ فِى السَّمٰوٰتِ وَمَنْ
فِى الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ
اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ۝

84. Hazrat Shah Sahib says : "One time the blowing of the Trumpet is for the death of the world, the second one is for the revival, this third one is for unconsciousness, the fourth one is for caution, after that all shall be presented before God." (Mozihul Quran)

But according to a majority of the authentic scholars the blowing of the Trumpet is only two times. At the first blowing, the senses shall be gone, then the living shall become dead, and those who had died—their spirits shall suffer a state of swooning. Afterwards, the Trumpet shall be blown second time, whereby the spirits of the dead shall come back to their bodies and the swooning ones shall come to senses. At that time they will gaze at the astonishing scene of the Resurrection in a state of amazement. Then hurriedly they will be presented in the presence of God.

Note : By اِلَّا مَا شَآءَ اللّٰهُ —but whom God wills—some scholars have meant Jibraeel, Mikaeel, Israfeel and Izraeel, the four eminent Angels. Israfeel is the Angel of Trumpet, Izraeel is the Angel of Death, Jibraeel brings Revelation on the Prophets, Mikaeel is charged with the functions relating to life. Some Scholars have also included the angels upholding the throne. According to some scholars they are Prophets and Martyrs. (God knows better)

However, this exception shall apply at this blowing. Very probably they may also suffer death after that.

لِمَنِ الْمُلْكُ الْيَوْمَ ؕ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ (المؤمن ركوع ٣)

69. And the earth shall shine with the light of its Lord and the book (record) shall be laid, and the Prophets and witnesses shall be brought, and with justice the decision shall be made between them, and wrong shall not be done to them.[85]

٦٩ - وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَ
جِائَ ءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○

70. And every soul (person) shall be paid in full for what he did,[86] and He is well aware of what they do.[87]

٧٠ - وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا
ع يَفْعَلُونَ ○

85. After that God will light befitting His Divine state—(Durre Manthoor— دُرِّ منثور). At that time the Earth of Resurrection shall shine with the Divine illumination and with the stateless light of God. The records shall be opened, the books of deeds shall be set in place. The Prophets and other witnesses shall be brought in the Divine Court, and the judgment of every man shall be announced correctly and justly. No kind of excess or wrong shall be done to anyone.

Note : Witnesses (شہداء) may include, besides the Prophets, the angels, the prominent men of the Ummat of the Holy Prophet, the hands, feet and other bodily organs of man. Hazrat Shah Sahib have taken the good men of every Ummat.

86. No reduction in the recompense of virtue and no excess in the return of vice shall be done. The exact quantum of virtue and vice of every person is in the knowledge of God. According to the Divine knowledge everyone shall be recompensed, some details whereof follow in the ensuing verses.

87. "The witnesses shall be brought for (the purpose of) their accusation, otherwise n thing is hidden from God." (Mozihul Quran)

SECTION 8

71. And those who were disbelievers shall be driven in groups unto the Hell,[88] till when they have come to it, its gates shall be opened[89] and its watchmen will say to them:[90] 'Did not Messengers come to you from among yourselves,[91] reciting to you the words of your Lord and warning yon against the meeting of this your day ?" They shall say : 'Yes indeed, but the word of chastisement is proved against the disbelievers.'[92]

٧١ ۔ وَسِيْقَ الَّذِيْنَ كَفَرُوْا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰۤى اِذَا
جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَاۤ اَلَمْ
يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ
وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَ
لٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِيْنَ ○

---

88. All the Unbelievers shall be pushed and driven to the Hell with great disgrace and humiliation, and because the kinds and degrees of Kufr (disbelief, unbelief) are very many, they shall be divided in groups of each kind and each degree.

89. As the gate of the worldly jail is not kept open, whenever a prisoner is to be admitted into the jail, its door is opened and then shut again, similarly when the people of the Hell shall reach there, the gates shall be opened and they shall be hustled into it, and afterwards the gates shall be shut again, as God, the Most High, has said :

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ (همزه)

90. Those angels who are the guards of the Hell shall say this by way of accusation.

91. The Prophets being your fellow-creatures, it was easy fo· you to get inspiration from them.

92. They shall say : "Why not, the Prophets, the Messengers had come and delivered the words of God unto us, and they also warned us against this Day, but it was our bad luck and foolishness that we disbelieved in them and we did not obey their words. At last, the ultimate determination of God came before us and the order of chastisement was proved against us.

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ (ملک)

72. The order shall be given : 'Enter the gates of the Hell to dwell therein for ever.' So how bad is the living place for those that are proud ![93]

۷۲ - قِيلَ ادْخُلُوٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ○

73. And those who feared their Lord shall be driven in companies unto Paradise,[94] till when they have come to it and its gates are opened and its watchmen will say to them : 'Peace be upon you ! Well, you people are purified, so enter into it to dwell for ever.'[95]

۷۳ - وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ؕ حَتّٰٓى
اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ○

74. And they shall say : 'Thanks to God who made true His promise to us,[96] and made us heir of this earth (land)[97] to take a residence in Paradise wheresoever we desire.'[98] So how excellent is the recompense of the labourers !

۷۴ - وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا
الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ فَنِعْمَ
اَجْرُ الْعٰمِلِيْنَ ○

---

93. Coming into boastfulness and arrogance you believed not in the Word of God. Now taste its chastisement dwelling therein forever.

94. Because the degrees of Eman and Taqwa are different hence the company of the Pious Believers of each degree shall be separate, and all those companies shall be urged with great earnestness unto Paradise hastily.

95. As the door of the guest house is opened for the guests before their arrival, the people af Paradise reaching thither shall find the gates of Paradise opened, as said : مُفَتَّحَةً لَّهُمُ الْاَبْوَابُ in Sura Sad. And the angels of God shall greet them with great honour and respect saying the words of peace and admiration for them, and they shall give them good tidings of their living in Paradise for ever.

96. They will say entering the Paradise : "Thank God, we have seen the promises by our own eyes that were made through the Prophet in the world."

97. i.e. The land of Paradise.

98. Hazrat Shah Sahib says : "It is an order for them to live wherever they desire, but every one shall wish for the same place that is already destined for him." (Mozihul Quran)

And according to some it means that there shall be no restrictions for them to move anywhere in Paradise for visits and recreation.

75. And thou shalt see the angels encircling about the Throne proclaiming the glory and excellence of their Lord and, decision is made between them of justice, they say only this : 'All praises to God who is the Lord of the whole universe.'[99]

٧٥۔ وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ
قِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

99. When God, the Most High, will light the Court to reckon the accounts, at that time the angels shall be encircling about the Throne glorifying and praising their Lord and a just decision shall be made between the servants, whereat uproar of اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ shall be raised from all sides i.e- all praises and execllences belong to God, who is the Lord-Cherisher of the whole universe, who has given such an excellent judgment of the whole world. At this very uproar of applause the Divine Court shall be adjourned Generally the Commentators have given the above interpretation. Hazrat Shah Sahib has applied the verse to the decision between the angels and turned the pronoun in قُضِيَ بَيْنَهُمْ towards the angels. He writes : "Decision between the angels is that every angel of the High Council utters a contrivance according to his rule (Ref. verse 31 above : see details in Hujjatullahil Balighah by Shah Waliullah of Delhi). Then God promulgates the word of anyone of them, and that is according to wisdom, this matter is also today as well as in the Hereafter." (God knows the real fact.)

(Sura Zumar has ended by His help and grace, and thanks to God at the kindness).

اٰیاتہا ۸۵ سُوْرَةُ الْمُؤْمِنِ مَکِّیَّةٌ رکوعاتہا ۹

(SURA MOMIN ; MECCAN; VERSES 85; SECTIONS 9)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. Ha Mim.

2. The sending down of the Book is from God who is the All-Mighty, the All-Knowing.

3. The Forgiver of sins and the Acceptor of penitence[1], Terrible in retribution, Bountiful,[2] there is no god but He, unto Him is the home-coming.[3]

4. None but the disbelievers dispute concerning the words of God,[4] so let not this thing delude thee that they move to and fro in the cities,[5]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱ - حٰمٓ ○

۲ - تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ○

۳ - غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ
ذِى الطَّوْلِ لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ ○

۴ - مَا يُجَادِلُ فِيْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا
يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ○

---

1. Accepting the Tauba He purifies from sins in a manner as if he had done no sin ever. In addition to it He bestows wage on the penitence adjudging it as an obedience in itself.

2. Possessing unlimited power, amplitude, richness and independence, showering rains of reward and bounty upon His servants.

3. Reaching where everyone shall get the recompense of his deeds.

4. The words of God and His signs of glory and power are not such that disputes may be raised thereto. But those who have determined to disbelieve in the most enlightened reasons and arguments, and to reject the most clear and manifest things—only they create false disputes in the truthful things.

5. The end of such disbelievers and rejectors is nothing but destruction and annihilation, though at present they seem to be moving in the cities eating and drinking, yet this thing should not delude (anyone) because it is a respite, a temporary suspension from God that they may recreate several days and make merriments of the world, or do commercial activities, or strive for conspiracies (against Islam and the Prophet of Islam or the Muslims), then one day they will be seized while utterly dead-drunk in the intoxication of heedlessness. The past nations also met the same fate.

5. The people of Noah before them have cried lies, and so many parties after them, and every nation intended against their Messenger to seize him and brought false disputes that might thereby rebut the True Religion, then I seized them, say, how was My retribution ![6]

6. Even so the Word of the Lord proved correct upon the disbelievers that they are the inhabitants of the Hell.[7]

٥ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّالْأَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ
وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟
بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ قف
فَكَيْفَ كَانَ عِقَابِ ○
٦ - وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟
أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ○

6. The mischief-mongers of every nation intended to seize their Prophet to kill him or vex him, and desired to defeat the True Religion by false ways and means, and to drive back the religious forces and press their voice ; but God did not allow their devices to succeed against the Divine Religion, and instead of their seizing the Messengers, God seized them and gave them hard punishments. So see, how was Our retribution that We left not their root and foundation and totally exterminated them !

Today also some of the vestiges of those destroyed nations are found here and there. Observing those vestiges a man can conceive their destruction.

7. As the word of divine chastisement was realized against the past nations, consider it to have realized against the present-day nations too. And as the worldly chastisement came upon the Unbelievers according to the announcement of the Prophets, this Word too of Thy Lord is a proved (determined) reality that in the Hereafter the abode of those people shall be Hell.

7. Those who bear the Throne and those who are round about it proclaim the praise and glory of their Lord and have faith in Him, and they ask forgiveness for the Believers:[8] 'O our Lord, Thou have embraced everything in Thy mercy and awareness, so forgive those who repent and follow Thy way, and save them from the chastisement of the fire.'[9]

٧. اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ
اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا
فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ
عَذَابَ الْجَحِيْمِ ○

8. In the former verses the bad condition of the criminals and disbelievers was described, here in their comparison the honour and exellence of the Repentant Believers is stated, i.e. there are numberless angels bearing the Throne and circumambulating it whose diet is only God's glorification and admiration and who possess a very high degree of Eman being very Near to God—they beg forgiveness of God for the believers.

Glory be to God ! What to speak of this honour and distinction that, for the mistakes and errors committed by the inhabitants of the floor of dust, forgiveness in absence is begged in the Court of Divine Oneness by the celestial angels ? And when it is said in the Quran that they do only what is commanded by God to them, it meens they ask forgiveness of God for the Believers by the Divine Command :

وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

9. This is told about the manner of Istighfar (استغفار) done by the angels for the believers, i.e. they say with great humbility to their Lord, "Our Lord, Your mercy and knowledge are encircling all things, so whosoever, in Your knowledge refrains from evils and turns unto You with a sincere heart and tries to follow Your way, so if some mistakes and errors are done by him on account of human frailty, by Your grace and mercy forgive him, neither they should be taken to task in this world, nor should they see the face of the Hell in the world to come"

As for those Muslims who do not adopt the way of repentance and penitence, they are not mentioned here. The present verse is silent over it. It appears the Bearers of the Throne do not ask forgiveness for them. What would be their matter with God ? It should be decided from other verses.

8. 'O our Lord ! And admit them to the Gardens of Eden that Thou hast promised them, and whosoever is righteous among their fathers and wives and their children. No doubt, Thou art the All-Mighty, the All-Wise.[10]

٨ - رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدْتَّهُمْ وَ
مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ؕ
اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۙ

9. And guard them against evils, and whomsoever Thou deliverest from evils on that (this) day, Thou hast done mercy to him. And this is—it is indeed a mighty success.'[11]

٩ - وَقِهِمُ السَّيِّاٰتِ ؕ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهٗ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۧ

---

10. Though the Paradise is given to everyone by virtue of one's own (good) deeds, without one's own Eman and righteousness the sons and parents are of no avail, but Thy wisdoms are also such that by the cause of one, Thou may bear so many to the high ranks (degrees) over and above their deeds. As God has said :

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ
ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ؕ (طور رکوع ۱)

(And those who believed and their children followed their way with Eman, We shall join their children with them, and We diminished not an aught of their deeds). (Tor, Section 1)

And if observed with deep sight that too (high degree) would be the result of some heart deed of theirs in the factual sense, e.g. they cherish a desire to follow the way of that Righteous Man. This intention and the aspiration for virtue may become acceptable with God. Or it may also be a form of giving honour and hospitality to that Righteous Man that his parents, children and wife may be put in his rank.

11. They should not suffer any evil (e.g. terror, distress, trouble etc.) on the Day of Resurrection, and the mighty success can be achieved only by Thy special kindness. Commentators have taken سَيِّاٰت to mean evil deeds i.e. make them secure from evil works in future and purify their nature to goodness, never turning to evil. It is obvious that whosoever is saved today from evil, upon him Thy grace is showered. The same shall be triumphant in the Hereafter.

Hazrat Shah Sahib says : "Only by Thy kindness can one be safe from evils, none can be delivered from evil by his own actions alone. Who is empty of some small or little evil ?" (Mozihul Quran)

This interpretation covers both days—the day of this world and the Day of Resurrection.

SECTION 2

10. A proclamation to the disbelievers shall be made : 'God's hatred was greater than your hatred against your souls when you were called unto belief, and you disbelieved.'[12]

١٠ - إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن
مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
فَتَكْفُرُونَ ○

11. They shall say : 'Our Lord, Thou hast given us death two times and given us life two times,[13] now we confess our sins.[14] Then, is there any way to go forth ?'[15]

١١ - قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن
سَبِيلٍ ○

---

12. This shall be said on the Day of Resurrection.

Hazrat Shah Sahib says : Today you are intensely displeased with your souls, you are cursing your souls. In the world when you committed unbelief, then God cursed you more than this (and was extremely displeased with your activities). Its recompense you shall get today." (Mozihul Quran)

Some Commentators taking the period of hatreds (مَقْتَيْن) as one and the same have interpreted thus : "You were called unto belief repeatedly, and you disbelieved over and over again. Today at the time of suffering its punishment, as much as you are displeased with your souls, God is more displeased with you."

13. Hazrat Shah Sahib says : "Aforetime were dust or drop, i.e. were dead virtually then life came into it and became living, then died, then upraised after revival—these are two deaths and two lives.
God the Most High, says : كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (بقره ركوع ٣)

14. We denied the life after death, the reckoning, the chastisement, the Hell, the Paradise, etc. and as such we did sins dauntlessly. Now we have seen that as You had given life after the first death and given existence after non-existence, similarly You have given life after the second death according to the words of the Messengers. Today all those scenes of the life after death, that we denied, are before us and there is no way but to confess our errors and sins today.

15 "Alas! Now apparently there is no way to flee from here. Of course, You are powerful ; where You have given two deaths and two lives, may You return us to the world third time, so that this time we may return with manifold virtues."

12. **That is upon you because when anyone called unto God alone you disbelieved, and when others with Him were called to, you believed. Now the judgment is only that which is given by God, the All-High, the All-Great.[16]**

١٢ - ذٰلِكُم بِأَنَّهُ إِذَا دُعِيَ اللّٰهُ وَحْدَهُ كَفَرْتُمْ وَ
إِن يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ
الْكَبِيرِ ○

13. **It is He who shows you His signs and sends for you out of heaven, provision. And none reflects but that who is penitent.[17]**

١٣ - هُوَ الَّذِي يُرِيكُمْ اٰيٰتِهِ وَيُنَزِّلُ لَكُم مِّنَ السَّمَاءِ
رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ○

14. **So call unto God making sincere the worship for Him alone and let the disbelievers be averse.[18]**

١٤ - فَادْعُوا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكٰفِرُونَ ○

---

16. No doubt, there is no way of return to the world. Now you shall have to suffer the results of your previous actions. For you the decision of everlasting ruination is so made because you never paid heed to the call unto One God, you always denied His Divine Unity. And when you were called to the false god or gods you atonce followed the caller. It shows your nature and disposition. It shows that if you are returned thousand times to the world, you will but come earning the same unbelief and association. So today the right punishment of your crimes is the eternal imprisonment which is pronounced by the Divine Court of that All-Mighty God, which has no further appeal. Desire of release from it is futile.

17. The signs of His Might and Oneness are manifested in every thing. A man should understand the problem of his own provision whose means are provided from heaven, then everything shall be clear. But when he does not turn towards it, and never takes the trouble to reflect upon this system of provision, then how can he understand the reality of Divine Oneness.

18. The servants should utilize their understanding and turning unto One God should call unto Him alone, and should not associate anyone with Him in His worship. No doubt, the Unbelievers and Associators shall be averse to this unitarian mode of the sincere servants that denouncing all gods, only One God is left. But the strong Unitarian is only that who raises the slogan of Divine Unity in the crowd of the Associators, and never cares for their aversion.

15. **He only is the possessor of high degrees, the Owner of the Throne, casting the spirit of His command upon whomsoever He will, of His servants,[19] that He may warn them of the Day of Encounter—[20]**

١٥ - رَفِيعُ الدَّرَجٰتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ
التَّلَاقِ ۝

16. **The Day when they shall sally forth,[21] and naught of theirs shall be hidden (secret) from God.[22]**
'Whose is the Kingdom today ?' 'God's, the One, the Omnipotent.'[23]

١٦ - يَوْمَ هُمْ بَارِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ
شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۚ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝

17. **Today each soul shall be recompensed for that it earned. No wrong today! No doubt Allah is swift at reckoning.**

١٧ اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ
الْيَوْمَ ۚ إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝

18. **And warn them against the Day of the Imminent when the hearts shall come to the throats, they would be pressing,[24] no one is the friend of the sinners, neither intercessor to be heard.[25]**

١٨ - وَأَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ إِذِ الْقُلُوْبُ لَدَى
الْحَنَاجِرِ كٰظِمِيْنَ ۚ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّ
لَا شَفِيْعٍ يُّطَاعُ ۝

19. Spirit here means the 'secret word' or revelation which first descends upon the Prophets (be peace upon them) and through them reaches other servants, and so it will continue to the Day of Qeyamat.

20. The Day when all the ancients and the moderns shall come collectively to the Court of God, the Most High and everyone shall meet (encounter) his good or bad deed.

21. Coming forth of the graves they shall be present in a level and desert plain where there shall be no barrier or mountain intervening.

22. Understand well that you shall have to be present in the Court of that Supreme Sovereign from whom no condition of yours is hidden. All the secret and open conditions shall be put forth before you in light.

23. On that day all the middlings and curtains shall be raised up. Even in the apparent and unreal form, the Kingdom of anyone shall not exist. Only the Kingdom of that One Absolute Emperor shall survive under whom every power is subdued.

24. The hearts shall be reaching the throats with throbbing palpitation out of fear and bewilderment, and they would be pressing them with both hands, lest the hearts should come forth with the breath.

25. There shall be no such intercessor whose word would be necessarily accepted. Only that one shall intercede who is given permission to do so, he will intercede only for that one for whom it is desirable.

19. He knows the glance of theft and what is hidden in the breasts.

20. And God decides with justice,[26] and those they call on apart from Him, do not decide an aught. No doubt, God is the All-Hearing, the All-Seeing.[27]

SECTION 2

21. Have they not travelled in the land that they might see how was the end of those before them? They were more hard than these in power and in traces that they left in the earth,[28] yet God seized them upon their sins, and there was none to save them from God.[29]

22. That was because their Messengers came to them with clear signs, then they disbelieved, so God seized them. No doubt, He is All-Strong, Severe in Retribution.[30]

١٩ - يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ○

٢٠ - وَاللّٰهُ يَقْضِىْ بِالْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ
دُوْنِهٖ لَا يَقْضُوْنَ بِشَىْءٍ ؕ اِنَّ اللّٰهَ هُوَ
السَّمِيْعُ الْبَصِيْرُ ○

٢١ - اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ
مِنْهُمْ قُوَّةً وَّاٰثَارًا فِى الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ
بِذُنُوْبِهِمْ ؕ وَمَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ○

٢٢ - ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِىٌّ شَدِيْدُ
الْعِقَابِ ○

26. Escaping the watch of the creatures, cast a glance stealthily on anyone, or looked with oblique eyes, or brought some intention into the heart, or the thought or intention of something struck—of all these, God knows each and everything, and judges with justice.

27. Judging and deciding can be the work of only that who hears and knows. What judgment or decision can be made by the lifeless idols whom you call on taking them as god? Then how can he be promoted to Divinity who has no power of decision or judgment?

28. Very strong forts, magnificent buildings and monuments.

29. When no one could defend from the chastisement of this world, who will save in the Hereafter?

30. You can not also live in prosperity like them by rejecting and denying the Messenger. At length you will be disgraced and destroyed, and God, the Most Holy, by His force and power will make the Prophet predominant and victorious.

23. And We sent Moses with Our signs and a clear authority,[31]

24. To Pharaoh and Haman and Qarun,[32] then they said : 'He is a sorcerer, liar.'[33]

25. And when he reached them with the truth from Us, they said : 'Slay the sons of those who have believed with him, and spare their women.[34] And the guile of the disbelievers is naught but in error.[35]

٢٣ - ولقد ارسلنا موسى بايتنا وسلطن مبين ○
٢٤ - الى فرعون وهامن وقارون فقالوا سحر
كذاب ○
٢٥ - فلما جاءهم بالحق من عندنا قالوا اقتلوا
ابناء الذين امنوا معه واستحيوا نساءهم
وما كيد الكفرين الا في ضلل ○

31. Signs are miracles. Clear authority denotes the reasons and arguments of divine nature.

32. Haman was the vizier (wazir, prime minister)of Pharaoh. Qarun was the richest man of the Bani Israeel, who followed the wishes of Pharaoh against Hazrat Moosa. (See Sura Qasas)

33. Sorcerer, in showing miracles and liar, in the claim to Messengership. This, some said, and some others confirmed it.

34. Pharaoh repeated this order after the advent of Moses in order to disgrace the Bani Israeel, to diminish their number, and to cast an impression that the calamity was intensified by the new Mosaic movement. This was a policy of terrorizing the Bani Israeel that they might denounce the Messenger of God, and thus he could not be able to gain power.

35. What can be achieved by such devious contrivances ? God sets at naught all the devices of the disbelievers by giving help and succour to His sincere servants.

26. And said Pharaoh : 'Leave me that I should slay Moses and let him call unto his Lord.[36] I fear that he may damage your religion, or that he may create corruption in the country.'[37]

27. And said Moses : 'I have taken refuge in my Lord and your Lord from every man who is proud,[38] believing not in the Day of Reckoning.'[39]

٢٦ - وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ
رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ
يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ○
٢٧ - وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ
ع مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ○

36. Hazrat Shah Sahib says: "Pharaoh said, "Leave me," perhaps his councillors were not in favour of his murder, because they were terrified seeing the miracle of Hazrat Moosa, lest his Lord should take vengeance. Pharaoh was also afraid in the heart, but to show off his power and valour upon the people he was saying this out of extreme impudence and misfortune, that the people might think that nothing hindered him to execute the operation of his murder and no power could check his intention.

37. "If Moses were left alive there was the danger of both worldly and religious losses. It was very probable that he might corrupt their traditional religion, or by conspiracy he might create disturbance in the country resulting in the ruin of Qibtis' Kingdom and the domination of Bani Israeel," said Pharaoh.

38. When the news of counsels reached Hazrat Moosa, he said to his people : "I do not care a bit of their these threats. Less to speak of the single Pharaoh, if all the proud and froward men of the whole world assemble together, even then my Lord is enough to defend me from their treachery. I have given myself exclusively to His protection and shelter. He alone is my helper and protector" as God has said :

لَاتَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى (طٰہٰ رکوع ٢)

"Do not fear you both. I am with you both. I hear and see." (Sura Ta Ha, Section 2)

After His aid and succour what can be the fear of a proud man.

39. Hazrat Shah Sahib says : "Why shall he do wrong who has good faith in the reckoning ?"

28. And said a man, possessed of Eman, of Pharaoh's people, that kept hidden his Eman : 'Are you going to slay a man on that he says, "My Lord is God, and he has brought you clear signs from your Lord ? If he is a liar, his lying shall fall on him, and if he is truthful then somewhat of what he promises you, will befall you.[40] No doubt, God does not guide him who is immodest, liar.'[41]

۲۸ - وَقَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ
اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ
قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ۗ وَاِنْ يَّكُ
كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ
بَعْضُ الَّذِيْ يَعِدُكُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ
هُوَ مُسْرِفٌ كَذَّابٌ ○

40. A believer-man, who had kept his Eman hidden from Pharaoh and his nation up to that time said out in answer to the merciless words of Pharaoh : ذرونی اقتل موسٰی

"Do you intend to shed blood, without right, of a man on that why he calls the One God only as his Lord, while it is a fact that he has shown very clear signs of the truthfulness of his claim. What is the need of his murder when there is all probability of detrimental results ? Suppose he is proved a liar in his claim, then God shall surely ruin or disgrace him at such a tremendous lying. It is not the habit of God to let such a forger to prosper and succeed permanently. To protect the world from vagueness and obscurity, definitely his reality shall be divulged one day, and such circumstances shall be created by God that the whole world shall observe openly the scene of his false assertions. He is destined to fail in his mission if he is a liar. He is destined to be disgraced if he is a forger. In that situation there is no need to dye your hands in his blood. But if he is really truthful, then somewhat of the chastisement, against which he warns his disbelievers, shall definitely smite you. So in the first instance there is no need to kill him. And in the second instance his murder is the cause of bitter consequences.

Hazrat Shah Sahib says : "If he is a liar then He Himself, against whom he is lying shall punish. Or perhaps he may be truthful, then be careful for yourselves."

Note : This speech is in that case when the forging of a forger has not come to light clearly. But if the lying and forging of a claimant to Prophethood (مدعی نبوت) is brought to light by decisive reasons and arguments, then, without doubt, he is an outlaw deserving death. In these times when the finality of the Last Prophet, Muhammad (Be peace upon him) is proved by decisive reasons, if somebody shall stand as a Claimant to Prophethood, then because his this claim falsifies and negates a universally accepted and proven faith hence thereabout there shall be no space of any kind of suspense, hesitation, doubt, reflection, consideration, wavering, indecision or waiting respite.

41. He said, "If, suppose, Moses would have been a liar, then God had not given him the way to go on showing marvels and miracles and making progress in successfulness. And if you are liars—that you are calling a truthful man a liar—then God shall eventually disgrace and disappoint you.

29. 'O my people, today the kingdom is yours towering in the land, then who will help us against the calamity of God if it comes upon us ?'[42]

Said Pharaoh : "I only make you perceive what I have perceived, and I only tell you the way in which there is goodness.'[43]

30. And said that (very) man who believed : 'O my people, I fear upon you the like of the day of the past communities.'

31. 'The like of the case of the people of Noah and Aad and Thamood and those (who came) after them. And God desires not injustice to the servants.'[44]

٢٩ - يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِى الْاَرْضِ
فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ
فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ
اِلَّا سَبِيْلَ الرَّشَادِ ○

٣٠ - وَقَالَ الَّذِىْٓ اٰمَنَ يٰقَوْمِ اِنِّىْٓ اَخَافُ عَلَيْكُمْ
مِّثْلَ يَوْمِ الْاَحْزَابِ ○

٣١ - مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ مِنْۢ
بَعْدِهِمْ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ○

---

42. Momin continued, "Do not exult in your resources, goods and armies. Today you possess this splendour and glory, but tomorrow if the divine chastisement surrounds you, then you will not find any saviour or protector. All these materials and equipments shall remain the same."

43. Pharaoh said, "Your speech has not changed my ideas. What is expedient before me I am telling you the same. In my opinion the way of rectitude and welfare is that the story of this man (Moses) should be finished at the first step."

44. The Momin said, "If you remain adamant in your disbelief and enmity there is the imminent danger that you may also see the like of the day which the past nations had seen at vying with their Prophets."

"Remember ! There is no injustice with God. If He destroys you and those before you at such heinous crimes then it is just according to the demand of justice and fairplay. No government can tolerate the massacre and insult of its amabassdors, but that it will surely take the revenge from murderers and adversaries.

32. 'And O my people, I fear upon you the Day of Calling, Crying, (the Day of General Hubbub)[45]

٣٢۔ وَيٰقَوْمِ إِنِّيٓ أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۝

33. 'The Day when you will run away turning your backs,[46] no one to defeat you from God, and whomsoever God throws into error, there is none to make him understand (see correctly).'[47]

٣٣۔ يَوْمَ تُوَلُّونَ مُدْبِرِينَ ۚ مَا لَكُم مِّنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

45. Generally the Commentators are of this thought that the Day of Crying is the Day of Resurrection when there shall be the calling for the gathering and reckoning in the plain of Resurrection, and the people of Paradise. Hell and A'araf shall call each other, and in the last a voice will come :

يَا أَهْلَ الْجَنَّةِ خُلُودٌ لَّا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ وَّلَا مَوْتَ

'O people of Paradise, dwelling for ever, no death !'

'And O people of the Hell, dwelling for ever, no death!' as described in The Tradition.

But Hazrat Shah Sahib says : " يَوْمَ التَّنَادِ is that day when chastisement came upon Pharaoh and his army and they were all drowned in the Red Sea. At that time the drowning men called one another (and cried for help). This that Momin came to know through inspiration or through calculation that the chastisement comes upon every nation in this manner."

46. Turning your backs from the plain of Resurrection you shall be driven to the Hell. Or you will make a feign effort of fleeing from the chastisement.

47. I have explained to you all ups and downs. If you do not accept even then, understand that God has intended, on account of the misfortune of your enmity and perversion, to leave you in your desired (preferred) mistake and error. Then how can such a person be expected to understand ?

Note : Perhaps it is an indirect answer to the self - assertion of Pharaoh who thought that his estimation was correct and he was leading the people to the way of rectitude. Pharaoh thought or saw his error as rectitude—dangerous position of all unguided men in the world. (Tr.)

34. And Joseph has had come unto you before with clear signs, yet you continued in doubt about those things he brought unto you until when he died you said : 'God will never send forth a Messenger after him.'[48] Even so God leads astray him who is prodigal (inordinate), doubter.

٣٤ - وَلَقَدْ جَآءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا
زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰٓى اِذَا هَلَكَ
قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ
يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ○

35. Those who dispute concerning the words of God without any authority come to them —great hatred (of that dispute) is with God and with the Believers.[49] By this way God sets seal on every heart proud, arrogant.[50]

٣٥ - الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ
اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ
كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ○

---

48. i.e. the story is over : neither he was a Prophet, nor any Prophet would come again i.e. they denied the Prophethood and its series. But Hazrat Shah Sahib says : "In the life of Yusuf (Be peace upon him) they did not believe in him (as a Prophet). When the Kingdom of Egypt was disordered after him they said "The step of Yusuf was very auspicious in this city. Such a prophet will never come again.' Either that disbelief or this acknowledgment ! This is a clear extravagance and outspeaking." (Mozihul Quran)

The main idea of the Momin was that the value of a bounty is felt after its extinction. At that time they had no value of Moosa in their eyes.

49. They create dispute concerning God's words without any traditional or rational argument. What a more excessiveness and impudence than this ? This is why God and His believing servants are highly disgusted with those people, which is the cause of their being extremely accursed.

50. Those who do not bend their necks before Truth, out of pride, and do not bow their heads hearing the biddings of the Prophets, eventually God sets a seal on their hearts in a manner that they become entirely impervious to goodness and truth.

36. And said Pharaoh : 'O Haman, build for me a high palace, that haply I may reach the ways.'

٣٦ - وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ۝

37. 'The ways of the heavens, and look upon Moses' God,[51] and I think that he is a liar.'[52] And so his evil deeds were decked out fair to Pharaoh and he was barred from the way,[53] and the guile of Pharaoh was not but to be ruined.[54]

٣٧ - اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ؕ وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ۝

SECTION 5

38. And said the same Believer : 'O my people, follow me, I will carry you to the way of goodness (rectitude).'[55]

٣٨ - وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ۝

51. It was the extreme shamelessness and impudence of that accursed. Perhaps he had thought, hearing the divine attribute of highness, that Moses' God lived in the heavens. So he began to make mockery of the Divine Highness of God. It is true that when death comes to an ant, wings appear on it. (See Sura Qasas)

52. Pharaoh said : Moses is wrong in his claim to Prophethood and Messengership as well as in this claim that there is some other God of the whole world, because I do not see any god apart from me, as said in the Quran : ماعلمت لكم من الٰه غيرى (قصص ع ۴)

53. By a continual commission of evil deed the wisdom is so foundered and he commits such ridiculous activities whereafter there is no way left to come to guidance. Same happened with Pharaoh.

54. All the guiles, evil devices, bad designs and counsels of Pharaoh were all unreal, and were only for his own ruination : he could not do any harm to Moses.'

55. Because Pharaoh had said : وَمَا اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ so in answer to his self-assertion the Momin said : 'The way of goodness and rectitude is not that which Pharaoh is presenting before you. On the contrary that way is error, so follow me, that you may get the way to rectitude and betterment.''

39. 'O my people, this the life of the present world is but some using (availing), and that House which is the last is the only abode for you permanent.'[56]

٣٩ - يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۡ وَّاِنَّ
الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝

40. Whosoever has done an evil shall be recompensed only with the like of it and whosoever has done righteousness, be it male or female, and he is Momin (believer)— those people shall go to Paradise, therein provided without reckoning.[57]

٤٠ - مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰۤى اِلَّا مِثْلَهَا ۚ وَمَنْ
عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَاُولٰۤئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ
حِسَابٍ ۝

41. 'And my people, how is it with me that I call you to salvation and you call me to the fire.'[58]

٤١ - وَيٰقَوْمِ مَا لِيْۤ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْۤ
النصف اِلَى النَّارِ ۝

56. Do not forget the Last Abode getting absorbed in the present transient life of this world and its transitory and perishable enjoyments and luxuries. The life of the present world will, however, end one day either goodly or badly whereafter such a life shall begin which will never end. It is for a wise man to think about that life, living here in this world, otherwise there is an everlasting pain.

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے　　مر کے بھی چین نہ پایا تو کدھر جائیں گے

Now they say being distressed that they will die, but if they do not find peace after death, then where will they go !

57. This, some detail of the next life is told that how it can be rectified. It shows that in the next life (only) Eman and righteous deeds are required, no one asks about the wealth and property. And it also became evident that His mercy is predominant over His wrath. A wise man should not miss the chance.

58. "My matter and your matter is also very strange. I want to deliever you from the chastisement of God by bringing you to the way of Eman, while your effort is to also push me into the Hell with yourselves. From one side such an enmity and from the other side this well-wishing !"

42. 'You call me to disbelieve in God and associate with Him that whereof I have no news,[59] and I call you unto that All-Mighty the All-Forgiving.'[60]

43. 'It is self-evident that unto whom you call me it has no call anywhere in this world or in the other world,[61] and that unto God we will have to return, and that the prodigals are the inhabitants of the Hell.'[62]

۴۲ - تَدْعُوْنَنِیْ لِاَکْفُرَ بِاللّٰہِ وَاُشْرِکَ بِہٖ مَا لَیْسَ لِیْ
بِہٖ عِلْمٌ وَّاَنَا اَدْعُوْکُمْ اِلَی الْعَزِیْزِ الْغَفَّارِ ○

۴۳ - لَاجَرَمَ اَنَّمَا تَدْعُوْنَنِیْ اِلَیْہِ لَیْسَ لَہٗ دَعْوَۃٌ
فِی الدُّنْیَا وَلَا فِی الْاٰخِرَۃِ وَاَنَّ مَرَدَّنَآ اِلَی اللّٰہِ وَ
اَنَّ الْمُسْرِفِیْنَ ھُمْ اَصْحٰبُ النَّارِ ○

59. "The substance of your efforts is that I should (God forbid) deny the One God and disbelieve in the Prophets and their words, and should take those things as God whose divinity is not proved by any reason or by any scientific principle, neither do I know how those things have been raised to Divinity. On the other hand I know that reasons decisive are established against it.

60. "My will is that I should make you, somehow or other bow your heads before that One God who is the All-Powerful and the All-Forgiving—if He seizes the criminal, no one can release him, and if He forgives him, no one can check Him, He is alone entitled to, that a man should bow down his head before Him in worship, with fear and hope."

"Remember ! I have taken refuge in that God unto whom I am calling you."

61. Apart from God there is not anything that is the owner of the least loss or gain in this world or in the world to come. Then to give an invitation to its slavery and service is but sheer nonsense and ignorance.

وَمَنْ اَضَلُّ مِمَّنْ یَّدْعُوْا مِنْ دُوْنِ اللّٰہِ مَنْ لَّا یَسْتَجِیْبُ لَہٗ اِلٰی یَوْمِ
الْقِیٰمَۃِ وَھُمْ عَنْ دُعَآئِہِمْ غٰفِلُوْنَ ○ وَاِذَا حُشِرَ النَّاسُ کَانُوْا لَھُمْ
اَعْدَآءً وَّکَانُوْا بِعِبَادَتِہِمْ کٰفِرِیْنَ ○ (الاحقاف رکوع ۱)

After all, what for should a man call unto such things that are quite helpless and humble ? Furthermore, it is wonderous that there are many things of them which do not call unto themselves: nay but they have no power to call.

62. Eventually everyone shall have to return unto God, the One. Reaching there everyone shall come to know the result of his prodigalities. Tell me, what a more prodigality would be than that the humble creature may be given the degree of the Creator ?

44. 'So onward you will remember what I say to you,[63] and I commit my affair to God. No doubt, all the servants are in the sight of God.'[64]

۴۴ - فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَاُفَوِّضُ اَمْرِیْۤ
اِلَى اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ○

45. Then God guarded him (Moses) against the great guiles which they pioneered, and the evil chastisement turned over the people of Pharaoh.[65]

۴۵ - فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ
فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ○ ع

63. "Onward when you will taste the chastisement of your prodigalities then you shall remember my advice that what a man of God told us was absolutely correct. But at that time there shall bo no use to feel remorseful."

64. "I have accomplished the argument of God and delivered unto you the word of admonition. If you do not accept then I have got no interest from you. I totally resign myself to God. In Him I have put my trust. If you want to vex me, then the very God is my supporter and helper. All the servants are in His sight. He is seeing my affair and your matter both. No activity of anyone is hidden from Him. The job of a submissive Momin is but to commit the result to God after having made practicably possible efforts."

65. The final result of this struggle between Truth and Falsehood was that God guarded Hazrat Moosa and his companions, including that Momin of Pharaohs against the evil designs of Pharaoh and his people, and gave no way to their guiles to succeed. On the contrary their own guiles reverted over themselves. He who chased the Righteous went to the dogs, and the fleet of the whole nation was drowned in the Red Sea.

46. That is the fire that they show to them morning and evening,[66] and when the Qeyamat stands it will be ordered : 'Admit the people of Pharaoh into the most severe chastisement.'

٤٦ - اَلنَّارُ يُعۡرَضُوۡنَ عَلَيۡهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوۡمَ تَقُوۡمُ السَّاعَةُ ۚ اَدۡخِلُوۡۤا اٰلَ فِرۡعَوۡنَ اَشَدَّ الۡعَذَابِ ○

66. It means the resort of the Hell, into which they shall be admitted on the Day of Resurrecton, is shown to them every morning and evening, so that they may taste a sample of the chastisement that will smite them in future. This is the state which they will suffer in the world of Interval i.e. between death and resurrection (عالم برزخ). It is proved by Traditions that the resort of every Kafir in the Hell and the resort of every Momin in the Paradise is exposed to him daily in the morning and evening.

Note : The present verse only mentions the chastisement of the Pharaohs in the World of Interval. Afterwards it was revealed to the Holy Prophet that all the Unbelievers and even the sinful Muslims are chastised in Barzakh (the World of Interval), as described in the True Traditions. (May God give us shelter from it.)

And some traditions of the Companions show that as the spirits of the Martyrs (from the people of Paradise) recreate in Paradise entering into the pelicans of Green Birds, similarly the spirits of the Pharaohs (from the people of the Hell) are sent unto the Hell every morning and evening, admitting them into the pelicans of the Black Birds.

The abiding of the spirits with their bodies in Paradise or Hell shall be in the Hereafter, of course.

If it is true then the difference between the Quranic Verse: اَلنَّارُ يُعۡرَضُوۡنَ عَلَيۡهَا غُدُوًّا وَّعَشِيًّا

and the Tradition of the Holy Prophet : عُرِضَ عَلَيۡهِ مَقۡعَدُهٗ بِالۡغَدَاةِ وَالۡعَشِيِّ

is understandable, i.e. the most arrogant of them are actually sent unto the skirts of the Hell to taste the chastisement in the world of Interval, and the virtuous of the Believers are brought to enjoy the surrounding atmosphere of the Paradise in the World of Interval, while the resort is simply exposed to the commoners. (God knows better)

47. And when they will fight one with the other in the fire, then the weak shall say to those who waxed proud, 'We were your followers so will you lift from us a portion of the fire ?'[67]

48. Shall say those who waxed proud : 'We are all lying in it. No doubt, God has passed judgment between His servants.'[68]

49. And those lying in the fire will say to the keepers of the Hell : 'Request your Lord to lighten for us one day of the chastisement !'[69]

۴۷ - وَاِذْ يَتَحَآجُّوْنَ فِى النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا
لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ
اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ○
۴۸ - قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ اِنَّ اللّٰهَ
قَدْ حَكَمَ بَيْنَ الْعِبَادِ ○
۴۹ - وَقَالَ الَّذِيْنَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ○

---

67. The weak shall say to their leaders : "In the world you forced us to your obedience and following due to which we are seized today. Now will you avail us an aught in this disaster according to your big position as leaders and great men ? You see we are involved in this horrible calamity. Can you not lighten a portion of this calamity ?"

68. Those who posed as great in the world will answer : "We and you are both entangled in this misery. God has given His judgment about the punishment of us according to the crime of each. That judgment is absolute and final. Now no occasion is left for anyone to avail anyone. We can not lighten our own misery, then what can we avail you ?

69. Being disappointed with their leaders they shall request those angels, who are appointed at the administration of the Hell, to get one holiday granted for them from their Lord so that their chastisement may be lightened somewhat.

50. They said, 'Did not your Messengers come to you with clear signs ?'
They shall say, 'Yes indeed (why not) !'
They said, 'Then call again !' And the calling of the Unbelievers is naught but wandering in the wilderness.[70]

٥٠- قَالُوْٓا اَوَلَمْ تَكُ تَأْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ۭ
قَالُوْا بَلٰى ۭ قَالُوْا فَادْعُوْا ۚ وَمَا دُعٰۗؤُا الْكٰفِرِيْنَ
اِلَّا فِيْ ضَلٰلٍ ۝

70. They will answer that they did not obey the words of the Prophets in the world and remained unconscious of their end. Now there is no chance left for their release or relaxation, and no recommendation or flattery can avail them an aught.

"Now cry on lying in the Hell. Neither we can recommend in such matters, nor your crying is of any avail to you."

Hazrat Shah Sahib says : "The angels shall say : 'Recommending is not our job, we are appointed to give chastisement. Recommendation is the business of the Prophets, and as for the Prophets you were against them." (Mozihul Quran)

Note : This verse shows that in the Hereafter the Dua of the Unbelievers shall have no effect. As for the case of this world their Dua may be granted, if God will, and they may be given something, if God will, as the Satan is granted respite till the Last Hour (Qeyamat).

SECTION 6

51. We help Our Messengers and the believers in the life of this world,[71] and upon the day when the witnesses stand,[72]

52. Upon the day when their excuses shall not profit the disbelievers, and for them is curse and for them is evil abode.[73]

۵۱ - اِنَّا لَنَنۡصُرُ رُسُلَنَا وَالَّذِيۡنَ اٰمَنُوۡا فِى الۡحَيٰوةِ
الدُّنۡيَا وَيَوۡمَ يَقُوۡمُ الۡاَشۡهَادُ ۙ
۵۲ - يَوۡمَ لَا يَنۡفَعُ الظّٰلِمِيۡنَ مَعۡذِرَتُهُمۡ وَلَهُمُ
اللَّعۡنَةُ وَلَهُمۡ سُوۡٓءُ الدَّارِ

71. God makes them prosper, succeed and triumph in the world. They succeed in their mission, wherefor they stand, by the help of God. The sacrifices of the righteous never become void. During their struggle there may come many ups and downs and there may occur many hard tests, but in the long run their mission succeeds. From the scientific viewpoint they are always predominant in reason and argument, but the material victory and external respect and glory is also their fate in the last run. The enemies of truth and virtue can never become reverent. Their exaltation and highness is merely a scum of the cooking pot and the upboiling of soda. Eventually in the face of the obedient believers they have to go low and become humiliated, and God does not leave them without taking the revenge of His friends (اولیاء) from them.

Note : But it should be noted that the promise which is made in the verse is for those Believers who fulfil the condition of Eman i e. they should be real believers and obedient to the Prophet as God has said:

وَاَنۡتُمُ الۡاَعۡلَوۡنَ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ (آل عمران ع ۱۴)

"And you shall be predominant provided you are (real) believers."

The characters of a Momin are described here and there in the Holy Quran. The Muslims should examine themselves on that touchstone.

72. In the Plain of Resurrection when the past and present generations shall be gathering, God by His divine grace shall publicly open their glory, honour and eminence. In this world there can remain some doubt and obscurity, but in that world there shall remain no vagueness and obscurity.

73. They shall get no help and patronage. This end is described of the Rejected in contrariety to the Accepted.

53. And We gave Moses deep understanding of the way and We bequeathed upon the Bani Israeel the Book,

54. Giving discernment and direction to the wise men.[74]

55. So be thou firm, surely God's promise is true and ask forgiveness for thy sin and proclaim the praise and glory of thy Lord in the evening and in the morning.[75]

۵۳ - وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ
اِسْرَآءِيْلَ الْكِتٰبَ ۙ○
۵۴ - هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ○
۵۵ - فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَ
سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ○

74. Just see in this world how the enmity against truth destroyed Pharaoh and his nation despite so much power and majesty, and how the weak and oppressed nation of the Bani Israeel was raised by the blessing and direction of Hazrat Moosa (Be peace upon him) and was made the inheritor of the mighty Book—the Taurat—which served as a candle of guidance and discernment to the wise men of the world for centuries.

75. You should also have rest, the promise that is with you shall be surely accomplished. The Holy God shall keep you eminent, and by virtue of you, your followers, in both the worlds. It is required, therefore, to achieve the good pleasure of God, the Most High ; all kinds of hardships and trials should be endured, and forgiveness should be asked from God for the probable faults done by anyone in his position of lower or higher eminence and the proclamation of His praise and glory should be always done, in the morning and in the evening, both in words and actions, and in the interior and exterior they should not be indolent in His remembrance, then God's help is sure and certain. This is rehearsed unto the Ummat through an address to the Holy Prophet (Be peace upon him).

Hazrat Shah Sahib says : "The Holy Prophet asked forgiveness (i.e. did Istighfar) hundred times in a day. The fault of every servant is in accordance with his degree. Hence it is imperative for everyone to do Istighfar (ask forgiveness.)

56. Those who dispute concerning the words of God without any authority come to them, there is not anything but that in their hearts is pride, that they shall never attain to it.[76] So seek thou refuge in God. No doubt, He is the All-Hearing, the All-Seeing.[77]

57. Of course, the creation of the heavens and the earth is greater than the creation of men but most men do not understand.[78]

٥٦ - إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَاهُمْ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم
بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ○

٥٧ - لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

---

76. Those who want to press the voice of truth by creating wanton disputes and baseless controversies concerning the arguments of Divine Unity of God, the Heavenly Books, the directions and miracles of His Prophets and Messengers, they have no argument or reason in their possession nor is there any occasion of doubt and suspence in these open realities. Only the pride and boasting hinders them from bowing their necks before the Truth and from following the Prophet. They draw themselves very high, they desire to keep above the Prophet, or at least they should not get to bow before him. But they should remember that they can never attain to this desire (aim). Either they will have to bow the head of submission before the Prophet or they shall be highly disgraced and humiliated.

77. Seek the shelter of God that He may guard against the ideas of these disputants and keep secure from their evil. Onward the research of some problems follows about which they raised disputes e.g, Resurrection, which they thought impossible, or Divine Unity in which they disbelieved.

78. Apparently from the material viewpoint the physical stature of man has no comparison with the tremendous structure of the heavens and earth, but this reality that 'God is the Creater of the heavens and the earth' is also recognized by the Associators, then when He has created such prodigious creatures how shall it be difficult for Him to create men first time or second time. It is strange that most men do not understand such a bare fact.

58. And not equal are the blind and the one possessed of eyes, neither believer doing good deeds and the evil-doer. Very little do you reflect ![79]

59. Verily the Hour is coming no doubt therein, but most men do not believe.

60. And your Lord says : 'Call upon Me that I may come to your Call,[80] No doubt, those who wax proud from My worship shall enter now into the Hell grossly humiliated.[81]

٥٨- وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ؕ قَلِيْلًا مَّا
تَتَذَكَّرُوْنَ ○
٥٩- اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يُؤْمِنُوْنَ ○
٦٠- وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ
يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ
دٰخِرِيْنَ ○

79. A blind man, who does not see the way of truth, and a man of eyes, who sees and understands the straight way with great insight—can they be equal ? Or can the end of a Momin doing good deeds and the end of a Kafiir doing bad deeds be the same. If it is not so, then a day is required to open the difference between the two, and the fruits of their knowledge and action should come out in their perfect forms. But alas to them, they do not reflect on such a hard reality !

80. Serve me that I will give its wage, and beg only from Me that your begging shall not go empty.

81. The condition of worship is to beg from the Lord, not begging is pride. And this verse shows that God comes to the call of the servants. This thing is truthful without doubt. But it does not mean that each prayer of every servant is to be accepted i.e. He will definitely give what is begged for. No there are many colours of His answering, and they are described in the Traditions. To give anything depends upon His will and is subservient to the Hikmat (حکمت), as said elsewhere :

فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ (انعام رکوع ۴)

However, the business of a servant is to beg from God, and this begging is in itself a worship, nay, it is the kernel and essence of worship.

61. It is God who made the night for you to repo‹e in it and the day to see.[82] Allah is surely bountiful to men but most men do not recognize the right.[83]

62. That is Allah, your Lord, the Creator of everything, There is no God but He, then whence do you turn about ?[84]

63. Even so wander astray (turn about) those who deny the words of God.

64. It is God who made for you the earth a place to stay (abide) and the heaven an edifice,[85] and made your shape, so made your shapes fair, and gave you provision from good things. That is Allah, your Lord, so great is the blessing of God who is the Lord of the universe.[86]

۶۱ - اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ
النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَی النَّاسِ
وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ○
۶۲ - ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ ۘ لَاۤ اِلٰهَ اِلَّا
هُوَ ۚ فَاَنّٰی تُؤْفَكُوْنَ ○
۶۳ - كَذٰلِكَ یُؤْفَكُ الَّذِیْنَ كَانُوْا بِاٰیٰتِ اللّٰهِ
یَجْحَدُوْنَ ○
۶۴ - اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ السَّمَآءَ
بِنَآءً وَّ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِّنَ
الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبٰرَكَ اللّٰهُ رَبُّ
الْعٰلَمِیْنَ ○

---

82. People generally sleep and repose in the cool and dark atmosphere of the night. When it is day they again start their business in its light in a new state of activity and health. At that time artificial lights are not required to see and walk.

83. The recognition of right with respect to the Real Benefactor was that they would give thanks to Him by word and deed, by heart and soul. But many men commit association in place of giving thanks.

84. When you acknowledge that all bounties including night and day are from God alone, then you should also reserve the worship for Him alone. Reaching this place how are you perverted ? The Real owner is God, but service is done to others !

85. Made like a dome.

86. Of all the animals the shape of man is the fairest, and his provision is the best of all provisions.

65. **He is Living One,[87] there is no god but He, so call upon Him making worship sincere for Him. All excellence to God, who is the Lord of the whole universe ![88]**

66. **Thou say : 'I am forbidden to serve those whom you call upon, apart God, when clear signs have come to me from my Lord, and I am commanded to be submissive to the Lord of the Universe.[89]**

٦٥ - هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ
الدِّيْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

٦٦ - قُلْ اِنِّىْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ لَمَّا جَآءَنِىَ الْبَيِّنٰتُ مِنْ رَّبِّىْ ؗ وَاُمِرْتُ
اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ○

87. He is the Living One upon whom neither mortality nor death ever prevailed, nor shall ever prevail. And it is obvious that when His life is self-existent, then all the requisites of life shall also be self-existent.

88. Perfections and excellence (bounties) all are dependant upon the existence of life. That who is Living, Absolute, shall be entitled to Divinity and man's worship, and shall be the owner of all perfections and excellences. This is why after هُوَ الْحَيُّ ، فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ was said. Some early elders have said that after لَآ اِلٰهَ اِلَّا اللّٰهُ ، الحمد لله رب العالمين should be said. Its origin is the present verse.

89. After seeing the clear signs what is the right that any man may not bow his head in worship before God, the One, and may not become only His obedient sincerely ?

67. It is He who created you of dust,[90] then of a sperm-drop then of a blood-clot,[91] then He delivers you as infant, then (respites) that you may reach your full power, then that you may get old, and of you there is who dies before it, and (respites) that you may reach a written term,[92] and that you may reflect.[93]

68. It is He who gives life and makes to die, then He decrees a work, He but says to it 'Be' and it is.[94]

SECTION 8

69. Hast thou not seen those who dispute concerning the words of God ; whence are they turned about ?

70. Those who cry lies to the Book and that wherewith We sent Our Messengers—at length they will know ![95]

٦٧ - هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنكُم مَّن
يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَ
لَعَلَّكُمْ تَعْقِلُونَ ۝
٦٨ - هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
ع يَقُولُ لَهُ كُن فَيَكُونُ ۝
١٢
٦٩ - أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ
يُصْرَفُونَ ۝
٧٠ - الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۚ
فَسَوْفَ يَعْلَمُونَ ۝

90. The origin of Bani Adam (Children of Adam) is the sperm-drop that is produced from dust i.e. He created your father, Adam, or you originally from the dust.

91. This sperm-drop develops into blood-clot.

92. From childhood to young age, from youth to old age, man passes through many stages, but some of them pass away before young age or old age. However all of them will have to reach a stated term or the written promise. No one is an exception to death or resurrection.

93. Hazrat Shah Sahib says : "Just think that so many states and periods passed over you. Very probably one state may also pass, and that is revival after death." So why do you think it impossible ?

94. Before His absolute power and His state of Kun Fayakoon (Be and it is) what difficulty is there to revive you after death ?

95. At last they will know the result of their disbelief.

71. When the necklaces shall be in their necks and the chains too,[96] dragged—

72. Into the boiling water, then into the fire they shall be poured ;[97]

73. Then it will be said to them : 'where are those you associated

74. Apart from God?'[98] They shall say : 'They have gone astray from us,[99] nay, but we called not anything aforetime.'[100] Thus God leads astray the unbelievers.[101]

٧١- اِذِ الْاَغْلٰلُ فِیْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ؕ
یُسْحَبُوْنَ ۙ
٧٢- فِی الْحَمِیْمِ ۙ ثُمَّ فِی النَّارِ یُسْجَرُوْنَ ۚ
٧٣- ثُمَّ قِیْلَ لَهُمْ اَیْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ۙ
٧٤- مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ
نَّدْعُوْا مِنْ قَبْلُ شَیْـًٔا ؕ كَذٰلِكَ یُضِلُّ اللّٰهُ
الْكٰفِرِیْنَ

96. They shall be fettered in such a way that one end of the chain shall be tied with the necklace and the other end of the chain shall be in the hands of the angels, and they shall be brought like prisoners.

97. In the Hell sometime the chastisement of the boiling water and sometime the chastisement of fire shall be given. (God's shelter !)

98. It will be said to the unbelievers when the angels would be chastising them : "At this time no one of them comes to avail you. Call them for help if you are to do."

99. The unbelievers shall say : "They are dead and gone from us." Perhaps at that time the worshippers and the worshipped shall be separated from each other. Or ضلوا عنا means that though they are present, but when there is no benefit of their presence, it is alike if they exist or do not exist. They are practically worthless for us.

100. Most of the Commentators have taken this meaning that 'now it has become clear that those we called upon in the world were actually nothing'. In other words it would be a confession of their mistake and error in utter remorsefulness and sorrow. But Hazrat Shah Sahib says : "First they would have denied their act of association. Now in utter bewilderness the words shall come out of their mouths, that is an indirect recognition of their act of association. Then again, recovering from the fall, they will say that they had never called anyone apart from God."

101. As they foundered at this place of resurrection that they went astray while denying and being confounded they confessed, similar was the condition of these unbelievers in the world.

75. That is the return of that you walked in the earth rejoicing without right and were exultant.[102]

76. Enter the gates of the Hell[103] to dwell therein for ever, how evil then is the resort of those who were proud.

77. So be thou standing, undoubtedly the promise of God is true. Then if We show thee some of what We promise them, or We take thee unto Us, in all circumstances whatsoever, they shall be returned unto Us.[104]

۷۵ - ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۝
۷٦ - اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝
۷۷ - فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ
الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ۝

---

102. You have seen now what is the end of unrightful exulting, boasting, pride and arrogance. Where is that swaggering and overweening air of superiority gone now.

103. Criminals of the same kind shall enter the Hell through the doors appointed for them befitting their crime.

104. The promise of chastising them which God has made to them shall be surely fulfilled. Some promise may be fulfilled in your presence (as in Badr and Meccan Victory) and some may be fulfilled after you—there are both probabilities. However, they can not escape us. The end of everyone is in Our hand. After the present life the perfection of the chastisement shall be executed in that life. Release is inconceivable in any way.

78. And We have sent Messengers before thee, of some We have related to thee and some We have not related to thee.[105] It was not in the power of any Messenger to bring a sign save by the order of God.[106] Then when God's command came the issue was decided with justice and those who falsified fell in loss at that place.[107]

SECTION 9

79. It is God who made for you the cattle, some of them you ride and of some you eat.

80. And for you in them are very many uses,[108] and that you may reach riding on them any work that is in your souls,[109] and upon them and on the boats you are carried.[110]

٧٨- وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا
عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا
جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
ع الْمُبْطِلُونَ ۝
١٣

٧٩- اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا
وَمِنْهَا تَأْكُلُونَ ۝

٨٠- وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي
صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

---

105. The stories of some Prophets are related, and of some Prophets are not related. (It is very probable that after the revelation of the present verse their stories may have also been related to the Holy Prophet). However, to believe in detail in those Prophets whose names are known, and to believe in brief in those Prophets whose names etc. are not known is essential and obligatory. لا نفرق بين احد من رسله

106. Before God all are helpless. Even the Messengers have not got this power that they may show whatsoever miracle they will. They can only show signs as permitted by God.

107. Whenever the command of God comes a just judgment is made between the Messengers and their Nations. At that time the Messengers become triumphant and successful, and the worshippers of falsehood are doomed to humiliation and loss.

108. For example you take many benefits from their hides, skins, hair and wool, etc.

109. Riding is in itself a separate purpose and by means of riding man achieves many material and spiritual, worldly and religious benefits.

110. In the land laden upon backs of the animals and in the river upon the boats you travel from one place to the other.

81. And He shows you His signs, then which of God's signs will you reject ?[111]

٨١- وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنكِرُونَ ○

82 Have they not journeyed in the land that they might see how was the end of those before them ? They were more numerous than these, and stronger in power and in traces they left in the earth, yet what they earned did not avail them.[112]

٨٢- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَ
أَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم مَّا
كَانُوا يَكْسِبُونَ ○

83. So when their Messengers come to them bringing them clear signs, they began to exult in what they had with them of knowledge, and turned over them the thing they mocked at.[113]

٨٣- فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا
عِندَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ○

111. How far will man go on rejecting after observing so many clear signs of God ? And who knows what more signs God will show in future !

112. Many generations and nations have passed before, who were more numerous in band, power and might than the present people. They have left far more firm signs and memorials, but when the chastisement of God came their power, might, equipments and resources did not avail them an aught, and they were destroyed ordinarily without resistence.

113. They went on exulting in the knowledge, which they possessed concerning economic exploitation and material progress, and in the preposterous beliefs and faiths which they cherished so dearly, and continued to mock at the knowledges and directions of the Prophets thinking them insignificant. After all, a time came when they came to know the exact reality of their mockery, and they were encompassed by their own mockery and derision.

84. Then when they saw Our calamity, they said : 'We believe in God alone and We forsake those things that we were associating with Him.'[114]

٨٤۔ فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا
بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ۝

85. Then it came not to be that their believing should profit them when they had seen Our chastisement[115]— the wont of God that has been coming about His servants, and the disbelievers were lost at that place.[116]

٨٥۔ فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ
سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَخَسِرَ
ع ١٤ هُنَالِكَ الْكٰفِرُوْنَ ۝

---

114. When the calamity came before their eyes and the Divine Chastisement was observed then they came to their senses and resorted to Eman and repentance. Now they came to know that only One God could avail them. Those beings who were promoted to Divinity were all helpless and useless. It was our great folly that we had seated those things on the Throne of Divinity.

115. There is no use to confess the fault and to feel remorseful at this time. The time of belief and repentance has gone. Everyone gets to believe at the sight of the Divine Chastisement, but this belief is not the cause of deliverance, nor by virtue of this belief the chastisement can be put off. God, the Most High, has said :

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْاٰنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ (نساء - ع ٣)

And in the story of Pharaoh He has said :

آلْاٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ

And in a Tradition the Holy Prophet has said :

اِنَّ اللّٰهَ تَعَالٰى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ

116. It has always been the wont of the world that first the people react with rejection and mockery, then when they are seized in chastisement, they make noise and confess their faults. The habit of God is that He does not accept the Tauba (repentance) of that time. At last the disbelievers in consequence of their crimes get destroyed and spoiled.

اَللّٰهُمَّ احْفَظْنَا مِنَ الْخُسْرَانِ وَاحْفَظْنَا مِنْ غَضَبِكَ وَسَخَطِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ

May God protect us from the loss, and defend us against His wrath and severity in this world and in the Hereafter.

Sura Momin has ended by His grace, and thanks to God at this bounty and kindness.

اٰیاتھا ٥٤ سُوْرَۃُ حٰمٓ السَّجْدَۃِ مَکِّیَّۃٌ رکوعاتھا ٦

SURA HA MIM SAJDA; MECCAN ; VERSES — 54 ; SECTIONS — 6.

In the Name of God, Who is Excessively Compassionate Extremely Merciful.

SECTION 1

1. **Ha Mim.**
2. **(It) is sent down from the greatly Kind, the Merciful.**[1]
3. **A Book whose verses have been distinguished,**[2] **the Quran of Arabic language for a people of understanding,**[3]
4. **The Announcer of good tidings, and warning,**[4] **but many people did not pay heed, so they hear not.**[5]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١- حٰمٓ ○

٢- تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ○

٣- كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ○

٤- بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ○

---

1. God's kindness and mercy is really very great on His servants that He sent down for their guidance such a mighty and matchless Book.

2. The verbal separation and distinction of the verse is obvious, but from the intellectual viewpoint also the detail of hundreds of knowledges and subjects is incorporated in separate verses.

3. The Holy Quran is sent down in plain and polite Arabic language that was the mother tongue of its first audience, so that they might not feel difficulty in its understanding. First they should understand and then make others understand fully well. But despite it, it is obvious that only those can benefit from it who have understanding. The foolish ignorant can have no appreciation for this mighty bounty.

4. The Quran announces the good tidings of salvation and prosperity for its believers, and warns its disbelievers against the bad end.

5. In spite of all these things it is strange that many of those people do not pay heed to the valuable advice of this Book. And when they have no heed to the Quran, then why will they desire to hear it. And suppose they hear by the ears, but do not hear by the ears of the heart and do not get the divine grace to accept it, then it is alike whether they hear or they do not hear !

5. And they say ; 'Our hearts are in a cover from that unto which thou callest us, and in our ears is a heaviness, and between us and thee there is a curtain, so thou do thy work and we are doing our work.[6]

6. Thou say : 'I am also a man as you are, the order comes to me that upon you the worship is of One Single Sovereign, so be straight towards Him and ask Him for the forgiveness of sins,[7] and woe to the Associates (Polytheists),

٥ - وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي
آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ
إِنَّنَا عَامِلُونَ ○
٦ - قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ
إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ
لِّلْمُشْرِكِينَ ○

---

6. Not only that they do not pay heed to the advice or give ear, they talk such things which are disappointing to the Adviser, and discourage him to say further. For example, they say, "Our hearts are covered with veils against your sermons, so nothing reaches there. And when you speak, our ears become hard of hearing. Due to heavy hearing nothing is heard. And between you and us is such a curtain that does not let one to meet the other. If the walls of enmity and hatred are raised from the middle, and the gulf intervening is filled up, then we can reach each other. But it is impossible. Then why do you exhaust your brain ? Leave us to us. You do your work and we will do our own. Do not expect from us that we will ever be affected or impressed by your advices."

7. I am neither God that I may turn your hearts by force, nor am I an angel of whose sending you demand, nor am I any other creature. I am only a man of your genus and species, whose talks should be easy for you to understand on account of homogeneity. And I am that man who has been selected by God for His final and the perfect most Revelation. On that basis I will definitely deliver unto you the Divine Message, however averseness you show and whatever disappointing remarks you make. I am told through Revelation that your God and Absolute Soverign is One and there is no worship to anyone else beside Him. Hence it is imperative on all ((mankind) that they should go straight facing towards that One God and should not budge an inch from the way, and if they had been going swervingly aforetime they should beg forgiveness from God, their Lord, and ask Him to forgive their sins, past and present.

7. **Who do not pay the Zakat, and they are of the Hereafter disbelievers.**[8]

8. **Of Course, those who believed and did good deeds shall have a wage that will not be stopped.**[9]

SECTION 2

9. **Thou say : 'Do you disbelieve in Him who created the Earth in two days, and set up compeers to Him? That is the Lord of the Universe.'**[10]

٧- الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ○

٨- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ○

٩- قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗۤ اَنْدَادًا ؕ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ○

8. Those people whose affair with God is that they associate the helpless creatures with God's worship, and with the servants is that they are not ready to expend of their money on the poor indigent in alms, together with that they are quite heedless of their end because they do not recognize the life after death and the reckoning of bad and good deeds—the future of such men is nothing but total destruction and annihilation.

Note :—According to some early writers the word الزكوة means the Kalema Tayyaba, and according to some others it means purification, i.e. those people do not purify themselves from the defilement of preposterous belief and mean morals. This meaning encompasses the denunciation of Kalema Tayyaba and the non payment of the Zakat etc. This meaning is supported by other verses of the Holy Quran, e.g.
حَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ، قَدْ اَفْلَحَ مَنْ تَزَكّٰى ، قَدْ اَفْلَحَ مَنْ زَكّٰىهَا

9. Their wage (Thawab) shall never be broken or finished. It will continue for ever and for ever. Reaching the Paradise death will neither come to them, nor to their Thawab.

10. How strange it is that you deny the Unity and the perfect attributes of the Lord of the Universe, and set compeers to Him, though they have got no power even over an atom !

10. And He set therein heavy mountains over it, and placed blessing in it, and ordained therein its aliments[11] in four days, completed to the enquirers.[12]

۱۰- وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبٰرَكَ فِيهَا وَقَدَّرَ
فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ○

11. Then He ascended to heaven and it was smoke,[13] then said to it and to the earth : 'Come you both willingly or unwillingly !' They said ; 'We come willingly.'[14]

۱۱- ثُمَّ اسْتَوٰى إِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا
طَآئِعِينَ ○

---

11. He set blessing in the earth i.e. diverse mines, trees, fruits, corns, animals, etc. are the products of the earth—and set therein its aliments i.e. He ordained the foods of the earth-dwellers with an estimated measure and with prudence; as we find in different countries that foods have been provided for their inhabitants according to their need and nature.

12. This whole work has been done in four days—in two days the earth was created, and in two days its belongings were managed. Those who ask or intend to enquire tell them that those are four days without any fraction, diminution, or addition.

Hazrat Shah Sahib says : "The answer to the enquirers is completed."

Note :—Here the days can not be the common days of the solar system, because before the creation of the earth and the sun they are inconceivable. So either the span (or quantity) of these days would be interpreted, or they are the days about which it is said that one day with God is equal to one thousand years which you count :

وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (حج - رکوع ٦)

13. Then He turned towards the heavens that was at that time, a complete whole, like the smoke. He divided it into seven heavens as follows.

Note :—It is very probable that دخان (smoke) may be an indication to the matter of the heavens.

14. He intended that by the union and adjustment of the heavens and the earth world should be inhabited, whether they come in union by their will or by force. (However, by their union a system was to be made.) They both come into union by their will (nature). From the heaven the ray of the sun came down, the temperature rose, the winds moved upwards, with them the dust and vapour flew up from the earth, then through condensation the rain fell wherewith so many things were produced from the earth. Formerly it was said that its aliments were set in the earth, it means the capacity of these diverse products was placed or set in the earth.

12. Then He determined them seven heavens in two days,[15] and sent down in every heaven its commandment.[16] And We adorned the nearest heaven with lamps and made secure. That is preserved by that All-Mighty, All-Knowing.[17]

13. Then if they evade thou say: 'I warn you of a thunderbolt (severe chastisement) like the chastisement that comes upon Ad and Thamood.[18]

١٢۔ فَقَضٰهُنَّ سَبْعَ سَمٰوَاتٍ فِیْ یَوْمَیْنِ وَاَوْحٰی فِیْ
كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَیَّنَّا السَّمَآءَ الدُّنْیَا
بِمَصَابِیْحَ ۖۗ وَحِفْظًا ؕ ذٰلِكَ تَقْدِیْرُ الْعَزِیْزِ
الْعَلِیْمِ ○

١٣۔ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ
صٰعِقَةِ عَادٍ وَّثَمُوْدَ ○

15. i.e. four days were those, and in two further days the heavens were made. The total becomes six, as explicated in other verses that the earth and the heavens were made in ستة ايام i.e. six days.

Note :—Of the lifted traditions (احادیث مرفوعہ) holding the successive days to be an order in the creation of the universe—that on such and such day God made such and such thing etc.—none of them is seen to be correct on authority, so much so that about the tradition of Abu Huraira quoted in Sahih Muslim, Ibne Kathir says : وهو من غرائب الصحيح . However, there is doubt about the authenticity of such traditions. Moreover, the names of the days should follow, after the process of creation was complete. As for the verse of Sura Baqara : ثم استوٰى الى السماء فسوّٰهن سبع سمٰوٰت and the present, it appears that the seven heavens were made after the earth, while from the verse of Nazea't : والارض بعد ذلك دحاها it appears that the earth was spread after the heaven, so different answers are given in this connection but the answer given by Abu Hayyan is more agreeable.

16. Hazrat Shah Sahib says : "It is known to God what type of creatures do live there and what are their manners. When there are thousands of workshops here, then how would such big heavens be lying empty?"

17. Apparently the stars seem to be fixed in the heaven. In the night how beautiful does the heaven appear with these natural lamps ? Then how much it has been made secure that no one has access to the heaven. Strong guards of Angels have been set there. No power can disturb this strong and stupendous system because it is preserved by the mightiest and the most aware Being.

18. If the Unbelievers of Meeca go on turning away from the advice and from the path of Divine Unity and Islam, then say to them, 'I warn you that your end can also be the same as that of the chastised nations like Ad and Thamood etc.

14. When the Messengers came unto them from before them and from behind them,[19] saying : 'Worship none but God.' they said : 'Had our Lord willed He would have sent down angels, so we do not believe in the message sent with you.'[20]

15. As for Ad they waxed proud in the earth without right and they said, "Who is more powerful than We in strength.[21] What, do they not see that God who created them is stronger than they in might. And they denied Our signs.[22]

۱۴ - إِذْ جَآءَتْهُمُ الرُّسُلُ مِنْۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللّٰهَ ۖ قَالُوا لَوْ شَآءَ
رَبُّنَا لَأَنْزَلَ مَلٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُمْ بِهٖ
كٰفِرُوْنَ ○

۱۵ - فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ
اللّٰهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَ
كَانُوا بِاٰيٰتِنَا يَجْحَدُوْنَ ○

---

19 The Messengers came to them from all sides—perhaps many Messengers might have come, but the well-known among them are these two, i.e. Hazrat Hud and Hazrat Salih. (Be peace upon our Prophet, and the Prophets Hud and Salih)

Or من بين ايديهم و من خلفهم means that they came to them explaining the past and future facts. They missed no door and no moment of advising and admonishing.

20. They said, "How can a mortal be the Messenger of God ? If God had to send really a Messenger, then He would have sent some angel from the heaven. In short, we are not ready to accept those things which you have brought in your assertion from God."

21. Perhaps when the Prophets had given the threats of chastisement they would have said this in answer to them that they were most powerful in the earth, so there was no need to fear anyone. The Messengers, they said, could not overawe them in any way.

Hazrat Shah Sahib says : Their bodies were extraordinarily huge. So they waxed proud upon their bodily power. Pride brings misfortune before God.

22. In the heart they thought that the Messengers were right. But out of obstinacy and animosity they went on denying the signs brought by the Messenger from God.

16. Then We sent upon them a wind, vociferous and forceful, in the days that were miserable, that We might let them taste the chastisement of disgrace in the life of this world,[23] and in the chastisement of the other world there is full degradation, and they shall not be helped.[24]

17. And as for Thamood, We told them the way, but they chose to remain blind against guidance,[25] then the thunderbolt of the chastisement of humiliation seized them, the recompense of that which they had been earning.[26]

18. And We delivered those who believed and walked cautiously.[27]

١٦ - فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ
لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ
لَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ۝

١٧ - وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا
كَانُوا يَكْسِبُونَ ۝

ع ١٨ - وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝
١٢

23. Hazrat Shah Sahib : "In order to break their pride God destroyed them by a weak creature. For seven nights and eight days the stormy wind blew on, leaving no tree, no man, no house and no cattle on the land.

24. The degradation of the Hereafter is very very great and it shall not be put off by any one, neither shall any one help there—everyone for his own self, anxious for his own deliverance. Those, who claimed in the world that they were great lovers and sympathisers, shall avert eyes out of shame.

25. They shut their eyes from the way of deliverance which Our Messengers had told them and chose to remain blind. At last, God left them lying in the condition, they chose for themselves.

26. It means the earthquake came, with which there was a very clamorous sound. By that voice the livers were broken.

27. Those who believed and walked on the right way guarding against evil, were saved by God clearly. They were not touched even by a ray of the chastisement sent for the disbelievers.

19. And on the day when God's enemies shall be gathered at the Hell their lines shall be made.[28]

20. Till when they are come to it their ears, their eyes and their skins shall tell them what they did (in the world).[29]

21. And they will say to their skins : 'Why you bore witness against us?'[30]

They shall say : God made us to speak, who has made everything to speak.[31] And He created you the first time, and unto Him you shall be returned.[32]

١٩- وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللّٰهِ إِلَى النَّارِ فَهُمْ
يُوزَعُونَ ○
٢٠- حَتّٰى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ
أَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○
٢١- وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ۖ قَالُوا
أَنْطَقَنَا اللّٰهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ
أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ○

---

28. There shall be separate lines or groups of the criminals of similar crimes. And all these lines or groups shall be stopped near the Hell to wait for one another.

29. In the world by the ears they heard the signs of the heaven, and by the eyes they saw the signs of the universe. But they did not believe in anyone of them. They disobeyed God from the very root of every hair. They were not aware of this fact that the whole record of their sins was safe in their ownselves, which shall be divulged at its right time. From the Tradition it is known that on the Day of Resurrection the Unbelievers shall deny their crimes by their tongue. At that time it shall be ordered that the evidence of their organs should be presented wherewith they had committed sins. So every organ of the body shall give evidence and in this way the tongue shall be falsified. Then the sinner (criminal) shall say to his organs in utter perplexity and astonishment, "Ye wretches ! Be away ! I was but disputing and defending on your behalf (for your sake). But you yourselves are confessing your crimes."

30. He will say to his organs and skin after their evidence against him, "When I was denying by the tongue what misery had befallen you that you began to speak against me nolens volens ? And also tell me who taught you to speak ?"

31. They will reply, "He whose power gave the power of speech to every speaking creature also made us speaking today. What else would we do if not speak and tell ? When that Omnipotent makes one to speak then who can dare keep dumb and speechless after His order ? Can He not create the power of speech in the hands and feet, who has placed the power of speech in the tongue.

32. This may be the word of God, or the word of the sins. There are both possibilities.

22. And you did not veil yourselves from that thing that your ears will tell you, neither your eyes, nor your skins,[33] but the fact is that you had this thought that God did not know many things you worked.[34]

۲۲۔ وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ
اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ○

23. And that is the same thought of yours which you had about your Lord—it is that which destroyed you, then today you are doomed to loss.

۲۳۔ وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ
فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ○

24. Then if they keep patient so fire is their abode, and if they propitiate, they are not to be propitiated.[35]

۲۴۔ فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَاِنْ
يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ○

---

33. You committed sins concealing yourselves from others, but you did not know that the hands and feet will tell about your sins, there should also be a curtain against them, and that was not possible even if they desire d so.

34. The fact is that from your manners it appears as if you had no faith in the all comprehensive knowledge of God ; and you thought : "Do what you like, there would be no one to see you (or watch you)". If you believed fully that God is aware of your all activities and there is complete record of your life-deeds with Him, you would have never done all these mischiefs.

35. Hazrat Shah Sahib says : "In this world some calamity becomes easy by dint of endurance (patience), but there in the other world they may endure or may not endure, the Hell has been set as an abode (whereform there is no escape). And some calamity is put off by means of conciliation, propitiation or flattery. But there is no hearing in the Hereafter despite their earnest desire for propitiation." (Mozihul Quran)

25. And We have applied after them companions, then they have decked out fair to them that which is before them and which is behind them,[36] and the word (of chastisement) has been realized against them with those nations that passed away before them, men and jinn alike,[37] undoubtedly they were losers.[38]

٢٥- وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَ
الْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ۝

SECTION 4

26. And the Unbelievers began to say : "Do not give ear to this Quran and babble during its recitation, haply you will overcome.'[39]

٢٦- وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ۝

27. So We will surely let the Disbelievers taste a terrible chastisement, and will recompense them for the worst they had been working.[40]

٢٧- فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَ
لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ۝

---

36. The satans were set upon them to deck out fair to them those bad deeds they had done before and shall do in future, and present before them the destructive past and the annihilating future in a beautiful form. And this appointment of the satans was also the result of turning away from God's remembrance, as God has said : وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (زخرف رکوع ٤)

37. The same Word which was said in the beginning :
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (ہود رکوع ١٠)

38. When loss comes to man, it comes in the same manner, and factors thereto are produced.

39. The sound of the Quran exercised a lightning effect upon the hearts of the hearers. Whoever heard the Quran, he become fascinated with its effect. The Unbelievers were embarrassed, so they made this contrivance to neutralize its effect that they should not give ear to its recitation and should create such a vociferous atmosphere that others might also not hear what was said. By this prattling-babbling the voice of the Quran shall be suppressed. Today also such contrivances strike the Ignorant. But the thunder of truthfulness can not be suppressed by the buzzings of mosquitos and flies. Despite such evil contrivances the Voice of Truth goes into the profound depth of the hearts.

40. What a more evil work would be than that neither he himself hears a good word, nor lets others to hear it ?

28. This is the punishment of God's enemies—the Fire,—wherein they shall have the Abode of Eternity, a recompense for that they denied Our words.[41]

٢٨- ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ج لَهُمْ فِيْهَا دَارُ
الْخُلْدِ ط جَزَآءً بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ○

29. And the Unbelievers shall say: 'Our Lord, show us those who led us astray, both jinn and men, and we shall set them underneath our feet that they may live among the lowest.'[42]

٢٩- وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ اَضَلّٰنَا مِنَ
الْجِنِّ وَالْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِيَكُوْنَا
مِنَ الْاَسْفَلِيْنَ ○

41. They understood the truthfulness of God's verses in their hearts, but out of obstinacy, perverseness and enmity they went on denying.

42. Our Lord, we are entangled into the calamity, no doubt, but we want that those satans, who have deceived us and thrown us into this distress, both jinn and men, should be brought before us that we may trample upon them and push them into the lowest rooms of the Hell in utter disgrace and humiliation, so that our hearts may be somewhat pacified by this retaliation.

30. Verily those who said : "Our Lord
32. is God", then stood firm in it, upon them the angels descend saying : "Fear not, nor sorrow, and hear the good tidings of Paradise that you were promised.[43] We are your friends in the present life of this world and the world to come,[44] and for you therein is all that your souls desire, and for you therein is all that you demand,[45] as hospitality from that All-Forgiving, All-Merciful.[46]

۳۰- اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَ
اَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ○
۳۱- نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ
وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا
تَدَّعُوْنَ ○
۳۲- نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ○ ع ۱۸

43. They affirmed by the heart and stood firm in their affirmation, and did not commit association with His Lordship and Divinity, neither budged an inch from this affirmation till the time of death, nor changed colour like the chameleon, stuck to what they said by the tongue in faith and practice, recognized the right of God's absolute lordship; what action they did, they did with the idea of achieving His good pleasure and with the sense of giving thanks to God, understood the rights and obligations enjoined by their Lord and undertook them sincerely—in brief they turned straight unto God alone walked upon His way only—upon such straight-forward servants descend the angels near death, in the grave, and after it at the time of uprising from the graves. Those angels give them solace and consolation, and give them good tidings of Paradise.

They say : "Now you have no occasion to fear and sorrow. All the sorrows and pangs of the worldly life are over. Moreover, there is no danger of any impending disaster. Now for you is eternal bliss, every kind of physical comfort and

luxury, spiritual happiness and what not ! The promises of Paradise that were made with you through the tongue of the Prophets and Messengers are to be fulfilled hence. This is that wealth that when the confidence of its achievement is gained no fear or sorrow can visit a man."

Note :—It is very probable that the angels may also descend in this wordly life upon the pious and righteous men inspiring them with virtue and courage in the affairs of world and religion that becomes the cause of their delight in heart, satisfaction and peace, as two verses before it is given, in comparison to the pious, that satans are set upon the disbelievers who manage to deceive and mislead them by the adornment of vices. And the word تنزل (descending) is also used for the satans in Sura Shu'ra :

This interpretation given by some scholars is more applicable (agreeable to the ensuing clause : نَحْنُ اَوْلِيَاۤؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا (God know better).

44. According to some writers these words are from God. But نحن and اولياء are more angelic than Divine in expression. Hence a majority of the Mufassireen (Commentators) call it a continuation of the angelic words. (And that is more reasonable and palatable). The angels cast these words into their hearts and inspire them with courage. It is not improbable that the angels may talk mouth to mouth with some of the pious ones and speak these words to them. (Hazrat Maryam was not a Messenger of God and the angels talked with her.) In that case the angels may be speaking to them in this world of matter, or near the coming of death or after the time of death. At this occasion the angels may be saying : We have been your comrades in the world that we helped you internally and we shall also be your friends in the Hereafter that we shall manage for your honourable welcome and service. However, the angelic words : نحن اولياءكم فى الحيوة الدنيا و فى الأخرة shall assume their meaning according to the time and circumstances.

45. Everything shall be supplied to you that your heart desires or your tongue demands. There is no scantiness in the treasures of God.

46. i.e. You can imagine how that All-Forgiving and All-Merciful will treat His guests. And what a splendid honour and respcet it is for a feeble servant to be the guest of the Lord of Respect

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ (شعراء ع ١١)

SECTION 5

33. **And who speaks fairer than he who calls unto God and does good deed and says: 'I am of those who carry order."**[47]

٣٣- وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ○

47. Formerly in the verse اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا the mention of those accepted servants was made who gave the proof of their firmness and perseverance by devoting their faith to the lordship of One God alone. Here one more prominent rank of theirs is described i.e. the best man is that who completely becomes of God, proclaiming allegience to Him alone, walking on His approved path alone and calling the world unto that desirable path alone. His word and action is effective in drawing the servants towards God. He should be first practising the virtue by himself unto which he is calling others. He should never hesitate in proclaiming his own allegience and service to God. His distinctive sign of nationality should be the Religion of Islam alone. He should proclaim heraldically that he is a pure Muslim denouncing all kinds of narrow-mindedness and sectarianism, and he should call humanity unto that high station for the invitation whereof the Holy Prophet, Muhammad (Be peace upon him) had stood. and the Followers (God is well-pleased with them) had spent their lives.

34. And not equal are the virtue and the vice. Say in answer what is fairer than that, then behold, he, between thee and whom there was enmity, shall be as he were a friend, intimate.[48]

۳۴- وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ ○

48. In these verses those morals are taught which are intensively required in a true caller. Understand well that virtue is not equal to vice and vice is not equal to virtue. The effect of one is quite different from the effect of the other, nay, but one virtue is greater in effect than another virtue, and one vice is greater in effect than another vice. Hence the rule of conduct of an obedient Muslim and specially of a Caller unto God (داعی الی اللہ) should be that he should not answer evil with evil. On the other hand he should behave with virtue and benevolence so far as the room allows. If someone says hard words or does a bad dealing, he should deal in return in a manner that is better, e.g. in answer to anger he should adopt forbearance, in answer to abuse he should adopt politeness and civility, in answer to severity and hardness he should behave with kindness and leniency. The result of such manners will be fascinating, and you will see that the most adverse foe will become loose in consequence of such a positive behaviour, and though he may not become a friend by heart, yet a time will come when externally he will deal with you like an intimate and emotional friend, and it is very possible that after some time he may become your friend by a true heart, and the adverse and inimical thoughts may be banished totally from his heart, as God has said : عسی اللہ ان یجعل بینکم و بین الذین عادیتم منہم مودۃ (ممتحنہ، ع ۲)

Of course, there may be men with an evil nature like snakes and scorpions, not receiving any effect of soft treatment and good morality. But such ill-natured men are generally very few in the society. However, those men who are set on the rank of Calling unto God (دعوۃ الی اللہ) require a good deal of patience, perseverance and excellence of morals.

35. And this thing none shall receive but only those who have endurance (clemency), and this thing none shall receive but only that who has a mighty fortune.[49]

٣٥- وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ○

36. And if ever an impulse should catch thee at the provocation of the Satan, then seek refuge in God. No doubt, He is the All-Hearing, the All-Knowing.[50]

٣٦- وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

49. A great spirit and heart is required to answer evil with virtue enduring it patiently. This morality and high quality is given from God to a lucky man of mighty fortune.

Connection: Upto this place dealing with that foe and adversary was taught who can be impressed by good morality and excellent behaviour. But there is an enemy who cannot leave his enmity by any means and in any condition. No matter how mueh you deal with softness and flattery, but his main aim is to injure and damage you at all cost. In the following verse the device of guarding against such a strong Satan is taught.

50. Against such a satan overlooking, pardon and leniency do not have any effect. Only one device is effective to keep secure from such evil spirits—'Take refuge in God, the Most Holy.' This is that strong fort whereto Satan has no access. If you really call on God with sincerity and beseechingness He will definitely give you shelter, because He hears the call of all, and He knows well with how much sincerity and imploration one has called upon Him. Hazrat Shah Sahib says : 'If ever an impulse should come over it is an interference of the Satan.'

Satan does not want that you should become successful in your mission of calling unto God sticking to the principle of excellent morality.

37. And His signs of power are the night and the day and the sun and the moon.[51] Do not do Sajda to the sun and the moon and perform Sajda to God who created them, if Him do you worship.[52]

۳۷۔ وَمِنْ اٰیٰتِهِ الَّیْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۭ
لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ
الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِیَّاهُ تَعْبُدُوْنَ ○

---

51. With the description of Calling unto God, some heavenly and terrestrial reasons are related whereby the Caller unto God may gain inspiration to explicate the glory, and unity of God, the Most High, and explain the important articles of faith like Resurrection etc. Under this denotation an indication to this reality is also made that whereas the special servants of God are calling unto God by their words and actions, the tremendous system of the sun, the moon, the earth and the heavens is also calling men of reflection unto the One God.

وَفِی كُلِّ شَیْءٍ اٰیَةٌ تَدُلُّ عَلٰی اَنَّهٗ وَاحِدٌ

(And in everything there is a sign of God presenting an argument for His Divine Unity).

But a man should not get entangled into these signs of the universe, as many a nation have remained entangled. On the other hand a man should translate from the signs to the Owner of Signs. He should bow down his head only before that Owner of unlimited power who is the Master of these signs, and by whose order is all their appearance and existence. There may be a probable indication to this fact that just as the night and the day and their signs i.e. the moon and the sun, stand against each other and He brings about changes in them, similarly He has power to revolutionize the fortune of the hearers and change the dark atmosphere into a bright environment by the light of the Calling unto God and by virtue of the courage and good morality of the Caller unto God.

52. The worshippers of the Sun and the Moon also said this by their tongue that their purpose behind the service to these objects was the worship to God. But God has told that these things are not entitled to worship. Only God is deserving of worship. To worship other than God is tantamount to rebellion against God.

38. Then if they wax proud, yet those who are with thy Lord do glorify Him by night and day, and they do not grow weary.[53]

39. And of His signs is that thou seest the earth lying subdued, then when We sent down upon it water it grew fresh and swelled. No doubt, who quickened it shall quicken the dead. He can do everything.[54]

٣٨ - فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ
لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۩ السجدة ○

٣٩ - وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ
الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ○

53. If pride and arrogance hinder from the acceptance of Truth, and despite the manifestation of sound reasons in favour of the Divine Unity, they do not want to come to the worship of One God, let them go, they will do harm to themselves, God is quite independent of them. Behold ! whose might and dignity are so high that countless angels are busy day and night in His worship, glorification, proclamation of holiness, neither ever growing weary, nor becoming tired, what are these poor things before Him, and what thing is their pride ? Nolens volens by a false boasting they are doing their own loss.

54. Behold the earth lying humble, silent, subdued, down-cast, gloomy and down trodden. In the dry season dust looks to be flying everywhere. But as soon as a shower of rain fell upon it, its freshness, splendour and swelling is sightworthy. After all, of whose powerful hand's operation this revolution is the result ? When God quickens the dead earth can He not infuse life into the dead bodies again ? And can that Almighty not quicken the dead hearts by the effect of calling unto God. No doubt, He can do all things. No one is hindering or obstructing before His power.

40. Those who walk crookedly in Our verses (signs), they are not hidden from Us. What, is he who falls into fire better, or he who comes on the Day of Resurrection in peace? Do what you will. No doubt, He sees what you do.[55]

٤٠ - إِنَّ الَّذِينَ يُلْحِدُونَ فِيٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ
أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِيٓ ءَامِنًا
يَوْمَ الْقِيَٰمَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۙ إِنَّهُۥ بِمَا
تَعْمَلُونَ بَصِيرٌ ○

41. Those who disbelieved in the Instruction when it came to them[56]—and certainly it is a Book Sublime (Prodigious).

٤١ - إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ
لَكِتَٰبٌ عَزِيزٌ ○

---

55. What is Ilhad (الحاد) and who are ملحدین (Mulhideen). To turn from the straight line or from the right is Ilhad. To take crooked meaning of the straight words of God is Ilhad. To crook the verses of God in application is also Ilhad. To take a wrong sense of right word is also Ilhad. And such crooks are Mulhideen. They are heretics who walk against the established, recognized and traditional standards.

Even after hearing the revealed verses from the Callers and seeing the divine signs on the screen of the Universe there are men who do not adopt the way of rectitude. They do not desist from the crooked walking. They crook the straightforward words by creating baseless doubts. They nolens volens, crooking the verses, take wrong meaning of the verses. Or they deflect to believe in those verses by making false pretences, excuses. God knows well such crooks. Probably they would be proud of their cleverness and deceitfulness. But from God no cheating and no evil device of these men is hidden. They will see when they go in His presence. Now He has given them respite. He does not seize the criminal at once. This is why it is said onward : "Do what you will, God is undoubtedly seeing you and your activities." One day they will have to taste the punishment of their misdeeds and wrong faiths. Now distinguish between a bad man, who fails into the fire on account of his treacheries, and a good man, who always keeps secure and peaceful by virtue of his gentle disposition and secure walking, who is better ? Decide yourselves !

56. They nolens volens create doubts in the Word of Advice out of their crookedness though there is no room of falsehood in it. What is that Advice or Instruction ? That is a plain, clear, strong and profound Book that can not be denied but by a haughty and foolish man.

42. **Falsehood comes not to it, from before it nor from behind it, ascending down from One All-Wise, All-Laudable.[57]**

43. **Naught is said to thee but what already has been said to the Messengers before thee. With God is forgiveness as well as a painful retribntion ![58]**

٤٢- لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ○
٤٣- مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ○

---

57. Wherefrom falsehood can come to that Book which is sent down by that All-Wise and All-Laudable Being ? And how can the falsehood dare come near that Book whose security is His own responsibility, and He has taken the responsibility of guarding this Book against evil forces and falsehood upon Himself by His own will. There is no question, therefore, of the assault of falsehood upon this prodigious and sublime Charter of Advice. So it is all the more strange that some (crooked) men in the world deny the truthfulness of this Book and commit blasphemy.

58. The dealing of the Disbelievers with you is like that dealing which had been perpetrated by the past Disbelievers with their Prophets in all ages. The Prophets had always done good to them and they always tried to give them pains in return. Then as those Prophets before you endured their persecution with patience, you should keep patient. The result will be that some men will come to the straight path after repenting, and for them is forgiveness with God. And some men will remain adament in their perverseness and obstinacy. They will at last deserve a terrible retribution.

44. And if We had made it a Quran of strange language, they would have said : 'Why are its words not opened distinctly ? What, a Book of strange language and the People Arabic !'[59]

Thou say : 'To the Believers it is a guidance and a health ;[60] and those who believe not, in their ears is a heaviness, and to them it is a blindness.[61] They are called from a place far away.[62]

۴۴- وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ
اٰيٰتُهٗ ؕ ءَ اَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ قرء حفص بتسهيل الهمزة الثانية
اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ
فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ
ع ۱۲ ۱۹ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيْدٍ ۝

59. When one is determined to deny a thing he generates many pretensions and excuses in his mind. The same did the Unbelievers of Mecca. They began to say : "Lo! We are looking a strange thing. This Prophet is an Arab, his Quran is Arabic. It means that he might have made it by his own efforts. Then how can it be a miracle ? We could think it a miracle if it would have been sent down in a language other than the Arabic language."

And suppose the Holy Quran would have been sent down in any other language, they would have carved other pretences to falsify it. They would have said : "Lo ! have you seen such an incoherent thing ? The Messenger is Arabian and the people of the Messenger, who are the first audience of the Book, are also Arabian, but the Book for them is sent down in an alien language and they do not understand a single letter of it."

60. The absurd and baseless doubts shall never come to an end. Of course, this much experiment every man can do that how this holy Book gives extraordinary insight, guidance and understanding to those who believe in it and act upon it, and how wonderfully this Book heals the chronic diseases of nations lain dormant and sick for centuries.

61. As the eyes of a bat are obscured in the sun-light, these disbelievers also see nothing in the brilliance of the Quran. What is the fault with the Quran then ? The disbelievers realizing the weakness and defect of their eyes should attend to the treatment.

62. If you call some one from a far place he will not hear, and if he hears he does not understand well. Similarly the Disbelievers of the Quran are lying so much far away from the truthfulness and the fountain of righteousness that the voice of truth does not reach their ears of heart and it seldom reaches, they do not understand its right sense.

SECTION 6

45. And We had given Moses the Book, then differences arose in its meaning and application.[63] And but for a Word that preceded from thy Lord it had been decided between them.[64] And they are in such a doubt about the Quran that it does not let them rest.[65]

٤٥ - وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْ
لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَ
اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ○

46. Whoso does righteousness, it is to his own gain, and whoso does evil, it is to his own loss. And thy Lord is not such as to wrong to His servants.[66]

٤٦ - مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ؕ
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ○

---

63. As today the Believers and Non-believers of the Quran are at variance, formerly the Believers and Non-believers of the Taurat had also differed. Then see how was the end of those who had created differences in the Taurat ?

64. That Word was that the final judgment shall be given in the Hereafter.

65. Absurd doubts and suspicions have made them restless. They rattle in their hearts (minds) always (all times).

66. There is no wrong with God. Every man should see his action. As he works so shall come before him. Neither any virtue shall be void with Him, nor the vice of any one shall be cast on the head of other.

Connection :—Because the full recompense of virtue and vice shall be given in the Hereafter and the Unbelievers generally questioned, "When will the Hour come ?" Hence onward it is said about it that to Him alone is referred the knowledge of the Hour : اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ..الخ

47. To Him alone is referred the knowledge of the Hour.[67] And not a fruit comes forth from its sheath, and no female bears or delivers but with His knowledge.[68] And upon the day when He shall call to them : 'Where are My associates ?'[69] they shall say : 'We have proclaimed to Thee that none of us confesses it!'[70]

48. And went amiss from them that they called on before, and they understood well that they had no asylum anywhere.[71]

٤٧- اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ
مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا
بِعِلْمِهٖ ۚ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْٓا
اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ۚ

٤٨- وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا
مَا لَهُمْ مِّنْ مَّحِيْصٍ

67. God alone knows when the Qeyamat will come. Even the greatest Prophet or Angel can not definitely fix its time. Whomsoever you will ask about the Hour, He will answer : "The Answerer does not know about the Hour more than the Questioner!"

68. It means the Divine Knowledge is encompassing all things. No date or grain or fruit comes forth from its sheath or cover but that God knows it. And no female bears, of man or animal, or delivers but that God knows it. Similarly understand that the occurrence of the Hour and the Resurrection is also in the knowledge of God, i.e. only God knows when it will occur, how it will occur and what are its happenings. No man or angel has knowledge of it, nor has he any need of that knowledge. It is nevertheless, necessary that a man should believe in the tidings of the Qeyamat and Hereafter according to the word of God and should make preparations for that Day when no associate shall avail an aught and there shall be found no escape or emancipation.

69. "Where now are those whom you did associate with My Divinity ?"

70. The Unbelievers shall say : "We have clearly declared to you that no one among us stands confessed." In other words the Unbelievers shall declare with great impudence that they are not criminals. Some Commentators have taken the common meaning of the شہید from شہادت that no one of them saw anyone of those associates at that time.

71. Those, whom they called on making them as associates with God, are nowhere found today. They do not come to the help of their worshippers. And the ideas in the hearts of the worshippers, concerning calling on them, also withered away. They also understood well that there was no way to escape the Divine punishment, and there was no means to deliverance on that day. At last they became quite desparate. And today they became quite averse to those in the support whereof they fought with the Messengers of God. Lo! They denounced all kinds of relations and connections with them.

49. Man wearies not of demanding (begging) good, and if evil visit ts him then he is cast down disappointed.

50. And if We let him taste some kindness from Us after an affliction that had visited him, he says : 'This I deserve, and I do not think that (any) Hour is coming. And if I am returned unto my Lord, there shall certainly be goodness for me with Him'.[72] So We shall tell the Disbelievers that which they have done, and We shall let them taste a harsh chastisement.[73]

٤٩- لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۫ وَاِنْ
مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ○

٥٠- وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ
وَّلَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ
فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا ۫ وَلَنُذِيْقَنَّهُمْ
مِّنْ عَذَابٍ غَلِيْظٍ ○

72. Man's disposition is quite strange. When some worldly good visits him, or some comfort and luxury is obtained, he desires to have more enjoyments out of greed and covetousness. His greed knows no bounds. He is never satisfied with any abundance. If he has it in his power he shall try to devour the whole world. But when some affliction approaches him and he sees the external means getting against him, it is not late that he becomes disappointed. At that time his heart becomes desparate, because his sight is limited to the future factors working against his fortune. He does not put his trust and confidence in that Almighty who is the Creator and Owner of all causes and factors. If He will, He may overturn the whole series of the causes and their effects. After this despondency, if suppose, God removes the affliction and provides means of luxury and comfort by His mercy again, then he says : هٰذَا لِيْ i.e. "I had made such and such a plan. By virtue of my excellent planning and skill that was natural in consequence." Now he neither remembers that mercy of God, nor recollects his past state of desparation that was prevailing over his heart a few minutes before. Now in the intoxication of luxury and comfort he becomes so much lost that he fails to apprehend any future danger of hardship or affliction. He thinks he will continue in that affluent state for ever. And if he sometimes hears about the name of Qeyamat during these mental wonderings he says : "I do not think that this thing will ever happen. And suppose it happens and I return to my Lord even then I believe I will be put in a better state. If I had been so bad how could I receive so many benefits in this world. Therefore I hope I will get a like treatment in the world to come too.

73. Be merry on this in fatuation that you get merriments there too despite this pried and arrogance ? The Disbelievers shall know reaching there that how severe is the punishment which will be given to them, and how the misdeeds of the whole life come before them !

51. And when We shower blessing on man, he turns away and withdraws aside, and when evil visits him he resorts to the wide prayers.[74]

52. Thou say : "Just see, if it is from God, then, you disbelieve in it then who is more astray than he who goes far away in adverseness.[75]

٥١۔ وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ
وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ○

٥٢۔ قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ
بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ○

74. At the time of availing himself of the bounties of God he turns away from the gratitude and thankfulness to the Real Benefactor and withdraws aside becoming careless. But when some affliction or misery befalls he stretches his hands before the same God and begins to pray endless prayers. He is not a bit ashamed that with what mouth he should call on Him. And strange enough is that sometimes seeing the material causes his heart is disappointed within. In that condition too, in utter distraction and distress, his hands are raised up for the prayer spontaneously. Despondency in the heart, God's name on the lips !

Hazrat Shah Sahib says : "This is all the description of man's deficiency and fault—neither patience in hardship, nor gratitude in easiness !" (Mozihul Quran)

75. In the above, delineating a strange picture of man's nature (disposition), attention was drawn to his deficiencies and diseases in a very impressive style. Now admonition is tendered that if this Book, that is warning against your deficiencies and drawing your attention to your final end, is from God, as in reality it is, and yet you disbelieved in it and remained heedless to your ultimate end going far away in the opposition of Truth, tell me what a more error and loss can be than that ?

53. Now We shall show Our signs in the world and in their own souls, till it becomes clear (open) to them that it is correct (truthful).[76]

Suffices it not as to thy Lord that He is witness over everything ?[77]

٥٣- سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ
لَهُمْ اَنَّهُ الْحَقُّ ۭ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ
شَيْءٍ شَهِيْدٌ ۝

---

76. The other arguments and reasons in favour of the truthfulness of the Quran are self-approving, self-asserting, self-balanced and self-luminous. But onward We shall show these disbelievers, in their own souls and arround them in the whole of Arabia, nay, but in the horizons of this firmament, such signs of Our Power whereby the truth of the Quran and the truthfulness of the Bearer of the Quran shall become as clear as day-light. What are those signs ? They are the mighty and glorious victories of Islam that astonished the whole history of mankind, especially because they were achieved wonderfully. against the external factors, according to the Quranic predictions, in time and space. And as such the Meccan Unbelievers and others

(i) in their own souls in the Battle of Badr,

(ii) in.the centre of Arabia, in the Meccan victory, and

(iii) in the whole world in the days of The Righteous Caliphs (Khulafae Rashideen). saw by their own eyes these signs of God.

It is also possible that "Signs" denote the general signs of Nature which are observed by those who reflect in their own souls, and exterior to their souls, in the horizons of the world, whereby the proof of Divine Unity and Divine Glory is provided, and the descriptions of the Quran are confirmed, particularly when they are proved according to those Divine Wonts and those Laws of nature which are at work in the Universe. As all such Universal Realities and the signs of soul and the horizons do not come to light all of a sudden, they are divulged from time to time, hence they are described by the words : سَنُرِيهِمْ آيَاتِنَا

Note :—All those mysteries which are discovered by the scientific investigations and researches can also be included in the interpretation of the verse, because all such discoveries furnish further proof of God's unlimited power and knowledge, His Divine glory and unity, and very often confirm the facts presented by the Quran. Upto this time the field of scientific exploration is the phenomena of matter. At present the world beyond matter is behind curtain for the Scientists. It is in the knowledge of God whether they will cross Matter or not. The transformation of matter into energy seems to be a new field of progression towards the world beyond matter. (Tr.)

77. If suppose no one believes in the truthfulness of the Quran, so is God's witness insufficient ? And He is witness over all things. And through reflection on everything the proof of His witness is gained. Consequently the witness of God is supreme. All witnesses are subordinate to His witness. The witnesses of the creatures—Laws of Nature, Laws of Matter, Signs of the Universe, Signs of the Interior etc.—are all inferior to the Divine Witness.

Note :—A very profound mystery is hidden in this verse which is complacent to mysticism. The recognition of God through objects, the recognition of God through God--after the journey in the signs of the Universe, the journey in the signs of the soul starts. After this journey another journey begins : journey in God. This is a high place of God's Recognition. (Tr.)

٥٤. اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ اَلَآ اِنَّهٗ
بِكُلِّ شَيْءٍ مُّحِيْطٌ ۝ ع

54. Dost thou hear ? They are in doubt of the meeting with their Lord.
Dost thou hear ? He is encompassing (has encompassed) everything.[78]

78. They are in this deception that they will never meet God and go before Him. whereas God is encompassing everything all times, they can never go out of His control at any moment. If the particles of their bodies after death mix with the dust or water or scatter in the air, even then the knowledge is encompassing every particle; to assemble them and bring into life again is not difficult task for Him.

Sura Ha Mim Sajda has ended by His grace and kindness.

The praise belongs to God, the Lord of the Worlds !

اٰیاتہا ۵۳ سُوْرَةُ الشُّوْرٰی مَكِّيَّةٌ رکوعاتہا ۵

SURA SHURA; MECCAN ; VERSES — 53 ; SECTIONS — 5

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Ha Mim.

١ - حٰمٓ ○

2. Ain Sin Qaf.

٢ - عٓسٓقٓ ○

3. So reveals to thee and unto those before thee, God, the All-Mighty, the All-Wise.

٣ - كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ○

4. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. And He is the All-High, the All-Great.[1]

٤ - لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ○

---

1. As this Sura (that contains very high and perfect subjects) is being revealed unto thee similarly the sending of Revelation unto thee and unto all other Prophets has been the habit of God, the Most high, who manifests His state of wisdom and kingdom.

٥ - تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰٓئِكَةُ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ
فِي الْاَرْضِ ۭ اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

5. It is well-nigh that the heaven should rend above them[2] and the angels proclaim the glory and praise of their Lord and ask forgiveness for those on earth.[3] Dost thou listen ? He is the All-Forgiving, the All-Kind.[4]

2. The heavens should rend by the force of His glory and greatness, or by the load of numberless angels, or by the special effect of their oft-remembrance of God. The Holy Prophet has said that there is no space equal to four fingers where some angel is not lying prostrate before God in Sajda.

And some have taken this meaning that when the Associators take the associates with God and suggest and daughters for Him this is such a great insolence against the Holy God that the heavens should well-nigh rend and break to pieces, as the Quran says : تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا (سورہ مریم)

But by the blessing of the forgiving state of God and His mercy and the oft-glorifying and asking forgiveness of the angels, this system is keeping secure.

3. They ask forgiveness for those on earth, i e. they request God to forgive the Believers their sins and faults, and that the Unbelievers should be granted respite and should not be seized all of a sudden and annihilated completely.

4. God grants the prayer of the angels by His kindness and forgives the Believers their sins and faults, and the Unbelievers under the same principle are given respite in the world for amelioration, otherwise the whole workshop of the world may be destroyed and annihilated within no time.

6. And those who have taken to them comrades apart from Him—God remembers them all, and thou hast no responsibility for them over thee.[5]

٦۔ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ○

7. And so We have revealed to thee the Quran of Arabic language that thou mayest warn the Prime City and those around it, and that thou mayest warn of the Day of Gathering, wherein there is no doubt, a party in Paradise and a party in the Blaze.[7]

٧۔ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ○

---

5. In the world God does give respite to the Associators, no doubt, but do not think that they have got secure for ever. No ! All their deeds are in the record of God that will be divulged at the proper time. You should not be worried as to why they do not come to believe, and why are they not destroyed ? You are not responsible for such things. You are, of course, responsible for the delivering of the Divine Message. Onward lies Our business, We will reckon all their accounts.

6. أُمُّ الْقُرٰى (The Prime City) means the City of Mecca where all the Arabs gathered, and the House of God in the world is also there, and the same House was appointed as the first Place of Worship on the face of the earth. It is known from the Traditions that in the beginning of the creation the earth was spread out from this very place where the Baitullah (Ka'aba) is situated.

And around Mecca, first the Arabian land and then the whole world can be meant.

7. Warn them that a Day is coming when all the past and present people shall be gathering for reckoning. That is a sure and decided thing wherein there is no deception, doubt or fraud. A man should make preparations for this Day. At that time the whole humanity shall be divided into two broad parties—one party shall go to Paradise and the other shall go to the Hell. Now think which party do you like to join, and what preparation have you made for its joining.

8. If God had willed He would have made them only one sect, but He admits whomsoever He will into His mercy, and those who are sinners—they have neither any comrade, nor any helper.[8]

٨۔ وَلَوْ شَاءَ اللّٰهُ لَجَعَلَهُمْ أُمَّةً وَّاحِدَةً وَّلٰكِنْ
يُّدْخِلُ مَنْ يَّشَاءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمُوْنَ مَا لَهُمْ
مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

9. Have they taken to them, apart from Him, managers of affairs, so God He alone is the Manager of affairs, and He alone revives the dead, and He can do everything.[9]

٩۔ أَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ أَوْلِيَاءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ
وَهُوَ يُحْيِ الْمَوْتٰى ۡ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

SECTION 2

10. And in that you people dispute (differ), whatever thing it is, its judgment should be made over to Him.[10] That is God, my Lord, in Him alone I have put my trust, and to Him alone is my turning (bent, reference).[11]

١٠۔ وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗٓ إِلَى اللّٰهِ ۭ
ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ ڰ وَإِلَيْهِ أُنِيْبُ ○

---

8. No doubt, He had power to make all of the same manner if He had willed, He had power to bring them to one way, but His wisdom demanded it that He should manifest His mercy and wrath, both types of attributes. Hence He maintained difference and dissimilarity. Some He made deserving of His mercy due to his obedience to God and some He cast away far from His mercy owing to his wrong and sin. Those who became entitled to wrath being thrown away from His mercy, and His wisdom demanded to inflict punishment on them—they have no resort and refuge anywhere, nor can they find any comrade or helper to deliver them from punishment.

9. If you want to make friend and helper you should make God who can manage all affairs, so much so that He can quicken the dead ones, and He is powerful over everything. These helpless and poor friends ! What help can they render you and what work of yours can they manage ?

10. The judgment of all disputes should be referred to Him, whether they may be the articles of faith, or command, matters of worship, or matters of dealing and transaction. In whatever thing the differences arise, its best judgment belongs to God. He may pronounce whatever judgment He wills through the signs of the Universe, or through His Book, or through His Messengers, either clearly or indicatively, and a servant has no right to defy it. Tauhid, which is the fundamental principle, when God has been continously giving order through word and action about it then how will it be proper that a servant should create dissensions and differences in that decisive and final judgment, and defy His judgment creating absurd doubts and suspicions ?

11. I have always put my trust in Him and in every affair I always turn unto Him.

11. The Originator of the heavens and the earth, He has made for you of yourselves, pairs and of the cattle, pairs,[12] so He scatters you.[13] Like Him there is naught,[14] and He is the All-Hearing, the All-Seeing [15]

12. To Him belong the keys of the heavens and the earth, He outspreads the provision for whom He will and measures. He has information of everything.[16]

١١- فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ
اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ
لَيْسَ كَمِثْلِهٖ شَیْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ○

١٢- لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ
لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَیْءٍ عَلِيْمٌ ○

12. He has made pairs, males and females among the cattle that they are also of use to you.

13. He has scattered separate generation of the cattle and mankind by making their separate pairs, struggling on the surface of the earth for their livelihood and economy.

14. Neither in Self, nor in Attributes there is anyone like Him. Neither like His orders and judgments there is order and judgment of anyone, nor His like religion there is any religion. Neither He has any pair, nor equal nor fellow-being.

15. No doubt, He hears and sees everything, but His hearing, seeing is not like that of the creatures. In His Self are all the absolute perfections, but no attribute is there whose state can be described, because there exists no example of His anywhere. He is absolutely pure and holy of the creatures' likeness and similarity. Then how can the state of His Attributes be understood ?

16. The keys of all treasures are in His hand. To Him alone belongs the possession and control, that He may give from whichever treasure and whatever quantity to whom He will. He gives provision to all the living creatures, but He appoints Himself the measurement of large or small according to His wisdom. He alone knows that which thing is entitled to what endowment, and what quantity shall be proper to be given to him. What is correct for the distribution of provision, is correct for all other givings and endowments.

13. He has laid down the way for you in religion, the same which He had ordered unto Noah and that whose order We sent unto Abraham and unto Moses and unto Jesus.[17]

'Establish the Religion and create not differences in it.[18] Very heavy is that thing for the Associators unto which thou callest them. God chooses unto His side whom He will, and gives the way towards Himself to that who turns with devotion.[19]

١٣- شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى
وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ
عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ يَجْتَبِيْٓ
اِلَيْهِ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ○

17. The first Messenger after Adam (Be peace upon him) is Hazrat Noah (Be peace upon him). The recognized fact is that the mode of constitutionalizing the divine orders commenced from Hazrat Noah. And the Last Prophet is Muhammad, upon whom the chain of Messengership and Prophethood ended. Among the Prophets and Messengers who came in between, the most renowned are Hazrat Ibrahim, Hazrat Moosa and Hazrat Eisa (Be peace upon them). Their devotees have been abundant in all ages. These five are known as the Prophets of Determination. However, at this place, God has clearly told that the Original Religion has always been the one and the same, because in the fundamental beliefs, morals, and in the fundamental principles of theology, all of them have been unanimous. Of course, in

some off shoots there has been some difference with respect to the expedience of time and space, and the methods of performing the Religion have been distinctly established by God (in the constitutions of the Prophets), as said elsewhere :

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا

18. All the Prophets and their nations were ordered to keep and establish the Divine Religion by their words and actions, and to ban all chances of division and difference in the Original Religion.

19. The Religion of Divine Oneness unto which you are inviting is very heavy and hateful for the Associators and Idolaters, as if you are presenting some novel and strange thing never presented by anyone before. It is strange for them that they are detesting the Divine Oneness which is plain, so rational and so agreeable a thing that all the Divine Messengers have been unanimous in upholding, presenting and delivering it. It is really a great ignorance and misfortune that the people raised differences and divisions in the Unity of God. The truth is that guidance etc. is in the hand of God. Whom He wili He selects and draws him unto His side, and by His mercy and endowment bears him to the station of nearness and selection.

And those who turn unto Him and labour in His way with devotion by virtue of their fair talents God also helps them and makes their labour fruitful. (He makes them prosperous in the second rank. Tr.)

God says elsewhere in the Quran :

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ (القصص - رکوع ۷)

اَللّٰهُ يَصْطَفِي مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ (حج - رکوع ۱۰)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (عنکبوت - رکوع ۷)

However, only that can receive guidance and become successful for whose guidance the Divine Wisdom is demanding.

14. And they differed not but, after knowledge had come to them, out of mutual dissent. And but for a Word that preceded from thy Lord until an appointed promise, it had been decided between them. And those to whom the Book is handed over (given) after them, they are of course in doubt of it, that is rendering them restless.[20]

۱۴- وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ؕ وَاِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ مِنْۢ بَعْدِهِمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

20. Those who created differences in Tauhid and the Principles of Religion and brought about alterations in the Heavenly Books, they did not do it out of miscomprehension or suspicion, because there was no question of any suspicion or ambiguity in such plain, manifest and agreed teachings, but there are factors like self-will, refractoriness, perverseness, enmity, love of wealth, power, etc. that have been really responsible for these divisions and deplorable differences. Afterwards when the differences were established and different religions formed different fronts, the coming generations were thrown into untoward craziness and deception and such doubts and suspicions were created that did not let them rest in any condition. But that was because God gave His servants respite under divine wisdom. If He had willed He would have finished all the differences at once, but doing this was against the schemetic scheme of the Universe. His perfect wisdom demanded that the final and practical decision of all these differences should be made on the appointed hour in the second era of life. This was the Word that had preceded before. And but for this Word all the disputes would have been finished in no time.

15. So thou call unto that very side, and stand as thou hast been commanded, and do not follow their wishes, and say : "I believe in whatever Book God has sent down, and I have been commanded to do justice in between you. God is our Lord and your Lord. We shall have our deeds, and you shall have your deeds, no dispute between us and you ! God shall bring us together, and unto Him is the return.[21]

١٥ - فَلِذٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ اُمِرْتَ ۚ وَلَا تَتَّبِعْ
اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ
وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ۗ اَللّٰهُ رَبُّنَا وَرَبُّكُمْ ۗ لَنَآ
اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۗ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۗ
اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ۝

21. When the storms of division and differences regarding the True Religion are raising on all sides, then it is your duty to go on calling unto that very Religion, with firm determination, unto which Hazrat Adam and Hazrat Noah and all other Prophets after them had been calling. Do not budge an inch from the Order of thy Lord. Be steadfast in that very way, in word and action, in knowledge and condition upon which you have been so far. Do not care a bit about the wishes and caprices of the foes and rejectors, and proclaim very clearly : "I believe in every Book sent down by God, be it the Taurat, the Injeel, the Quran or anyother Divine Booklet revealed to any Prophet in any age. My job is not to reject the past realities. My job is to confirm them all and to keep all of them alive. And I have been commanded to be just between you--that I should pronounce a just judgment (decision) of all those differences which you have created, and in the delivering of divine orders and constitutions and in the decision of disputes and contentions I should keep the principle of justice and equality, and should recognize freely and without hesitation every truth found at any place or in any religion, and as I call you unto the obedience and worship to God I should first prove myself a perfect servant of God by fully acting upon the divine commands by myself, because I know that your Lord and our Lord is One and the Same, so we should work for His good pleasure. If you do not do that, then we have no relation with you. We have performed the duty of calling and delivering and are relieved of that responsibility, no one of us is responsible for the deeds of the other. The action of each is with him. The same will come before him. He should be prepared to bear its results. Onward we have no need to dispute and argue with you. Everyone shall have to be present in the Court of God. Reaching there everyone shall know what he has brought as earning from the world."

Note :—These verses were revealed in Mecca. The verses of fighting were revealed in Medina.

16. And those who adduce argument concerning the word of God after that the people have recognized it, their argument is null and void with their Lord, and upon them is anger and for them is a severe chastisement.[22]

۱۶- وَالَّذِيْنَ يُحَاجُّوْنَ فِي اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ
حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَّلَهُمْ عَذَابٌ شَدِيْدٌ ○

17. God it is, who has sent down the Book upon the True Religion and also the Balance.[23] And what information hast thou? Perhaps that Hour is nigh.[24]

۱۷- اَللّٰهُ الَّذِيْٓ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَمَا
يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ○

---

22. When the truth of God's Religion, His Book and His Words is divulged clearly, so much so that many of the wise men have recognized it, and many, despite not accepting it have begun to realize their truth. After so much revealment and manifestation of truth, those who create disputes without right or quarrel with those who have believed—they are entitled to the wrath and the severe chastisement of God, and all their argumentations are naught, empty of significance, null and void.

23. God has also sent down the Material Balance to weigh the bodies, He has also sent down the Scientific Balance which is known as Wisdom, and He has also sent Moral Balance which is known as equity and justice. And the greatest Balance is the the true Religion that judges rightly the Divine Obligations and the Human Obligations, in which the matter is weighed exactly, neither more nor less.

24. Judge your actions and conditions testing them on the touchstone of the Book of God and weighing them in the Balance of the True Religion, how far you come out pure and complete. Very probably the Hour is nigh, at that time nothing can be done, whatever you want to do, do before it.

18. Those who believe not in that seek to hasten the Hour, and those who believe in it go in fear of it, and they know that it is true. Dost you hear ! Those who quarrel about the Hour are in far error.[25]

19. God is Gentle to His servants,[26] He gives provision to whom He will, and He is the All-Strong the All-Powerfull.[27]

SECTION 3

20. Whoso desires the tillage of the Hereafter We shall give him increase in the tillage,[28] and whoso desires the tillage of the present world We shall give him some of it, and for him in the Hereafter there is no share.[29]

١٨۔ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ وَالَّذِينَ
اٰمَنُوا مُشْفِقُونَ مِنْهَا ۙ وَيَعْلَمُونَ اَنَّهَا الْحَقُّ ۗ
اَلَا اِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي
ضَلٰلٍ بَعِيدٍ ○
١٩۔ اَللّٰهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَّشَاۗءُ ۚ وَهُوَ
ع الْقَوِيُّ الْعَزِيزُ ○

٢٠۔ مَنْ كَانَ يُرِيدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِي حَرْثِهٖ ۚ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۙ وَمَا
لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيبٍ ○

---

25. Those who have no faith in the Qeyamat say very carelessly out of mockery : "Please ! Would you tell us about the Hour when it will come ? Why is the delay ? Why does it not come soon ?"

But those who have been endowed with belief and faith by God, tremble with fear at the very idea of this horrible Hour. They know very well this is sure and certain, it will definitely come to happen. It can not be repelled by anyone. Hence they are always busy for its preparation. By this you can understand what will be the final end of the Disbelievers who are quarrelling with the Muslims. When a man has faith in the coming of Qeyamat, what preparations shall he make for it ? Of course, the greater he scoffs at this reality the farther he goes into error.

26. In spite of the disbelief and rejection the provision of any body is not closed. On the other hand He makes observance of the minutest condition of His servants and nourishes with a great gentleness and delicate (subtle) contrivance.

27. To whomsoever He will He may give provision in whatever quantity He will.

28. For one virtue ten times reward may be given, even seven hundred times and more, apart from the blessing and affluence that may be given by the blessing of Eman and good deeds.

29. Whoso does labour for the world, he shall get according to fate, and there is no gain of that labour in the other world, as God has said :

عَجَّلْنَا لَهٗ فِيهَا مَا نَشَاۗءُ لِمَنْ نُّرِيدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ (بنی اسرائیل - رکوع ۲)

21. Have they other associates who have laid down for them the way of religion wherefor God has not given any order ?[30] But for a Word of Decision, it had been decided between them. And no doubt who are sinners—for them is a painful chastisement.[31]

٢١- اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ
يَاْذَنْۢ بِهِ اللّٰهُ ۭ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۭ
وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

22. Thou shalt see the sinners going in fear of what they earned, and that shall definitely fall upon them,[32] and those who believed and did good deeds are in meadows of the Paradise. For them is whatsoever they will (desire) with their Lord. That is indeed a great excellence.[33]

٢٢- تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ
بِهِمْ ۭ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ
رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَاۗءُوْنَ عِنْدَ رَبِّهِمْ ۭ
ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ○

30. Through the tongue of the Prophets God has told the way of the Hereafter and the True Religion. Is there any other Being who has the right and authority to appoint some other wav, that he may make Halal what God has made Haram, and he mav make Haram what God has made Halal. Then after all wherefrom these Associators have brought forth other ways leaving that Way of God which the Prophets had told.

31. The promise of Decision shall be fulfilled at its appointed hour.

32. Though they are not fearful of the results of their misdeeds today, but they shall fear on that day, and this fear shall positively fall on them, there shall be no escape or release from it.

33. In Paradise all kinds of physical and spiritual comforts and the nearness of their Lord—this is indeed a great bounty of God and a great excellence of the People of Paradise. The worldly enjoyments and luxuries are naught before them. The luxuries of Paradise are real and eternal. The luxuries of this world are unreal and transient.

23. That is the good tidings which God gives to His believing servants who do good deeds.[34]

Thou say : 'I do not ask of you a return (wage) for this, but friendship is required in relationship.[35] And whosoever earns virtue We shall increase that virtue for him (We shall increase him in that virtue). No doubt, God is All-Forgiving, All-Thankful.[36]

٢٣۔ ذٰلِكَ الَّذِىْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ؕ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا
الْمَوَدَّةَ فِى الْقُرْبٰى ؕ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ
فِيْهَا حُسْنًا ؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ○

34. The good tidings which God gives shall definitely come to happen.

35. I am giving you great wealth like the Holy Quran, and delivering unto you the way of eternal peace and prosperity, and I give you the good tidings of Paradise. It is all for the sake of God. I do not ask of you any return for the well-wishing and benefaction. Only one thing I want : Do not ignore the family and genealogical relations which I have with you. After all, how do you deal with the relatives and kinsfolk ? Sometimes you support them out of the way. I say to you that if you do not accept my word or my religion, or do not stand you in my support—let it be—but at least be away from vexing and teasing me, thinking of relationship and mercy, and give this much freedom to me that I may continue to deliver the message of my Lord unto the world. Am I not entitled to as much friendship, natural love and intimacy ?

Note :—This meaning of the verse is quoted from Ibne Abbas in Bukhari and Muslim. Some early scholars have taken this meaning of اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى that : ' Love you each other and recognize the right of Kinsmanship."

And some have taken the meaning of God's nearness by قُرْبٰى i.e. the love of those deeds that bring near to God. But the preferable interpretation is that which is described above.

And some scholars have interpreted مَوَدَّةَ فِى الْقُرْبٰى by the love of the People of the Prophet's House i.e. "I do not ask of you any wage for my Tabligh, the only thing I want from you is that you love my relations." No doubt, the love and reverance for the People of the Prophet's House and his relations is obligatory on all and is a part of the Eman, and, as a matter of fact, love for them in their respective degrees is the offshoot of the love for the Prophet himself, but interpreting the verse in this way is against the state of revelation and the true traditions and is also derogatory to the exalted highness of the Prophet. (God knows better)

36. When man adopts the way of virtue and good, God increases his virtue, in the Hereafter from the view point of Thawab and reward and wage, in this world giving him excellent morals. God also forgives him his faults and mistakes. Perhaps this subject is described here because at least the love of kinsmanship is required whose substance was to prevent from oppression and vexing. But whosoever does more than that virtue, he should understand, that, with God, virtue of none becomes void. On the contrary, it goes on increasing.

24. Do they say : "He has forged against God a lie ?" So if God will He may set a seal on thy heart. And God blots out falsehood and verifies the truth by His words. He knows what is in the hearts.[37]

٢٤۔ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِن يَشَإِ اللَّهُ
يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ
بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

37. If suppose thou sayst something about God forging a lie, God has power to set a seal on thy heart, and the angel may not descend on thy heart with this miraculous Word, the series of Divine Revelation may stop, nay but the past Revelation may also be withdrawan, as God has said :

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا إِلَّا
رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

(بنی اسرائیل ۔ رکوع ۱۰)

But because in the actual position there is absolutely no atom of lie and forging, so merely on the basis of the unthankful attitude and tauntings of the unfortunate and malicious souls this inspiration can not be stopped. Undoubtedly God shall continue it, and by His words He will prove practically that falsehood is falsehood, and truth is truth. At that time it will be divulged clearly that which party is really a liar and a forger, and upon whose heart God has set a seal that it has lost the capacity of absorbing the truth and receiving the divine information.

As for the words of God whereby the falsehood shall be obliterated and the truth shall be verified, in my opinion they are those reasons and arguments that are established by God to prove the truthfulness of the Quran and the Prophet, especially those signs of the Universe and the Souls that are touched in the comments of the end of Sura Ha Mim Sajda : سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

At the appearance of these signs the whole position shall become clear and the pure and impure hearts shall be publicly divulged.

Hazrat Shah Sahib says : Why God may allow to forge against Him, He may close the heart that the subject may not come to be composed ! And He may blot out the Kufr, if He will, without sending message. But He verifies by His words, the Religion. And for that He sends down His Word upon the Prophet."

25. It is He who accepts repentance from His servants and pardons evils and knows what you do.

26. And hears the prayer of the Believers who do good deeds and gives them more by (of) His grace (bounty).[38] And those who are disbelievers—for them is a terrible chastisement.[39]

٢٥۔ وَهُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ۝

٢٦۔ وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ۝

38. The Prophet delivers the Message of God—you may think it a lie or a truth. After, that every affair of the servants is with God. He deals with every servant in the World and Hereafter according to his condition and capacity. He accepts the repentance of the repenters, and though He knows everything yet He ignores many of the evils, and He hears the prayers of His good believers who listen to His word, and He accepts their services and He gives them Thawab and wage by His grace far more than that they are entitled to, according to the general rule.

39. As for those who are Disbelievers and staunch Unbelievers, who never yield to repentance and were never penitent, they shall suffer a terrible chastisement.

27. If God may outspread provision to His servants they will create corruption (make noise) in the land, but He sends down in measure as much as He wills. No doubt, He is aware of His servants, sees.[40]

٢٧- وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ
وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ
خَبِيْرٌۢ بَصِيْرٌ ○

40. There is no dearth in the treasures of God. If He will He may make all His servants rich and opulent. But it is not the demand of His wisdom to keep all the servants luxuriant by giving them abundant provision and means of ease and pleasure. Had it been done the people would have generally resorted to insolence and haughtiness and created great turmoil in the world. They would have neither bowed before God, nor would have cared a bit for His creatures. No one would have become contented with what he was provided, the greed would have increased more, as we have a good experience of the affluent people today. The more they are given the more covetous they become. They struggle to fill their own houses by emptying the houses of others. It is obvious that in such a general luxuriance there would have been a very great and a general clash, and no one would have any reason or need to be pressed down or influenced by any other in the society or state. Of course, if suppose, against the general trend of the world, there may appear no clashing disturbance and corruption despite general luxuriance and affluence, under the strong and dynamic leadership of a Supreme Reformer and God's Nominee, and the general disposition of the world is revolutionized by the mighty revolution of the Time, then it would be an exception to this general and habitual rule.

However, the system, on which the world is to be run in the present order, demands that affluence should not be made general. On the contrary, each one should be given in measure judging and evaluating his capacity and circumstances. And this God knows alone what is better in a particular case, because all the past and present circumstances of the individual as well as of the nations are before Him.

28. And it is He who sends down rain after that were despaired and He scatters His mercy. And He is the Manager of all affairs, the All-Laudable.[41]

29. And of His signs is the creation of the heavens and of the earth[42] and the as many animals He has scattered abroad in them,[43] and He can gather them whenever He will.[44]

٢٨- وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ○

٢٩- وَمِنْ آيَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا
مِنْ دَآبَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ○ ع

41. When many a times people become despaired of rainfall seeing external causes and conditions, that time God sends rain of mercy, and spreads the signs and blessings of His mercy all round that it may be proved to the servants that like the provision the factors of provision are also in His powerful possession. As He gives provision in an estimated measure, He also sends rain in proper times and genuine quantity. The fact is that all affairs are under His control and what He does is all wisdom aud rightfulness, because all excellent attributes and prefections are assembled to His Self, and all kinds of aid, help and managing can be had from there.

Note :—To become despondent of God's mercy and power is the conduct of the Unbelievers, but to a Momin the series of causes can be disappointing, as said :
حَتّٰى إِذَا اسْتَيْئَسَ الرُّسُلُ (يوسف-ع١٠) and فَلَمَّا اسْتَيْئَسُوا مِنْهُ خَلَصُوا نَجِيًّا (يوسف ع١٠)

42. As the providing of provision and the supplying of its factors (like rain etc.) is in His possession, the celestial and earthly causes of those factors, and their marks and results are also His creatures.

43. From the verse it appears that like the earth there are some kinds of animals—living creatures—in the heavens also.

44. He who has spread can also gather them altogether, and that will happen on the Day of Resurrection.

SECTION 4

30. And whatever affliction may visit you—so it is the return of that which your own hands have earned, and He pardons many of the sins.[45]

31. And you will not be frustrating in the earth, and there shall be no protector and helper for you apart from God.[46]

٣٠ - وَمَآ أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ ○

٣١ - وَمَآ أَنتُم بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ○

45. As the bounties are given with an observance of special measure and special times and circumstances, the descension of misery also takes place under certain causes and rules. For example, the near or distant cause of an affliction that visits the servants is some of the deeds and actions of the servants themselves, just like the same as a man falls ill by himself due to lack of precaution in the use of healthy food, water etc. and sometimes he perishes. Or sometimes the immoderacy of the mother brings misery for the child. Or sometimes a whole colony or city is disturbed by the wrong action or administration of one man of that colony or city. Same is the condition of internal and spiritual immoderacy, maladministration and the maladroitness. In other words every misery of the world is the result of some past deeds of the servants. For the future it provides for them an occasion of admonition and examination. And this is on that God, the Most High, by His mercy pardons many of their sins. Had they been seized on each and every crime. there would have remained no soul on the face of the earth.

Hazrat Shah Sahib says : "This is an address to the adults possessed of reason, be they sinful or virtuous. But the Prophet is not included in it, and the children too. There may be something else for them. And the affliction includes the misery and hardship of the world, of the grave and of the Hereafter.

46. By His kindness only He pardons, otherwise the criminal can not run away from punishment and hide himself anywhere in the world, if He wills to punish him, nor anyone can stand for his help and support.

32. **And of His signs are the ships that run on the sea like mountains.**[47]

۳۲- وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ؕ

33. **If He will He may still the wind, and they remain motionless on its back.**[48] **Verily in that are signs for every man enduring, thankful.**[49]

۳۳- اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۙ

34. **Or He may wreck them on account of their earning, and may also pardon many.**[50]

۳۴- اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ۫

35. **And that those who dispute concerning Our powers may know that they have no escape.**[51]

۳۵- وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ؕ مَا لَهُمْ
مِّنْ مَّحِيْصٍ

---

47. As the mountains are visibly prominent over the surface of the earth, likewise the ships are seen outstanding over the surface of the ocean.

48. The wind too is in the possession and control of God. If He keeps the wind standing and does not allow it to move, then all the sailing-boats shall stand still on the surface of the sea. In short, the wind and water are all under His Supreme control and order.

49. In the sea-journey both events, desirable and undesirable, come to pass. Hence it is imperative that a man should thank for the favourable circumstances and be patient upon the unfavourable events, and recognize the power and bounty of God.

Note :—Similar is the case of the air-journey. (Tr.)

50. If He will, He may wreck the ships in punishment of some deeds of the passengers, and at that moment of wrecking too He may pardon some.

51. They may be destroyed on this that it may be the return of some deeds of the passengers and the big disputants should also see: "Yes, there is no place to take shelter in from the seizure of God."

Hazrat Shah Sahib says : "Those who understand everything to be the outcome of their contrivance shall be frustrated at that time." No contrivance shall eke out.

36. So what is given to you—whatever thing it may be—it is a using in the present life of this world, and what is with God is better and more abiding for the believers who put their trust in their Lord.[52]

37. And those who avoid the big sins and shamelessness and when they get enraged, forgive.[53]

38. And those who obeyed the order of their Lord and established the prayer, and they do their work with counsel between them,[54] and they expend of that which We have provided them,

٣٦- فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

٣٧- وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ۝

٣٨- وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

---

52. After hearing all these things a man should think to please God. He should not be proud of this transient life and timely pleasures and enjoyments, and he should understand well that the enjoyment and luxury that will be given to the Believers with God is better than the luxury and comfort of this world as well as more abiding. Neither their shall be any turbidity in it, nor any fear of loss or decline.

53. Its interpretation is given in Sura Nisa under the verse : إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم . Perhaps كبائر الاثم here denotes those big sins that come out of the erring of intellect, e.g. preposterous faiths. And فواحش are those sins in which the immoderateness of the power of lust قوت شهوانيه has an interference. And in the clause : وإذا ما غضبوا هم يغفرون it is obvious that the power of anger (قوت غضبيه) is restrained.

54. To do a work with counsel is pleasing to God, be it the affair of Religion or of the World. The Holy Prophet (Be peace upon him) held deliberations with the Sahaba (God is well-pleased with them). And the Sahaba also consulted between them about the strategy of war etc. and also about the religious problems and orders. The Khilafat-e-Rashida was based on counsel. It is obvious that counsel is required in matters of eminent importance and in matters not described in the Quran and Sunnah. There is no meaning in taking counsel in matters deliberated in the Quran and Sunnah. Similarly in trifling matters counsel is not required, otherwise no work can be done. From the Traditions it is known that counsel should be taken from a man who is wise and pious (worshipper of God), otherwise the folly or dishonesty of the counseller will spoil the whole affair.

39. And those who, when aggression visits them, take revenge.[55]

٣٩- وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ○

40. And the return of evil is evil the like of it,[56] then whoso pardons and puts the matter aright, his wage (Thawab) falls upon God. No doubt, He is not pleased with the sinners.[57]

٤٠- وَجَزَٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللّٰهِ ۗ إِنَّهُ لَا يُحِبُّ الظّٰلِمِينَ ○

41. And whoso takes revenge after he has been wronged—upon them too there is no blame.[58]

٤١- وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ○

42. The blame is only upon those who do wrong to the people[59] and create disturbance in the land without right, there awaits them a terrible chastisement.

٤٢- إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ○

43. But, of course, he who bore patiently and forgave—no doubt, these are the deeds of Courage.[60]

٤٣- وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ○ ع

55. Wherever forgiving and pardoning is proper he should do it. For example, they are enraged at the activity of some person and that man with regret confessed his fault, and they pardoned him. But where revenge is an expediency, e.g. a man resorts to aggression and violence without right, or he becomes more dauntless due to our silent attitude, or his behaviour becomes an insult to Religion or the Community of the Muslims above our own personal state—in such conditions they take revenge, and that too equal to the aggression and violence done, they do not inflict punishment more than the crime.

56. The evil done against wrong as a revenge is not evil in the real sense. The use of evil here is in form and not in reality.

57. Aggression and wrong is never liked by God in any form. The best quality is that a man pardons even that quantum of revenge which he can take, provided matters are set aright by pardoning.

58. The oppressed can take revenge from the oppressor if he will and in that there is no sin or blame upon him. Of course, forgiving is more excellent and fair.

59. Those who do wrong first, or cross the rightful bounds in taking revenge.

60. It is a deed of great courage to drink the anger and forgive the wrong-doer, bearing his oppressions patiently. A Tradition says that a servant to whom wrong is done and he pardons it only for God's sake—it is sure that God will increase his honour and help him.

SECTION 5

44. **And whom God does not give (show) way, there is no one to mend his affairs after Him.[61] And thou seest the sinners when they see the chastisement they will say : "Will there be any way to be sent back ?"[62]**

45. **And thou shall see them brought before the fire, abject in humiliation (Lowering their eyes in abject humiliation) looking with furtive glance,[63] and those who were believers shall say : 'Appointedly the losers are they who lost themselves and their families on the Day of Resurrection.[64] Listen thou ! The sinners are in lasting chastisement !**

46. **And there were no supporters for them who could help them, apart from God. And whomsoever God leads astray, there is no way for him anywhere.[65]**

۴۴۔ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْ بَعْدِهٖ ۗ وَتَرَى
الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى
مَرَدٍّ مِّنْ سَبِيْلٍ ۚ

۴۵۔ وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ
مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِيْنَ اٰمَنُوْا اِنَّ الْخٰسِرِيْنَ
الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ۗ
اَلَا اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ

۴۶۔ وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ۗ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ۗ

61. Only by the divine grace and the succour of God can a man attain to the high qualities of justice and fairplay, patience and forgiving. If He does not give way to these high morals, who is that who may bring us forth out of the lowness of moral laxity and the pit of humiliation ?

62. Is there any way that we may return to the world and this time becoming very good come here again ?

63. Like a stupefied criminal they will be seeing with their eyes lowered in extreme fear, humiliation and compunction. They will not be able to see anyone face to face.

64. These wretched ones also lost their relations and their families with themselves, they destroyed all of them.

65. There is no way for him anywhere—neither the way of guidance in the World, nor the way of deliverance in the Hereafter.

47. **Accept the order of your Lord before there comes a day that is not to be turned back from God.[66] You shall have no shelter on that day, neither denying from your side.[67]**

48. **Then if they turn away (turn their faces), We sent thee not a watchman over them. Thy responsibility is but to deliver.[68] And when We let man taste mercy from Us, he is puffed with joy at it, but if some evil befalls him for that his own hands have forwarded, so man is greatly unthankful.[69]**

٤٧- اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ
مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَىٕذٍ وَّمَا لَكُمْ
مِّنْ نَّكِيْرٍ ○

٤٨- فَاِنْ اَعْرَضُوْا فَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ
عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَاِنَّاۤ اِذَاۤ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً
فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ
فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ○

66. As the chastisement is delayed in the world, that day it shall not be deferred.

67. Denying shall be of no avail. And according to Ibn Kathir it means that you shall not be given any such occasion that you may not be recognized.

68. You are not responsible that you may force them to believe and accept. Your duty is to deliver the Message of God. You are doing that. Let them go to the Hell if they do not accept.

69. Be not sorrowful at their evasion. Generally man becomes defiant and exultant (الا من شاء الله) when God gives him bounty and reward, but when some affliction visits him on account of his misdeeds he forgets all benefactions and bounties, and becomes so much ungrateful as if no good time had ever come to him. The substance is that he does not keep within bounds whether he is placed in luxury and expansion, or he is put to hard circumstances and narrowness. Of course, the manner of an obedient believer is quite different—he is patient in hardship and grateful in expansion, of His Real Benefactor, and he never forgets His reward and benefactions in any circumstances and condition.

49. To God belongs the Kingdom of the heavens and the earth. He creates what He will. He bestows on whom He wills daughters and bestows on whom He wills sons ;

50. Or He gives them couples, males and females, and He makes whom He will sterile. Verily He is All-Knowing, All-Powerful.[70]

51. It is not the power of any mortal that God should speak to him but by signal or from behind a veil or that He should send a messenger then he communicate by His order What He will.[71] Verily He is All-High, All. Wise.[72]

۴۹- لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ
يَهَبُ لِمَنْ يَّشَاۗءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَاۗءُ الذُّكُوْرَ ۝

۵۰- اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَاۗءُ
عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

۵۱- وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ
وَّرَاۗئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَاۗءُ ۭ
اِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝

---

70. Hardship or softness—all circumstances are sent by God. Everywhere in the heavens and the earth only His Kingdom prevails and only His Command works. He creates whatsoever He will, and He gives not to whomsoever He will. Just see the diverse conditions of the world. Someone is that who is not given children, someone is given only daughters, someone only sons and someone is given, in couples or separate, both sons and daughters. No one has any say concerning these conditions. That real Owner alone knows what condition is suitable for a certain man in which he should be kept, and He alone plans according to His knowledge and wisdom. No one can dare check His intention, or find fault with His creation and division. The main job of a wise man is to turn unto Him in all soft and hard circumstances, and keeping in view his insignificant reality he should desist from vexing proud or becoming ungrateful to His bounties.

71. No mortal, in consideration of his elemental construction and the present capacities, has got such power that God, the Most Holy, should speak to him in this world face to face, and that mortal should bear it. Therefore, there are three ways of God's speaking to a mortal :

(a) He should speak to him without any middle agency (directly) from behind the veil i.e. the Prophet's power of hearing enjoys the hearing of God's Word but in this state the eyes do not gain to delight in the ecstatic sight (interview), as Hazrat Moosa (عليه السلام) experienced at Mount Tor and and the Last Prophet (صلى الله عليه وسلم) experienced in the Night of Ascension.

(b) He should speak to a mortal through an angel, but the angel should not come with visible embodiment before the eyes, on the other hand he should directly descend on the Prophet's heart without incarnation, and the heart should itself perceive the angel and the voice, the outer senses having no access or occupancy whatsoever. In my opinion this is that form which is interpreted in the Tradition quoted by Hazrat A'esha by the words :

يَأْتِينِيْ فِيْ مِثْلِ صَلْصَلَةِ الْجَرَسِ

And in the Sections of بدء الخلق in Sahih Bukhari the descension of the angel, even in this form of revelation, is clearly mentioned. The Holy Prophet has said about this kind of Revelation : وهو اشد على i.e. And it is more pressing, straining or heavy on me. And perhaps the Quranic Revelation generally and very often came down in this very form, as in the verses : نزل به الروح الامين على قلبك and فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ

the word قلبك indicates. And because it was a matter operating secretly within the interior, without any visible manifestation exterior to the person of the Prophet, nor the speaking was in a way as a man speaks to the other man and those sitting around understand the speech hence in the present verse this kind of speaking is especially interpreted by the word وحيًا because in the dictionary the word وحی denotes secrecy and quick signal or indication.

(c) The third form of speaking to the mortal is that the angel comes before the Prophet with visible embodiment, and delivers unto the Prophet the Message and Word of God just like a man addresses the other man. And as such the Angel Jibraeel once or twice came to the Holy Prophet in his real shape, and very often he came to the Prophet in the shape of Hazrat Wihya Kalbi دحیہ کلبی a companion of the Prophet, and sometimes he had also come in the shape of some unknown man. At that time the eyes saw the angel and the ears heard his voice and discourse.

Of the two kinds of Revelation described in the Tradition of Hazrat Aisha it is the second one. And in my opinion this very kind is described by the words: يُرْسِلَ رسولًا فيوحِيَ بِاِذْنِهٖ مَا يَشَاءُ in the present verse.

As for the speaking from behind the veil, it was rather rare, hence this kind is not touched in the Tradition of Hazrat A'esha.

72. His highness is a hindrance to a face-to-face speaking without a veil and His wisdom demands that some modes of speaking should be employed.

52. Even so We sent to thee a Spirit (an angel) of Our command.[73] Thou knewest not what the book was, nor the Eman,[74] but We have put this light whereby We guide whom We will of Our servants.[75] And surely thou maketh to understand the straight path[76]—

53. The path of God, to whom belongs whatsover is in the heavens and in the earth.[77] Hear thou that all affairs reach God alone.[78]

۵۲- وَكَذٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝

۵۳- صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۝

73. Here Spirit is Hazrat Jibraeel, the trustworthy. According to some commentators it is the Quran itself because it quickens the dead hearts, and a man achieves the everlasting life in a good sense. Just see how the Quran quickened those (dead) nations that had died a death of wrong, unbelief and immorality !

74. Aforetime you were not aware of the details of Eman and the Deeds of Eman which you have now come to know through Divine Revelation, though you had been possessed of the Eman is essence all times.

75. In the light of the Quran We guide whom We will of our servants to the path of prosperity and slavation.

76. You tell all the servants through the Quran the way leading to God, it is their look-out whether they adopt the way or not.

77. The straight path is that which leads a man to God, the One. One who deviated from this path, kept off God.

78. When the end of all affairs is towards Him, a man should think of that end from the very beginning, and by his own free will he should walk on such a way that directly leads to Him.

اَللّٰهُمَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ وَثَبِّتْنَا عَلَيْهِ

The Sura Shura has ended by His grace and kindness.

آياتها ٨٩ سُوْرَةُ الزُّخْرُفِ مَكِّيَّةٌ ركوعاتها ٧

(SURA ZUKHRUF, MECCAN, VERSES —:9, SECTIONS — 7

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

SECTION 1

1. Ha Mim.

١. حٰمٓ ۝

2. By the Book, the most clear.

٢. وَالْكِتٰبِ الْمُبِيْنِ ۝

3. We put it a Quran of the Arabic language so that you may understand.[1]

٣. اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝

4. And verily this Quran in the Secure Book is with Us, sublime, established.[2]

٤. وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ۝

5. Shall We reverse this Book from your side turning, for that you are a people not keeping within bounds.[3]

٥. اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ۝

---

1. Because Arabic is your mother-tongue and through you the world nations will learn it.

2. Due to being extending over miraculous arguments and reasons and containing the mighty mysteries this Quran is very very high, and because of being secure from any kind of change or alteration it is strongly established. Its arguments and reasons are very strong and its orders are not to be abrogated. No order is empty of wisdom, and all its subjects are comprehensive of supreme directions for the amelioration of economic life and the Hereafter (معاش و معاد). It contains wise virtues and transcendental values. The Quran is itself witness to its excellent qualities. The sun appeared and no reason is further required for its brilliant existence.

Note :—The Quran and all other Heavenly Books were written in Loh-e-Mahfooq before their descension.

3. Hazrat Shah Sahib says : "For the reason that you do not accept, shall We postpone to send order ?" Do not expect such a thing from God. The wisdom and mercy of God demands that, despite your excesses and insolences, the sending down of the Divine Book and mode of admonition and advice should not be stopped because many of the fortunate souls avail themselves of the divine guidance, and argument is fully established against the disbelievers.

6. How many a Prophet We sent among the ancients.

7. And not a Prophet (messenger) comes to them but that they mock at him.[4]

8. Then We destroyed men stronger in valour than they, and the example (reality) of the ancients has had been moving on.[5]

9. And if thou asketh them : "Who created the heavens and the earth ?" They will say : "The All-Mighty, the All-Knowing created them."

10. It is He who made for you the earth a cradle and placed for you therein ways that haply you may get the way.[6]

11. And who sent from heaven water in measure,[7] then We revived thereby a land that was dead, even so you shall be brought forth.[8]

۶- وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ ○

۷- وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

۸- فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ○

۹- وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ○

۱۰- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا
سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ○

۱۱- وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ
بَلْدَةً مَّيْتًا كَذَٰلِكَ تُخْرَجُونَ ○

---

4. Formerly too, mockery was made with the messengers, and their teachings were rejected, but for that reason the mode of sending message was not stopped.

5. For a lesson, the examples of those disbelievers have passed and have been related (mentioned) before, and they were far more valiant and stronger than you. When they could not escape the seizure of God, then on what thing you are so much contorted and vexing proud ? Onward the splendour, power and the perfection of Divine control is described, that was also recognized by them to a certain extent.

6. God has created ways on the earth so that people of different zones and regions may come in contact with each other, and know the way of success in matters of worldly gain and religious benefits.

7. In a particular quantity that was in accordance with His wisdom and was ordained in His knowledge.

8. As He revives the dead land by means of rain and makes it flourish with living activities of men and animals, similarly He will infuse life into your dead bodies and bring you forth out of the graves.

12. And who created the pairs of all things,[9] and appointed for you boats and cattle such as you ride,

١٢- وَالَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ۝

13. That you may be seated on their backs,[10] then remember the bounty of your Lord when you are seated on them and say 'Glory be to Him who has given it in our control, and we ourselves could not bring them in our control ![11]

١٣- لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ۝

14. And we are to return unto our Lord.'[12]

١٤- وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۝

---

9. All the pairs existing in the world, all the different kinds of creatures and all the comparative and contrasting species living in the world are created by God alone.

10. In the land you ride on the backs of some animals, and in the sea you ride on the backs of boats and ships.

11. When riding on the cattle or the boats you should remember the benefaction and blessing of God from the very core of your hearts that He has made us so much strong and skilful that we brought them in our control. This is only the bounty of God, otherwise we had not such power and energy as to control such extraordinary things. Moreover, with the heart remembrance these words should be said by the tongue : سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ
وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Other prayers and remembrance are also given in the Traditions described in the books of Hadith and Tafsir.

12. By this worldly journey, remember the journey of the Hereafter. When the Holy Prophet (Be peace upon him) rode he said this Tasbih :

سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

15. **And they have appointed for God children of His servants. Verily man is very ungrateful evidently.**

۱۵- وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ۝

SECTION 2

16. **Has He taken to Himself from His creatures daughters, and given you sons choosing ?**[13]

۱۶- أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ۝

17. **And when any of them receives the good tidings of that He has assigned to Rahman, his face remains darkened the whole day, and he is choking in the heart.**[14]

۱۷- وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝

18. **What one who is reared in ornament and he is unable to speak plainly in altercation ?**[15]

۱۸- أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝

---

13. Man should have recognized the bounties and blessings of God and given thanks to Him. But he came down on clear ingratitude, and committed insolence against Him. What a greater insolence and unthankfulness would be than to appoint children for Him, and those too from His creatures, and from the creatures female ? Firstly a child is a part of the father's substance, so to appoint children for God means that He is composed of parts, and a compound is necessarily a recent happening. Secondly there is a generic similarity between the father and son. If they are not similar then there would be deficiency with respect to the father or son. Here similarity is inconceivable between the Creater and the creature. Thirdly a daughter is generally weaker than the boy in faculties of head and heart and in physical structure. It means God selected the weaker sex for His children. Do you not feel ashamed when you portion good and excellent thing for yourselves and allot incomplete and lower thing for God, the Most High ?

14. The female children that they are assigning to God are so deficient, mean and contemptible in their eyes that if a good tiding is given to them of that, they will atonce become gloomy, and in frowning attitude change their countenance in displeasure out of extreme sorrow and anger, writhing within the heart the whole day (Also see the closing comments of Sura Saffat)

15. What, has God chosen females for His approved descent ? A woman is generally (habitually) reared amid adornment and embellishment ; by nature she is absorbed in ornaments etc.—a reason of her weakness in wisdom and opinion. And due to her weak thinking power she lacks clear deliberateness at the time of debating, a fact generally realized in female discourses, after due reflection.

19. And they have made the angels, who are themselves the servants of Rahman, females.[16] What, did they witness their creation? Now We shall be writing down their witness, and they shall be questioned.[17]

۱۹- وجعلوا الملئكة الذين هم عبد الرحمن إناثا ط
أشهدوا خلقهم ط ستكتب شهادتهم ويسئلون ○

20. And they say : 'Had the Rahman so willed, we would have not served them[18] They have no information of that, they make only conjectures.[19]

۲۰- وقالوا لو شاء الرحمن ما عبدنهم ما لهم بذلك
من علم ق إن هم إلا يخرصون ○

---

16. This is their another lie that they have admitted the angels into the line of the females, whereas they are neither males nor females, they are a separate genus.

17. They possess no rational or traditional argument (authority) concerning their claim of the female gender of the angels. Then what is the basis of their claim? Were they seeing when God created the angels? Have they seen that God made the angels female? Very well! We shall write down their this witness in the Record of Deeds and they shall be questioned about it when they are presented in the Divine Court : "Why had you said so and from whence ?"

18. Lo! They also present a rational argument in favour of the justification and fairness of their polytheistic insolences, that had God willed He would have prevented us from worshipping others, apart from Him. When we went on serving them and were not prevented by God it means these works are excellent and are agreeable to Him.

19. It is quite true that nothing can take place without His will, but it can not be inferred from this reality that it is better for us. If it is so then nothing shall be bad in the world. The whole world will turn into absolute goodness. The seed of evil may not be found any where in the world. Every froward tyrant and liar will say in support of his tyranny and lie : "Had God not willed I would have not been allowed to do wrong and injustice. When God let me do so, it means He is pleased with that work."

Consequently the associators and idolaters try to prove that Divine Pleasure and Divine Will are mutually inter dependent. They do not differentiate between Divine Pleasure and Divine Will. To prove inseparableness between Divine Pleasure and Divine Will is not a scientific hypothesis. It is a mere conjecture .of the polytheists.

See further explication under the verse 149, Sura Anam :

سيقول الذين أشركوا لو شاء الله ما أشركنا ولا أباؤنا
ولا حرمنا من شيء ط (سورة الانعام ۱۴۹)

21. Have We given them some Book aforetime, and they are holding to it strongly?

۲۱۔ اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ○

22. Nay, but they say: 'We found our fathers upon a way and we are only guided upon their traces (steps).'[20]

۲۲۔ بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ○

23. And even so We sent not before thee any warner into any village (habitat) but that its prosperous (well-to-do) people said: 'We indeed found our fore-fathers upon a way and we only follow their foot-steps.

۲۳۔ وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ○

24. He said: 'And if I should bring you a way of better guidance than that you found your ancestors upon?'[21] They only said: 'We will not accept what is sent with you (what is brought by you)!'[22]

۲۴۔ قُلْ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ۭ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ○

---

20. You have heard the unreality of their rational argument in favour of the justification of their polytheistic ideals and deeds.

Now have they got any traditional argument, apart from the baseless rational argument, in support of their polytheistic claim? i.e. have they got in their hands any Book sent down by God wherein the desirableness of association and polytheism is written. And it is obvious that they do not possess any such authority. Then what remains further save the blind following of the ancestors! That is the mightiest argument with them, and the associators have been presenting this argument in all ages in response to the divine interrogation about the justification of their associating conduct. The weakness of this argument is described in the following verses.

21. The Prophet said, "If I tell you a better way than that of your fathers, will you even then walk the beaten path and remain a slave to time-worn customs and rites?"

22. They said, "whatever you bring, we can not believe in your word, and we can not give up our ancestral path."

25. Then We took vengeance upon them, so behold how was the end of those who disbelieved (cried lies)!

۲۵۔ فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝ ع

SECTION 3

26. And when Ibrahim said to his father and his people : 'I am quit of those things that you serve,

۲۶۔ وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۝

27. But Him who originated me, and He will guide me.'[23]

۲۷۔ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝

28. And He made it a word lasting in his posterity so that they might remain turning (unto God).[24]

۲۸۔ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۝

23. Hazrat Ibrahim (Be peace upon him) openly declared to his father and his people that he was only concerned with One God who originated his existence, and He alone would guide him to the way of destination till the last.

Note :—This story is told here to open the eyes of the Associators and Idolaters that Hazrat Ibrahim, who is their recognized religious guide, had denounced the wrong way of his father. They should also do the same and denounce the polytheistic ideals of their fathers. And if they want to remain adherent to the way of ancestors they should follow the way of that father who had pitched the banner of truth and righteousness in the world and had advised his children to worship none save One God after him as God has said :

وَوَصّٰى بِهَا إِبْرٰهِيمُ بَنِيهِ وَيَعْقُوبُ (بقرہ ع ۱۶)

24. That they should hear the narration of Divine Unity from one another, and thinking over the reasons in favour of Divine Oneness should be turning unto the way of truth.

29. Nay, but We let them utilize and their fathers, until the true religion came unto them and the Messenger explicating clearly.[25]

۲۹۔ بَلْ مَتَّعْتُ هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى جَآءَهُمُ الْحَقُّ
وَرَسُوْلٌ مُّبِيْنٌ ○

30. And when the true religion came unto them they said : 'This is a sorcery and we will not accept it.'[26]

۳۰۔ وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ○

31. And they say 'why was the Quran not sent upon some great man of these two cities ?[27]

۳۱۔ وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ
الْقَرْيَتَيْنِ عَظِيْمٍ ○

32. 'Do they divide the mercy of thy Lord.'[28] We have divided between them their livelihood in the life of this world, and raised some above others in ranks that one takes the other in service (servitude).[29] And the mercy of thy Lord is better than that they amass (hoard).[30]

۳۲۔ اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ
رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○

---

25. Alas ! they did not value the legacy of Ibrahim, and followed not his advice. On the other hand, they became quite heedless of God, being absorbed in the enjoyment of worldly provisions and bounties, until that God sent unto them, to awaken from the slumbers of heedlessness, that glorious Prophet whose prophethood is brilliant and manifest. He delivered the True Religion, recited the Quran and informed them of the Divine Orders very plainly and clearly.

26. But they called the Quran a sorcery and denied to accept the word of the Prophet.

27. If the Quran was to be sent down, it should have been sent down on some man of the moment in Mecca or Taef. How can it be believed that God, leaving all other wealthy Chiefs of the day, selected a man of no material distinction for His messengership?

28. Are you authorized to divide the ranks of Prophethood and Messengership that you are debating about the selection ?

29. Some one is made rich another is made poor some one is given countless wealth another is given less wealth. One is a follower and the other is a master.

30. The excellence of Prophethood and Messengership is far more high than the external wealth and honour and the worldly provisions. When God has not divided the worldly provision at their proposition, how can He give Prophethood according to their desire ?

Onward the insignificance and contemptibility of the worldly wealth with God is narrated.

33. **And were it not that all men would be of one religion, We would have given to those disbelieving in Rahman, roofs of silver for their houses and stairs whereon to mount,**

34. **And doors for their houses and couches whereon to recline,**

35. **And of gold.[31] And all this is but the utilization of the present life, and the next world with thy Lord is for the God-fearing,[32]**

٣٣- وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا
لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ۝
٣٤- وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ ۝
٣٥- وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ
وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ۝

---

31. This worldly wealth has no value with God, nor its endowment is a reason for God's nearness and good-pleasure. It is such a despicable and worthless thing in the eyes of God that, but for an important reason, God would have made of gold and silver the roofs, stairs, doors, tables, etc. of their houses. But in that case the people seeing that these things are given to the unbelievers only would have generally adopted the way of unbelief (إِلَّا مَا شَاءَ اللّٰه), and this thing would have been against the Divine Planning. Hence it is not done. In a Tradition it is said : Had the world been equal in value to the wing of a mosquito, God would have not given a draught of water to the unbeliever to drink. When the worldly wealth is so much contemptible with God how far it would be rightful and correct to make it a criterion of honour and excellence with God and to appoint it a standard of Propethood and Messengership ?

Hazrat Shah Sahib says : 'God has created the unbeliever, somewhere he should be given comfort. In the Hereafter there indeed is a permanent chastisement, so somewhere he could get comfort. But if it may be so, all of them would adopt the same way i.e. the way of unbelief.'

32. In the elegance of the world all are partners, but the Hereafter with all its everlasting bounties and blessings is especially appropriated for the pious.

SECTION 4

36. **And whoso averts eyes from the remembrance of Rahman, to him We assign a satan then he remains as his comrade.[33]**

۳۶۔ وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ○

37. **And they bar them from the way and they think they are on the way.[34]**

۳۷۔ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ○

38. **Till, when he comes to Us, says : 'Would there had been between me and thee the distanee of East and West, what a bad comrade ![35]**

۳۸۔ حَتّٰى إِذَا جَاءَنَا قَالَ يٰلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ○

39. **And it is no use to you, when you have been declared guilty (transgressors), in that you are all partners in chastisement.[36]**

۳۹۔ وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ○

---

33. That man who turns away from the truthful advice and the remembrance of God, upon him a satan is set who always seduces him and casts into his heart evil ideas. The satan will not leave him upto the Hell.

34. The satans bar them from the good path, but their senses are so distorted that they deem their evil way the right way. They lose their power of differentiating between evil and good.

35. Reaching God it will be divulged that how evil were those comrades. At that time he will say with anger and grief : "Would there had been between me and thee distance of East and West, and not a single moment would have passed in thy comany. Thou cursed ! Be away from me."

Hazrat Shah Sahib says : In the world he follows the counsel of the satan, thereafter he will feel regretful for his company. Such a satan someone gets in the person of man and someone gets in the person of jinn."

36. This is a rule in the world that when all and sundry are partners in some disaster it is felt somewhat lighter. It is a proverb that the general death of a crowd becomes a celebration (مرگ انبوہ جشنے دارد). But in the Hell general chastisement of the jinn-satan and the men-satan, the followers and the followed, will not avail them an aught though they would be partners in that misery. The severity of chastisement shall be so intense that these superficial sensations will not give them any solace or consolation.

Hazrat Shah Sahib says : "The unbelievers shall say that they were the cause of their being chastised. Good ! They were also not delivered. But if X is caught, Y has no chance to rejoice, (because both are partners in the misery)."

40. What, shalt thou make the deaf to hear, or shalt thou make the blind to see and those wandering in manifest error?

41. Then if We take thee away from here, We shall be taking vengeance upon them.

42. Or We show thee that We promised them, so We have power over them.

43. So hold thou fast that only which has been revealed unto thee, surely thou art upon the straight path.[37]

44. And surely it will continue a reminder to thee and to thy people,[38] and onward you will be questioned.[39]

۴۰- أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ
فِي ضَلَالٍ مُّبِينٍ ○

۴۱- فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُّنْتَقِمُونَ ○

۴۲- أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ○

۴۳- فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ○

۴۴- وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ○

---

37. To make the blind see the path of truth, or to make the deaf hear the voice of truth and to bring those wandering in manifest error out of darkness and lead them to the clear straight path of truth is not in your power. Yes ! It is in the power of God. If He will He may create effect in your voice. However, you should not be sorrowful for that all these people do not accept the truth and why they are spoiling their end ? Hand over their affair to God. He will Himself punish them for their misdeeds, whether the punishment is given after thee, or whether it is given in the life time. However they can not escape Our power neither shall We leave them unpunished; your duty is to be firm in the order and revelation that is sent down upon you, because you are by the grace of God, upon the straight path, let world go on any way or to any path whatsoever ! There is no need to budge an inch from the straight path, nor there is any need to pay heed to the desire and wish of any wish-worshipper.

38. The Holy Quran is a cause of special grace and honour for thee and for thy nation. What a greater honour and fortune would be than that the Word of God and the final constitution of man's salvation and prosperity is sent down in their language and they have been made its first audience. If they are wise they will definitely value this mighty bounty, and following the guidance of the Quran which is a valuable Charter of Advice for all of them, they will be the first to be entitled to the worldly and the other-worldly fortunes.

39. Onward they will be questioned how far they had valued this mighty bounty, and what thanks they had given to God for this grace and honour ?

۴۵۔ وَسۡـَٔلۡ مَنۡ اَرۡسَلۡنَا مِنۡ قَبۡلِكَ مِنۡ رُّسُلِنَاۤ اَجَعَلۡنَا
عٓ مِنۡ دُوۡنِ الرَّحۡمٰنِ اٰلِهَةً يُّعۡبَدُوۡنَ ○ ع

45. And ask those of Our Messengers We sent befo.e thee : 'Have We ever appointed, apart from Rahman, other sovereigns to be served ?'[40]

SECTION 5

۴۶۔ وَلَقَدۡ اَرۡسَلۡنَا مُوۡسٰى بِاٰيٰتِنَاۤ اِلٰى فِرۡعَوۡنَ وَمَلَا۟ئِهٖ
فَقَالَ اِنِّىۡ رَسُوۡلُ رَبِّ الۡعٰلَمِيۡنَ ○

46. And We sent Moses with Our signs to Pharaoh and his chiefs and he said : "I am the Messenger of the Lord of the World."

۴۷۔ فَلَمَّا جَآءَهُمۡ بِاٰيٰتِنَاۤ اِذَا هُمۡ مِّنۡهَا يَضۡحَكُوۡنَ ○

47. Then when he brought them Our signs, they began to laugh at them.[41]

۴۸۔ وَمَا نُرِيۡهِمۡ مِّنۡ اٰيَةٍ اِلَّا هِىَ اَكۡبَرُ مِنۡ اُخۡتِهَا ۡ
وَاَخَذۡنٰهُمۡ بِالۡعَذَابِ لَعَلَّهُمۡ يَرۡجِعُوۡنَ ○

48. And not a sign We showed them but it was greater than its sister signs;[42] and We seized them in calamity so that they would return.[43]

---

40. Your way is the same that was of the Prophets before you. None of them gave the teaching of association and polytheism to their people, neither God has ever made it lawful that any other except God should be worshipped.

'And ask them' means when you come into contact with them (as in Mairaj etc.), or investigate their education through books. After investigation it will become clear that no heavenly religion has ever permitted the association with God, or polytheism.

41. They began to make mockery of the miracles that were shown to them by Hazrat Moosa.

42. We showed them signs of successive magnitude to demonstrate Our power and truthfulness of Moses.

43. At last We sent such signs that had a colour of chastisement in them, as said in Sura Aaraf :

فَاَرۡسَلۡنَا عَلَيۡهِمُ الطُّوۡفَانَ وَالۡجَرَادَ وَالۡقُمَّلَ وَالضَّفَادِعَ
وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ (اعراف ع١٦)

The purpose was that fearing they might reform themselves and come to the right way desisting from their bad activities.

49. And they said : 'O magician,[44] pray to thy Lord for us as He has taught thee, and positively We will come to the way.'[45]

٤٩۔ وَقَالُوا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ
اِنَّنَا لَمُهْتَدُوْنَ ○

50. Then when We raised from them the calamity, forthwith they broke their promise.[46]

٥٠۔ فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ○

51. And Pharaoh proclaimed among his people : 'O my people, do I not possess the kingdom of Egypt and these canals flowing beneath my palace ? Do you not see ?'[47]

٥١۔ وَنَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ
مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ○

52. 'What, I am also better than this person who has no honour (status) and who can not speak plainly.'[48]

٥٢۔ اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ○

44. Magician or sorcerer was considered a great Professor or Philosopher in their phraseology because to them magic or soreery was a great knowledge. Perhaps they called Moses externally by this honourable title out of importunity and adulation and, as well, out of their internal depravity they might have indicated to this side that they still did not understand him a Prophet, they only understood him a well-versed Professor of sorcery.

45. The method of prayer (Dua) which thy Lord has taught thee and the covenant which He has made with thee—according to it pray to thy Lord (for us) that this chastisement may be removed from us. If it is removed by the prayer We shall surely come to the way, and accept thy word.

46. When the calamity was removed and the hour of affliction ended, forthwith they turned back from their word, as if they had made no promise.

47. In the neighbouring counties the Egyptian Ruler was considered a great sovereign. Pharaoh had made canals from the River Nile in the length and breadth of the country, one of them flowing beneath his palaces. With this power and resources he overestimated his own personality. His pride knew no bounds. He proclaimed among his people that in the presence of such powerful authority and mighty resources it was not proper for him to bend his neck before an ordinary man like Moses.

48. "Moses has neither wealth nor honour nor any external perfection or proficiency, to the extent that he is bereft of the power of expression and he is unable to speak plainly and clearly. Then how was it possible that a man like Pharaoh should bow down before such an insignificant person like Moses ?" Pharaoh added.

53. **"Why then have bracelets of gold not been cast on him, or angels not come around him rallying ?"[49]**

54. **Then he impaired the mind of his people, and they obeyed him alone, appointedly they were a disobedient people.[50]**

55. **So when they angered Us[51] We took vengeance of them, then We drowned them all together.**

56. **Then We made them a thing past, and an example for the later generations.[52]**

٥٣. فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ
الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ○

٥٤. فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فٰسِقِينَ ○

٥٥. فَلَمَّآ اٰسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ أَجْمَعِينَ ○

٥٦. فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِينَ ○

49. It is said that Pharaoh himself wore bracelets of jewels, and when he was kind on any chief or vizier he made him wear bracelets of gold, and the army stood before him conjoined.

He meant to say : "When we give honour to any man we do it. So when God sends His viceroy, he must have bracelets of gold and an army for his support."

50. He befooled his nation by his deceptive words. Those fools all together followed him. The reality is that disobedience was already seething and surging in their interior—a drooping man requires an excuse of snoring to go into slumbers. They found an excuse of false opposition.

51. It means they did such deeds that invite the anger of God as a rule.

52. Their story is described as an example to open the eyes of the coming generations.

SECTION 6

57. And when the son of Mary is cited as an example, forthwith thy nation cry at it,

58. And say : 'What, are our gods better, or he ?'[53]

They cast not this example upon thee but to dispute. Nay, but they are a people contentious (quarrelsome).

٥٧. وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ○

٥٨. وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ ط مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ط بَلْ هُمْ قَوْمٌ خَصِمُونَ ○

---

53. When Hazrat Massieh (Be peace upon him) was mentioned, the Associators of Arabia began to cry and raise voices of different kinds. In some Traditions it is said that the Holy Prophet recited this verse :

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللّٰهِ حَصَبُ جَهَنَّمَ (انبیاء - ع ٧)

The sense of this verse is that the worshippers and their gods (as stone-idols, satans, etc.) will go to the Hell. The Associators said, "The Nasara worship Hazart Massieh, now tell whether our gods are better in your idea or Massieh. It is evident that you will say : 'Massieh is better.' So when Massieh is included in the generaliztion of the verse, let our gods be the same."

In some Traditions it is said that once the Holy Prophet (Be peace upon him) proclaimed : لَيْسَ أَحَدٌ يُعْبَدُ مِنْ دُونِ اللّٰهِ فِيهِ خَيْرٌ

(There is no good in those things that are worshipped, apart from God)
They said, "Does Massieh also not possess any good ?"

It is evident that the verse and the Prophetic expression were connected with those things that are served by the people and those things do not forbid them to do so and do not announce their abomination and aversion against the worship of other than God. But these critics were intent upon disputing and quarrelling in order to bewilder the truth. Hence they intentionally created such meanings that were repugnant to the conscience of the speaker. Sometimes they said, "Now we have come to know that you also want that people should worship you, as the Nasara worship the Christ. Perhaps at some occasion they might have as well said : "The Quran has itself described this example concerning Massieh :

إِنَّ مَثَلَ عِيسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (آل عمران ع ١٦)

Now behold whether our gods are better or Massieh." And God knows what else the Associators used to say. The answer to all these things is given in the following.

59. What is he ? He is only a servant We blessed, and made him to stand for the Bani Israeel.[54]

60. If We will, We may bring forth out of you angels to reside in the earth in your place.[55]

٥٩- إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ○

٦٠- وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ○

---

54. Not alone in this problem, their nature has been contentious. Straight and plain word does not enter their minds. They only create absurd remonstrances and distant expostulations. What can be the relation between the two ? On one side there are satans and idols. On the other side there is the accepted servant of God, on whom God showered His blessings and raised him for the guidance of Bani Israeel.

The satans lead them astray and cause them to worship them, and feel pleasure at their worship, while the stone-idols have got no power to forbid anyone against association and polytheism. But the Holy Christ proclaimed that he was a servant of God, and he called his nation unto the same thing—servitude of God :

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

Can those words لَيْسَ فِيهِ خَيْرٌ or حَصَبُ جَهَنَّمَ be applied to that excellent servant ? Or can these idols made of stone compete with that holy soul ? Remember ! The Quran does not give to any servant the degree of Divinity. The whole jihad of the Quran is against this polytheism, while Quran can also not do this that it may make an accepted servant of God equal to the stones and satans merely because some idiots have divinized him (the Christ).

55. In Hazrat Eisa (Be peace upon him) there were signs of angels (as hinted in the comments of Sura Maeda, Sura Aal-e-Imran, Sura Kahf), but only this basis does not promote any person to Divinity. If We desire, We may bring forth out of your race such men, or in your place send the angels on the earth to settle there. We have all power.

61. And he is the sign of the Hour[56] so be not doubtful about it, and accept My word. This is a straight path.

62. And let not the Satan bar you. He is for you a manifest foe.[57]

63. And when Eisa came with signs he said: 'I have brought unto you strong facts,[58] and have come to you to tell some of that whereabout you quarrelled.[59] So fear you God and obey me.'

64. 'No doubt, God—it is He who is my Lord and your Lord, so worship Him alone. This is a straight path.[60]'

65. Then so many sects were dispersed from between them.[61] So woe unto those who wronged, on account of the calamity of a painful day.

٦١- وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ○

٦٢- وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ○

٦٣- وَلَمَّا جَاءَ عِيسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ
فِيهِ ۚ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ○

٦٤- إِنَّ اللّٰهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ○

٦٥- فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِينَ
ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ○

56. The first coming of Hazrat Massieh was a sign especially for the Bani Israeel that he came into existence without a father and showed strange and prodigious miracles, and the second coming shall be a sign of the Hour (Qeyamat). By his descension the people shall know that the Hour has drawn very near.

57. Do not doubt the coming of the Qeyamat. Walh along the straight path of Eman and Tauheed that I an talling you lest the Satan, your eternal foe bar you from that way.

58. Strong facts of prudence and wisdom.

59. It means the religious things, or legalizing some of those things which were forbidden in the Mosaic Constitution as said in Sura Aal-e-Imran :

وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ (آل عمران ع ٥)

60. This was the education imparted by Hazrat Massieh (Be peace upon him). Behold, how plainly and clearly he has described the Lordship and Godhead of God, the One. And this Divine Oneness, fear of God and obedience to the Prophet is termed as the Straight Path.

61. Difference arose about the Holy Christ. The jews rejected him and the Christians accepted him. Onward the Christians too were divided into various groups (seats). Some of them take Hazrat Massieh as the son of God, some think that he is one of the three gods, some others say other things. None of them is upon the real teaching of Hazrat Massieh.

66. **Are they looking for aught but the Qeyamat that it may stand upon them suddenly and they are not aware?**[62]

٦٦۔ هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○

67. **Friends on that day shall be foes to one another, but those who are God-fearing.**[63]

٦٧۔ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ○

68. **O My servants, today no fear is upon you, neither shall you sorrow.**[64]

٦٨۔ يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ○

SECTION 7

69. **Those who believed in Our word and remained obedient to the commaned.**[65]

٦٩۔ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ○

---

62. Despite such descriptions and open directions the people do not believe in the truth brought by the Prophet. What are they waiting for then ? Seeing their conditions only this much can be said that the Qeyamat should all of a sudden stand upon their heads, then they will believe, although believing of that time shall not avail them an aught.

63. One that day the friend shall desert the friend lest he should be seized for his account. All the friendships and affections of the world shall be cut down. A man shall be remorseful that why he took certain man as his friend, when he was insolent and mischievous, and his urging to evil pushed him into that misery. At that time a passionate lover shall be averse to see the fac of his dearest beloved. Of course, that friendship which was only for the sake of God and was based on the fear of God shall avail the friends.

64. Such pious men shall be given good tiding of future peace. They shall have no fear of the future, neither there shall be any effect of sorrow of the worldly pangs and pains.

65. Those who believed by the heart, and remained obedient to the command by their bodily organs. From here the difference between Eman and Islam appears, and it is described elaborately in the Hadith of Jibraeel (Hadith of Ehsan).

70. 'Enter Paradise, you and your wives that they should honour you (that you should be honoured).'

71. There shall be passed around them platters of gold, and the cups.[66] And therein is (all) what their hearts desire and the eyes delight in.[67] And therein you shall dwell for ever.

72. This is the Paradise that you have been given for an inheritance in recompense of those deeds which you did.[68]

73. Therein you have abundant fruits, eat of them (as you will).[69]

74. Of course, those people who are sinners shall be dwelling forever in the chastisement of the Hell,

75. It is not abated for them and therein they are lying in utter hopelessness.[70]

76. And We wronged them not, but they were themselves the unjust.[71]

٧٠. ادخلوا الجنة انتم وازواجكم تحبرون ○

٧١. يطاف عليهم بصحاف من ذهب واكواب ۚ وفيها ما تشتهيه الانفس وتلذ الاعين ۚ وانتم فيها خلدون ○

٧٢. وتلك الجنة التي اورثتموها بما كنتم تعملون ○

٧٣. لكم فيها فاكهة كثيرة منها تاكلون ○

٧٤. ان المجرمين في عذاب جهنم خلدون ○

٧٥. لا يفتر عنهم وهم فيه مبلسون ○

٧٦. وما ظلمنهم ولكن كانوا هم الظلمين ○

---

66. The boys (غلمان) shall pass those platters and cups around them.

67. The greatest thing the eyes shall delight in is the Sight of God, the Most Glorious, the Most High. May God bless us with this bounty by His grace and kindness !

68. The heritage of your father, Adam, is given back to you on account of your deeds and by the grace of God.

69. Eat of those fruits choosing as you desire.

70. The chastisement shall neither be put off anytime, nor it shall be abated. The people of the Hell shall become despondent that there is no way to escape from this place ever.

71. We had explicated all aspects of good and evil in the world and accomplished the argument by sending the Messengers and Prophets, and had left no reasonable excuse for them. Even then they did not accept and surrender. On the other hand they rebelled, never desisting from their excesses. If such men are punished ,who can say it a wrong (Zulm) ?

77. And they shall call : 'O Malik, let thy Lord have decided on us (have cast death on us)' ![72] He will say : 'You will have to live (here) for ever.[73]

78 We have brought you the true Religion, but most of you resent the truthful word.[74]

79. Have they contrived some matter so We shall also contrive something.[75]

80. Do they think We do not know their secret and their conspiracy (counsel). Why not ? and Our messengers present with them write it down.[76]

٧٧۔ وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ
اِنَّكُمْ مّٰكِثُوْنَ ○

٧٨۔ لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ○

٧٩۔ اَمْ اَبْرَمُوْٓا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ○

٨٠۔ اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ؕ
بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ○

72. Malik is the name of the angel who is the Superintendent of the Hell. The people of the Hell shall call him : "We neither die, nor we get release. Please request thy Lord to finish us by giving us chastisement once." In other words they will wish for death becoming despondent of salvation.

73. Malik will say : "There is no use to cry, you will have to live in this very condition for ever," It is said that the people of the Hell will cry for one thousand years, then he will answer.

74. This punishment is given to you because most of you were provoked at the call of truth (and many others followed them like blind men).

75. The Unbelievers of Arabia made different contrivances and plans against the Prophet. But God's mysterious plan and contrivance set them at naught.

Hazrat Shah Sahib says : "The unbelievers conferred together that their own inadvertence encouraged the Prophet, and his word rose to height. In future if any one embraces this religion his relatives should beat him back to his old religion, and if some stranger comes into the city he should be first warned that he would not sit by this man (the (Prophet)". This they contrived, and God contrived to degrade them and extol His Religion and His Prophet to the pinnacle of glory. At last the intention of God prevailed over.

76. We know the secrets of their hearts and We hear their secret conferences, and according to the administrative arrangement, Our angels (کراماً کاتبین) Kiraman Katibeen) write down all their activities and deeds. This whole record shall be presented in the Court of God on the Day of Resurrection.

81. Thou say : 'If there is a son for the Rahman, then I am the first to serve.'[77]

۸۱- قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعٰبِدِينَ ○

82. Holy Self is He—the Lord of the heavens and the earth, the Master of the Throne—of those things they describe.[78]

۸۲- سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُونَ ○

83. Now leave them alone to plunge and play until they meet that day of theirs which they are promised.[79]

۸۳- فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى يُلٰقُوا يَوْمَهُمُ
الَّذِي يُوعَدُونَ ○

---

77. What a greater wrong would be than that sons and daughters should be devised for Him.

So you should proclaim : "If hardly supposing there is a son of God, then I am the first man who will worship him, because in the universe I am the greatest worshipper of God. (One who has the supreme recognition of God, will be the supreme worshipper of God). Though I am the supreme worshipper, yet I do not find any son of God. In my recognition there comes no son between God and me. Then how would you say there is a son when you are not so much keen about the right of God, and you have not broken the veils and attained to a high recognition by immense worshipping ? I, being the first to recognize God, shall find that thing which you devise for Him. But in my journey to God I have not met such thing—the son of God."

Note :—Some commentators have taken this meaning : "If there is a son of God in your faith, then I declare that I only worship that God who is One and who is pure of all those things which you associate with Him."

Some Commentators say that here the word A'bid (عابد) is used in its verbal sense, which means rejector. Then it will mean : "I am the first to deny and repudiate this preposterous faith."

Other meanings also are forwarded by the commentators. (God knows better)

78. God is holy and pure of those things (children etc.) which they assign to God. His Self is absolutely holy and above all such things which they describe. There is no space or possibility in the Self of God to allow any such things as (the conception of) son or father of any one.

79. In the intoxication of heedlessness and foolishness let them fling themselves into frivolous discourses, and let them utter what they want to utter, and let them play for several days in the world. At last, that day is soon coming when they shall be made to taste their mischiefs and insolence.

84. And it is He whose worship is in the heaven and His worship is in the earth. And He is the All-Wise, the All-Knowing.[80]

85. And great blessing is His, to whom belongs the Kingdom of the heavens and the earth and all that is between them, and with Him alone is the knowledge of the Hour,[81] and to Him you shall be returned.[82]

86. And those they call upon apart from Him have no power of intercession, but that who gave a truthful witness, and they were aware.[83]

87. And if you askest them : 'who created you ?' they will say : 'God'. Then whence are they perverted.[84]

88. And by this saying of the Messenger : 'My Lord, these are a people who believe not.'[85]

٨٤. وهو الذي في السماء إله وفي الأرض إله ط
وهو الحكيم العليم ○

٨٥. وتبارك الذي له ملك السموت والأرض وما
بينهما وعنده علم الساعة وإليه ترجعون ○

٨٦. ولا يملك الذين يدعون من دونه الشفاعة
إلا من شهد بالحق وهم يعلمون ○

٨٧. ولئن سألتهم من خلقهم ليقولن الله فأنى
يؤفكون ○

٨٨. وقيله يرب إن هؤلاء قوم
لا يؤمنون ○

80. Neither in heaven the angels, the sun and the moon can oecome god nor in earth, idols etc. can become god. The god of all the inhabitants of the heaven and the earth is One God alone who is the Owner from the floor to the Throne, and who is possessing by His knowledge and power throughout the whole universe.

81. When will the Hour come ? Its knowledge is with that Owner alone.

82. Reaching there the good and evil of all shall be reckoned.

83. They can only do this much intercession that they will give witness for that who said the Kalema of Islam according to their knowledge. They can not say a single word of intercession for a man without the Kalema of Islam. And this much intercession too shall be done by the righteous men who know the truth and believe in it. Others are not permitted.

84. When the Creator is One, then how the other is entitled to worship. Worship is the name of extreme humbility and submission. So it should be the right of that who has extreme greatness. It is strange that they accept the premises but reject the result.

85. This saying of the Prophet is also known to God, and God swears on oath by this sincere appeal and pitiable voice of the Prophet that He will surely help him ; and by His mercy shall make him dominant and triumphant.

89. So thou turn thy face from them and say : 'Salam ;'[86] Soon they will know.[87]

٨٩۔ فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ط
ع ٢٢ ١٣ فَسَوْفَ يَعْلَمُوْنَ ۝ ع

86. Do not grieve, and do not follow after them much. After discharging the duty of Tabligh turn your face from there, and say : "Well ! If you do not accept, then take our Salam."

87. At last they will know in what error they were lying so long. And as such somewhat they knew in this very world, and the full perfection shall take place in the Hereafter.

Sura Zukhruf has ended by the help of God and His succour. So thanks to God for this benefaction.

اٰیاتہا ۵۹ سُوْرَۃُ الدُّخَانِ مَکِّیَّۃٌ رکوعاتہا ۳

(SURA DUKHAN ; MECCAN; VERSES 59; SECTIONS 3)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ حٰمٓ ○

۲۔ وَالْکِتٰبِ الْمُبِیْنِ ○

۳۔ اِنَّآ اَنْزَلْنٰہُ فِیْ لَیْلَۃٍ مُّبٰرَکَۃٍ اِنَّا کُنَّا مُنْذِرِیْنَ ○

۴۔ فِیْهَا یُفْرَقُ کُلُّ اَمْرٍ حَکِیْمٍ ○

۵۔ اَمْرًا مِّنْ عِنْدِنَا اِنَّا کُنَّا مُرْسِلِیْنَ ○

1. Ha Mim.
2. By this Book Clear.
3. We have sent it down in a blessed night,[1] We are ever warning,[2]
4. Therein is separated every affair determined,
5. Becoming order from Us.[3] We are ever sending,[4]

---

1. The Blessed Night is the Lailat-ul-Qadr, as God has said :

اِنَّآ اَنْزَلْنٰہُ فِیْ لَیْلَۃِ الْقَدْرِ (قدر ع ۱)

which is occasioned in Ramadhan according to the word of God :

شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِیْهِ الْقُرْاٰنُ (بقرہ)

In this night the Holy Quran was sent down upon the heaven of the world from the Loh-e-Mahfooz, then gradually came down on the Prophet in twenty three years, and also in the same night its sending down was commenced.

2. Warning through Revelation has always been a general mode with Us, and We sent down the Quran according to Our same common practice.

3. The wise and final decisions of Fate and Destiny belonging to the whole year are copied from the Secure Table in this Mighty Night and handed over to those angels who are appointed to work in the departments of creations. According to some traditions it is known that it is the fifteenth night of the month of Sha'ban, popularly known as Shab-e-Bara't. Very probably this work commences from that night and ends in Lailat-ul-Qadr. (God knows better)

4. We are ever sending—the angels on every work befitting them, as such We sent down Jibraeel with the Quran on Mohammad, the Messenger of God (Be peace upon him).

6. From the mercy of thy Lord. He is the All-Hearing, the All-Knowing,[5]

7. Lord of the heavens and the earth and what is between them if you have faith.[6]

8. There is not god but He, He gives life and makes to die, your Lord and the Lord of your fathers, the ancients.[7]

9. Nay, but they are in doubt, playing.[8]

٦۔ رَحْمَةً مِّن رَّبِّكَ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۙ

٧۔ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ

٨۔ لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ
اٰبَآئِكُمُ الْاَوَّلِيْنَ

٩۔ بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ

---

5. God is aware of all the conditions of the Universe and He hears the call of them. Hence in the very nick of time of need He sent the last Prophet (Be peace upon him) with the Quran making him a great mercy for the universe.

6. If you possess the capacity of having faith in something, then the first thing worthy of having faith in, is the general Lordship of God, whose marks are manifest in every particle, like broad day-light.

7. In whose possession is to give life and cause to die, and in whose possession is the rein of existence and non-existence, and under whose training and cherishing lie all the ancients and the present generations—can the worship to any one beside Him be lawful ? It is such a plain and clear reality which has no space of any doubt and suspicion.

8. The demand of these manifest signs and clear reasons was that these people would have accepted (the Truth). But even then they do not accept. Nay, but they are lying in doubt concerning the Divine Oneness, the Truthful Faith, etc. They are engaged in the worldly games and pastimes. They have no thought of the Hereafter that they may aspire for truth, and therein work with ponderance anu oosevation. They are in this deception that they will live on in the same condition for ever, they will never be presented before God. This is why they fly the words of advice in mockery.

10. So thou wait for the day when the heaven shall bring a smoke manifest,

11. Surrounding the people, this is a painful chastisement.[9]

12. O our Lord ! Remove Thou from us this calamity, we are believers.[10]

١٠- فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝

١١- يَّغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ أَلِيمٌ ۝

١٢- رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝

9. What is meant by smoke here ? There are two words of the early scholars about it. Hazrat Ibne Abbas etc. says that near Qeyamat a smoke will rise that will cover the whole people, the good men being affected a little as if suffering from cold, but this smoke shall enter into the brains of the Unbelievers and Hypocrites and make them unconcious. This is that smoke which is meant in the verse. Perhaps this smoke is the matter of the heavens which is described in the verse :

ثُمَّ اسْتَوٰىٓ إِلَى السَّمَآءِ وَهِيَ دُخَانٌ

In other words the heavens becoming dissolved shall return to their original state, and this will be its beginning. (God knows better)

And Hazrat Ibne Masood strongly claims that this is not the smoke which is described as one of the signs of Qeyamat. On the other hand the Holy Prophet being disgusted with the vexation and rebellion of the Quraish had invoked a famine of seven years for them like that which was set upon the Egyptians in the days of Hazrat Yusuf (Be peace upon him). And as such the famine befell them to the starvation of the Meccans, who were so much constrained that they were forced to eat of corpses, hides and skins of the animals. Perhaps in that very period the Chief of Yamama, Thamama Ibne Athaal, had embraced Islam (God is pleased with him), and he had closed down the transport of corn for Mecca from his area. In short, the people of Mecca began to starve. As a rule, in intense hunger and ceaseless drought, a kind of smoke is seen in the space between the heaven and the earth, and also the dust, which rises into the sky from the earth especially in long rainless days, looks like a smoke to the naked eyes. That thing is here described as a smoke. At this calculation in the words : يغشى الناس — the people of Mecca shall be meant. In other words it was a prophecy as indicated in the words فارتقب الخ (Thou wait) that was accomplished.

10. Amid this chastisement they will say : 'Now deliver us from this calamity, our repentance for the future ! Now we have believed sincerely. Again we will do no mischief and live as staunch Muslims.

13. How should they receive the understanding, and the Messenger has already come to them explicating openly.

١٣. أَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۙ

14. Then they turned away from him and said : 'A man taught, insane !'[11]

١٤. ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۘ

15. We are removing this chastisement for a little period, you will do it again.[12]

١٥. إِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا إِنَّكُمْ عَآئِدُوْنَ ۘ

---

11. Now the occasion of understanding and benefitting from the advice is gone. You did not believe when Our Messenger had come to you with manifest signs and open directions. At that time said you : "He is insane, he is possessed, he is mad man. He has learned some words from some professor and prepared this Book". This meaning is after the pattern of Hazrat Ibne Abbas. And according to the Tafsir of Hazrat Ibne Masood it will mean that the Meccan being tired of the famine etc. requested the Prophet to remove that calamity from them. According to some traditions Abu Sufyan and others made an earnest appeal to the Prophet, saying: "You say you are a mercy for mankind, while your nation is going to dogs due to the calamitous famine and drought. For the sake of mercy and kinship we beseech you to pray for the removal of this misery. If the calamity is gone we will believe and embrace Islam." The Holy Prophet prayed, and by his prayer the rain fell. The Holy Prophet also released the supply of grains which was closed down by Thamama. Even then they did not embrace Islam. To it is said انّٰى لهم الذكرى i.e. these people are not to believe by these things. They can make or devise hundreds of evasions in such things. The thing which was more brilliant than the sun i.e. the Prophethood of the Holy Prophet—they did not believe in it. Some said : "He is a mad man." Some said : "He has learned some subjects from a certain Roman Slave, he translates those things in his own text."

What hope can be had from such perverse and stubborn disbelievers ? Will then they believe for any sake ?

12. If We remove the chastisement for a while, they will commit the same activities as they used to do before.

According to the interpretation of Ibne Masood it means: "Well ! We are removing the chastisement for some time. Behold ! you will do what you did before."

16. Upon the day when We shall seize a mighty seizure, verily We are to take vengeance.[13]

17. And We have tried already before them the people of Pharaoh, and a noble Messenger came unto them.[14]

18. 'Deliver to me God's servants,[15] I have come to you a Messenger trustworthy.'

19. 'And rise not up against God; I bring you a manifest authority.'[16]

20. 'And I have taken refuge in my Lord and your Lord from that you should stone me.'[18]

21. 'And if you do not believe in me, then be away from me.'[18]

١٦- يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ○

١٧- وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ
رَسُوْلٌ كَرِيْمٌ ○

١٨- اَنْ اَدُّوْٓا اِلَیَّ عِبَادَ اللّٰهِ ۖ اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ○

١٩- وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّیْٓ اٰتِیْكُمْ
بِسُلْطٰنٍ مُّبِیْنٍ ○

٢٠- وَاِنِّیْ عُذْتُ بِرَبِّیْ وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ○

٢١- وَاِنْ لَّمْ تُؤْمِنُوْا لِیْ فَاعْتَزِلُوْنِ ○

---

13. According to Ibne Abbas the great seizure shall take place in the Hereafter. The sense is that the chastisement of the Hereafter is not to be postponed.

According to Ibne Masood the big seizure is the event of the Battle of Badr. In Badr revenge was taken horribly.

14. They were tried by means of Moses whether they accepted the Message of God or not.

15. Moses said to Pharaoh : "Do not make God's servants your servants. Grant liberation to the Bani Israeel from slavery and deliver them to me, I shall lead them wherever I will."

16. Manifest Authority were those miracles that were demonstrated by Hazrat Moosa to Pharaoh and his people e.g. The Staff, The White Hand, etc.

17. This was an answer to their threats : "I have taken refuge in God against your oppression and vexation. He is at my support and I only put my trust in His protection."

18. If you do not accept my word, at least be not severe to me, and make not your crime more hard and hopeless by vexing me. And Hazrat Shah Sahib says, "I may carry my people, you should not bar the way."

22. Then he called to his Lord : 'These are a sinful people.'

٢٢۔ فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ۝

23. Then go thou forth with my servants from the nightfall, you will be followed, of course.[19]

٢٣۔ فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ۝

24. And leave the sea becalmed. Of course, they are a host to be drowned.[20]

٢٤۔ وَاتْرُكِ الْبَحْرَ رَهْوًا ۭ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ۝

25. They left how many gardens and fountains.

٢٥۔ كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ ۝

26. And sown fields and excellent houses,

٢٦۔ وَّزُرُوْعٍ وَّمَقَامٍ كَرِيْمٍ ۝

27. And luxury goods they rejoiced in !

٢٧۔ وَّنَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ۝

28. So it happened, and We bequeathed all that upon another people.[21]

٢٨۔ كَذٰلِكَ ۣ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝

29. Then neither heaven nor earth wept for them,[22] nor were they given respite.

٢٩۔ فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ ۝
وَمَا كَانُوْا مُنْظَرِيْنَ ۝

---

19. At last in a sorrowful state he prayed to God, "these people do not seem to desist from their crimes, so decide between me and them." Without delay he was ordered to go forth in the watches of night with his people out of Egypt. When the Pharaohs would be informed they would follow after them. It was also told that they would come across a sea on their way, striking the staff whereat the water would cleare apart forming a dry and elear passage in the middle through which he was to go forth with his people.

20. Hazrat Moosa was consoled not to be anxious about the way, which was formed in the sea by the power of God, that it should not remain intact. He was directed to leave it in the same condition i.e. he should not use his Staff to impair the way just after crossing, as he had used it to divide the sea just before entering, because the army of Pharaoh would enter that way. And they recklessly entered upon that way, thereafter the water of the sea surrounded them from all sides by the order of God and they were drowned all together.

21. Those bounties were given to the Bani Israeel as described in Sura Shuara (شعراء). It shows the Bani Israeel had got access to the Egyptian wealth after Pharaoh was drowned.

22. It is said in traditions that the door of the heaven weeps at the death of a Momin—that door through which his provision descended or his deed (good) ascended—and also that part of the earth weeps where he said prayer, meaning thereby that they say : "Alas ! we have been deprived of the blessings that were attached with righteous deeds of that Momin." But the unbeliever has got no seed of righteous deed. Then why the heaven and the earth should weep for him ? Perhaps they feel happy : "Well and good, the rubbish is gone."

SECTION 2

30. **And We delivered Bani Israeel from the disgraceful misery,**

31. **That was from the side of Pharaoh.[23] No doubt, he was towering, of the encroachers.[24]**

32. **And We chose them knowingly above the people of the world.[25]**

33. **And We gave them signs wherein there was a manifest help.[26]**

34. **These people do say :**

35. **'There is nothing but this our dying first and last, and we are not to be raised again.'[27]**

36. **'Bring us our fathers if you are truthful.'[28]**

٣٠- وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَآءِيلَ مِنَ
الْعَذَابِ الْمُهِينِ ۝
٣١- مِنْ فِرْعَوْنَ ؕ إِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ ۝
٣٢- وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ۝
٣٣- وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ۝
٣٤- إِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ۝
٣٥- إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُوْلٰى وَمَا نَحْنُ بِمُنْشَرِيْنَ ۝
٣٦- فَأْتُوْا بِاٰبَآئِنَآ إِنْ كُنْتُمْ صٰدِقِيْنَ ۝

---

23. Nay, but the person of Pharaoh was an embodiment of misery.

24. Pharaoh was excessively arrogant and haughty encroaching upon the rights of the Bani Israeel, intruding beyond the boundaries of humanity and morality.

25. Though We also knew the weaknesses of the Bani Israeel, yet We gave them excellence over all the people of that time, and some partial excellences are those that are never given to any nation of the world upto this time, for example innumerable Prophets have been raised among them.

26. We helped them through Moses by those signs, for example, they were given Mann and Salva as a provision, the shade of clouds, etc.

27. In the course of Meccan Unbelievers the story of Moses and the Pharaohs was inserted in order to draw a parallelism. Henceforth the people of the Holy Prophet are again taken up. They say their last condition is only that death comes and the whole story is finished without any continuation of the present life into a second life. They say there is no life after death there is no story of accountability and reckoning.

28. They say to the Prophet and the Believers: "If you are truthful in your faith that there is resurrection after death, then revive our dead fathers, and we will believe."

37. Are they better or the people of Tubba,[29] and those before them ? We destroyed them, they were sinners, no doubt.[30]

38. And We have not created the heavens and the earth and what is between them a play.

39. We have created them on a correct work, but most of the people do not understand.[31]

40. Verily the Day of Decision is a promise to all of them.[32]

41. The day when no comrade shall avail any comrade an aught, neither shall they be helped,[33]

42. Excepting that upon whom God may be merciful (may have mercy). No doubt, He is the All-Mighty the All-Compassionate.[34]

٣٧- أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنٰهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ○

٣٨- وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِينَ ○

٣٩- مَا خَلَقْنٰهُمَا إِلَّا بِالْحَقِّ وَلٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

٤٠- إِنَّ يَوْمَ الْفَصْلِ مِيقٰتُهُمْ أَجْمَعِينَ ○

٤١- يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا
وَلَا هُمْ يُنْصَرُونَ ○

ع ٤٢- إِلَّا مَنْ رَحِمَ اللّٰهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ○
١٥

29. Tubba was the title of the King of Yeman, his kingdom extended over the regions of Saba and Hazar Maut etc. His nation was very powerful and was destroyed due to its insolence and haughtiness.

30. For example—Aad, Thamood, etc. God destroyed them all on account of their sins. Are you better or stronger than they that He will not destroy you or will not be able to destroy you ?

31. Such a stupendous feat of engineering and creation is not a mere play or joke ! It is made with great wisdom. Its result shall come out one day, and that result is the Hereafter.

32. On that day the accounts of all shall be reckoned at the same time.

33. Neither shall they receive help from any other side.

34. Only that shall be delivered upon whom God has mercy, as said in a Tradition :

إِلَّا أَنْ يَتَغَمَّدَنِيَ اللّٰهُ بِرَحْمَتِهِ

SECTION 3

43. Appointedly the tree of Zaqqom is
44. the food of the sinner,[35]

45. Like molten copper, bubbling in the bellies,

46. As boiling water.

47. 'Seize him and thrust him into the midst of Hell,[36]

48. Then pour over his head the chastisement of boiling water!'[37]

49. Taste it ! Thou art the big-honoured noble (chief).[38]

50. This is that about which you had been lying in doubt.[39]

51. No doubt, the God-fearing are in the house of rest,[40]

۴۳۔ اِنَّ شَجَرَتَ الزَّقُّوْمِ ۙ

۴۴۔ طَعَامُ الْاَثِیْمِ ۛ ۚ

۴۵۔ كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ۙ

۴۶۔ كَغَلْيِ الْحَمِيْمِ ○

۴۷۔ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ۖ

۴۸۔ ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ۭ

۴۹۔ ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ○

۵۰۔ اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ○

۵۱۔ اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ۙ

---

35. On account of some little resemblance it is called Zaqqom (cactus), otherwise the real state of the Hell-Cactus is only known to God ; just as there is similarity between the bounties of Paradise and the bounties of this world only in name and not in reality, similar may be understood about hell.

36. This order shall be given to the angels who are appointed to chastise the criminals.

37. That boiling water shall penetrate through the brains, and cutting (melting) the intestines shall come out of the body. (God forbid)

38. Thou art the same who considered a noble and honoured great man, and thou also proved thy greatness and leadership in the world. Where has that honour and leadership gone now ?

39. You had no belief that you shall see this day. You were in this deception that life would pass away in play and pleasure without a danger beyond. You thought you would be mixed with dust, onward there was nothing else. Now you have seen that those things are true which were described by the Messengers.

40. Those who fear God in this world shall be in peace and security there. No sort of sorrow or grief shall come to them.

52. Among gardens and fountains.

53. Thy wear the garments of thin silk and brocade, set face to face.[41]

54. Even so ; and We espoused them to hauris having wide eyes.[42]

55. And therein they will call for every fruit with ease of mind and the peace of heart.[43]

56. They shall not taste therein of death but that which had come before;[44] and He saved them from the chastisement of Hell,

57. By the grace of thy Lord. This is indeed the mighty success ![45]

58. We have indeed made this Quran easy in thy tongue (language) that they may remember.[46]

59. Now expect thou, they are also waiting.[47]

٥٢. فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۚۙ ۝

٥٣. يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ۚۙ ۝

٥٤. كَذٰلِكَ ۟ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ۝ ؕ

٥٥. يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۙ ۝

٥٦. لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ
وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ ۝

٥٧. فَضْلًا مِّنْ رَّبِّكَ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

٥٨. فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

٥٩. فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ۝ ع

41. Their clothes shall be of thin silk and brocade. One shall not turn away from the other in Paradise. They shall be sitting face to face like bosom friends.

42. We shall espouse the pious ones to the Hoors of Paradise.

43. Whatever fruit their soul shall desire for, it will be supplied to them in no time. There shall be no care, they will eat and drink with a whole heart.

44. They will not experience any other death.

The death which had come to them in the world was their last experience. Oward there shall be no death. They shall live permanently in this very bliss ; neither death to them, nor to their goods.

45. What a greater success would be than that they got secure from the divine chastisement and became for eternity the landing-spots of divine bounties and graces ?

46. So that they may understand it easily in their mother-tongue and retain it in their memory.

47. If they do not understand, you wait a little. Their bad end shall come before the eyes. They are waiting that some affliction should visit you. But you should keep looking what condition they are going to suffer.

Sura Dukhan has ended by His grace and mercy. Thanks to God for this kindness.

اٰیاتہا ۳۷ سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ رکوعاتہا ۴

SURA JATHIA ; MECCAN ; VERSES 37 ; SECTIONS 4

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Ha Mim.

۱- حٰمٓ ○

2. The sending of the Book is from God, the All-Mighty, the All-Wise.

۲- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

3. Surely in the heavens and in the earth are very many signs for the believers,[1]

۳- اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ○ط

4. And in your creation and the as many animals He has scattered abroad, there are signs for those people who have faith.[2]

۴- وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ○

---

1. If a man desires to believe he can easily do so by observing and reflecting on the very creation of the heavens and the earth, and their strong system, that verily there is surely some Creator of all these things and assuredly there is some Keeper of them, who has made them with perfect wisdom and excellence, and guarded them by His unlimited power.

البعرة تدلّ على البعير والاقدام تدلّ على المسير
فكيف لا يدلّ هذا النظام العجيب الغريب على
الصانع اللطيف الخبير

(The dung proves the existence of a camel, and the steps prove the existence of a traveller, then why not such wonderful and prodigious system of the universe should prove the existence of a Creator, most subtle and aware ?)

2. A man should himself ponder over his own creation and the creation of other animals, he will find, by the grace of God, thousand signs to reach the degree of recognition and surety.

5. And in the alternation of night and day, and that which God has sent down from heaven as provision[3] and therewith revived the earth after it was dead, and the turning about of the winds, there are signs for a people who utilize wisdom.[4]

٥- وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ
مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ
الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ○

6. These are the words of God that We recite to thee exactly, in what word then, leaving God and His words, will they believe ?[5]

٦- تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ فَبِاَيِّ حَدِيْثٍۭ
بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ○

7. Woe to every false sinner,

٧- وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ○

8. That he hears the words of God being recited to him, then he persists (in non-acceptance) with arrogance, as if he has not heard them;[6] so give him the good tidings of a painful chastisement.

٨- يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ○

9. And when he gets information of anything from Our words he takes it in mockery. For such awaits a disgraceful chastisement.[7]

٩- وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْئَا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ
لَهُمْ عَذَابٌ مُّهِيْنٌ ○

---

3. He sent down water from the sky that is the matter of provision.

4. If they think a little with wisdom they will know that these works are beyond the power of anyone except God, the Most Powerful, the Most Wise, as described at varions places before.

5. Leaving God who is that to be recognized, and leaving God's words whose words can be accepted ? When an unfortunate man does not accept such truthful and plain words of that Great Owner, then what is that he is waiting for to accept ?

6. Out of refractoriness and arrogance he does not listen to the Word of God. His boastful manners do not allow him to move away from his ignorance. Hearing the Truth he turns his face in a manner as if he has not heard.

7. As he deals with the Verses of God contemptuously and offensively, the punishment too will be given replenished with disgrace and insult. It is described below.

10. **Beyond them is Hell, and that which they had earned shall not avail them an aught, nor those whom they had taken as comrades,[8] apart from God. And for them is a mighty chastisement.**

11. **This is a guidance ; and those who disbelieve in the verses of their Lord, for them is the chastisement of a misfortune terrible.[9]**

SECTION 2

12. **God is He who has subjected to you the sea that the ships may run on it by His commandment,[10] and that you may seek His bounty and that you may recognize the right of God.[11]**

١٠ مِنْ وَرَائِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا
شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ
وَلَهُمْ عَذَابٌ عَظِيمٌ ۝
١١ هَٰذَا هُدًى ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ
عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ۝ ع

١٢ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

---

8. Wealth and children etc. shall not avail at that time, nor will they avail whom they had taken as comrades and protectors or gods and heroes, and from whom there was a lot of expectations.

9. This Quran is a resplendent guidance that has come to explain all kinds of good and evil to mankind. Those who do not accept it—for them there awaits a terrible and painful chastisement and they should be prepared to endure it.

10. God has subjected to you the creature like the sea that you freely run your boats and ships in that. The depths of miles have been made fordable.

11. Whether you do commerce, or go hunting, or dive into the depths to fish for pearls ; while getting all these benefits and advantages you should not forget the Real Benefactor, acknowledge the bounties with a sense of gratitude, recognize the right of God with the spirit of thankfulness. In brief, you should thank God by the tongue, by the body and by the heart i.e. you should progress more and more in the obedience and worship to God.

13. And He has subjected to you what is in the heavens and what is in the earth, all together, from Him.[12] Verily in that are signs for a people who reflect.[13]

١٣. وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا
مِّنْهُ إِنَّ فِي ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

14. Say unto the people who believe that they forgive those who do not hope for the Days of God,[14] that He may punish a people as a recompense for that they have been earning.[15]

١٤. قُل لِّلَّذِينَ اٰمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ
اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ○

15. Whoso does good deed, it is for his own self, and whoso does evil, it is against his own self,[16] then to your Lord you shall be returned.[17]

١٥. مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
ثُمَّ إِلٰى رَبِّكُمْ تُرْجَعُونَ ○

---

12. By His order He has engaged all of them to your work. It is His bounty alone that such mighty creatures have been engaged in the service of mankind.

13. If a man reflects he can understand that this thing was not in his power, only by the grace of God and His immense power all these things have been engaged in our work, so imperatively we should also be engaged in the service of Someone—that work is that we should pass the moments of our borrowed life in obedience and service to the Real Benefactor and the Absolute Patron, so that in future our end should become better.

14. The Days of God are those days in which God gives some special punishment to His enemies, or endows His servants with some special bounty and reward. Hence اَلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ means those Unbelievers who are despondent of God's mercy and careless of God's chastisement.

15. The Muslims should not be anxious to take revenge upon them by themselves. They should leave it to God. He shall give them sufficient punishment at their mischiefs, and give suitable recompense to the Muslims for their patience and endurance, forgiving and pardoning.

16. The gain of good deed goes to the worker, God has no need of it ! And the worker of evil is himself sowing an evil seed to his own loss. The evil of one does not fall upon the other. In brief, every soul should be anxious about his own loss and gain. And whatever he does, he should do it with this idea that its profit and loss shall go to his own self.

17. Reaching there every evil and every good shall become apparent, and every one shall taste the fruit of his deeds.

16. And We gave Bani Israeel, the Book, the Kingdom, and the Prophethood, and gave them (to eat) pure things,[18] and gave them excellence over the world,[19]

17. And We gave them clear teachings of the Divine Religion,[20] then they created dissension, so after the comprehension had come to them, due to mutual pertinaciousness. Verily thy Lord will decide between them on the Day of Resurrection concerning that they differed in.[21]

18. Then We set thee upon a way of religious work, therefore thou follow it and follow not the wishes of the ignorant.[22]

١٦- وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ
وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَى
الْعٰلَمِيْنَ ۚ ○

١٧- وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا
مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ۭ اِنَّ
رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ○

١٨- ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ○

---

18. He gave the Taurat, the Kingdom or the Power of Judgment or Wisdom or the understanding of Religion, and raised amongst them hundreds of Prophets. This is spiritual good. The physical food was also provided in abundance, even Mann and Salva was sent down.

19. In that age they were given excellence over the whole world, and from the viewpoint of certain partial excellences even the restriction of that age is not required.

20. Very clear and detailed laws which are presented by way of argument in Religion.

21. Due to mutual pertinacities and self-will they became various sects leaving the original Book, whose practical decision shall be executed on the Day of Resurrection. Then they will know that their main motive (or object, or purport) was nothing but selfish interests and wish-worshipping.

22. In the presence of these differences and communal strifes We established you on the right way of religion. So you and your Ummat should always keep upright on this way, and should never follow the wishes of the ignorant, never by a mistake even. For example, their wish is that you leave your calling and invitation unto God being tired of their taunts and vexations, or diffeiences should arise among the Muslims too, wherein they are themselves involved. In such a situation their wishes should be totally crushed.

19. They will never avail thee an aught before God.[23] And the unjust are friends one of the other, and God is the friend of the Godfearing.[24]

20. These are things of practical knowledge (insight) for mankind and of guidance, and a mercy for a people who embrace faith.[25]

21. Do those who have earned evils, think that We shall make them equal to those who believed and did good deeds, equal their living and their dying ? Wrong are the claims they make.[26]

١٩۔ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللّٰهِ شَيْئًا ۚ وَإِنَّ
الظّٰلِمِيْنَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَاللّٰهُ وَلِيُّ
الْمُتَّقِيْنَ ○
٢٠۔ هٰذَا بَصَآئِرُ لِلنَّاسِ وَهُدًى وَّرَحْمَةٌ لِّقَوْمٍ
يُّوْقِنُوْنَ ○
٢١۔ أَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ أَنْ نَّجْعَلَهُمْ
كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ
ع ٢ ١٠ ١٨ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُوْنَ ○

23. Your inc.ining towards them will never avail you an aught before God.

24. The just and straight-forward Muslims can not become the comrades and friends of the cruel and unguided Unbelievers. They are the obedient servants of God. And God alone is their friend and helper. So they must follow only His way and put their trust in Him alone.

25. This Quran comprises great realities of insight and discernment. It explicates to the people useful things and the way of success. This Quran is especially a mercy for those fortunate men who act upon its directions and instructions having faith in them.

26. Seeing the state cf Divine Wisdom, can any wise man think that God will deal with the wicked and the righteous equally, and make the end of both, the same ? No, never ! Neither they can be equal in this life, nor after death. The pure life which is given to a righteous Momin in this world, and the promises of help and magnificence that have been made to him in the world are never the fortune of a wicked Unbeliever. For an Unbeliever, in the world there is a narrow livelihood, and in the Hereafter there is nothing for him save curse and loss. In short, this claim is quite wrong and this thought is entirely baseless that God will make the dying and living of the virtuous and vicious as equal. His wisdom does not demand it. On the other hand it is imperative that the exact results of the deeds of the two should rightly appear, and the marks of virtue and vice of each should be roughly observed here also, and the perfect inspection in the full form should take place after death.

SECTION 3

22. And God made the heavens and the earth as required, and that every soul may be recompensed for what it has earned, and they shall not be wronged.[27]

23. Just behold him who has taken his wish to be his sovereign, and God has led him astray notwithstanding his knowing, understanding,[28] and set a seal upon his hearing and his heart and cast a shadow on his eyes? Who shall guide him then after God? So do you not observe?[29]

۲۲- وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

۲۳- اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ○

27. He has not created the heavens and the earth futile and purposeless. Nay, but He has created with a large wisdom for a special purpose (with particular aim), that observing the conditions of them, men should know that what is made is made with a correct estimation and according to the requirement, and that it should be calculated that, surely a mighty result is to come out one day of this living workshop, and that is called the 'Hereafter,' where everyone shall get the fruit of his earning, and he shall have to reap what he had sown in the world.

گندم از گندم بروید جو از جو   از مکافاتِ عمل غافل مشو

"Wheat grows from wheat, barley from barley, so be not heedless of the recompense and the results of the deeds."

28. It means God knew that his capacity was vile and deserved erring. Or it means that the unfortunate fellow went astray in spite of having knowledge and understanding.

29. One who makes his wish as his ruler and takes his desire to be his god, always working in the guidance and direction of the Wish and judging all affairs on the criterion of Wish, God also leaves him in his self-adopted error. Then his condition becomes so wretched that neither his ears hear the advice nor his heart understands the right word, nor his eyes see the light of insight. It is evident that whom God leads to such a condition on account of his misdeeds who is that power that can guide him to the right after that.

24. And they say: "There is nothing but our living of the world, we die and we live and none annihilates us but the Time,"[30] and they have no information of that, they merely conjecture.[31]

25. And when Our verses are recited to them, clear verses, there is no argument with them but that they say: 'Bring our fathers if you are true.'[32]

26. Thou say: 'God alone gives you life, then He will cause you to die, then He shall gather you on the Day of Resurrection, wherein is no doubt, but most men do not understand.'[33]

۲۴- وَقَالُوا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا
يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ
اِنْ هُمْ اِلَّا يَظُنُّوْنَ ○

۲۵- وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ
اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ○
۲۶- قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ
اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ
ع لَا يَعْلَمُوْنَ ○
۱۹

30. They say : "Save this worldly life there is no other life. This is the only world wherein is our dying and living, as vegetation grows up after a shower and withers away after a drought. Same is the condition of man. A time comes when he enters into creation, then lives for a definite time, and finally the circuit of Time annihilates him. Even so the succession of life and death is going on. Onward there is nothing."

31. Time is time, it is not the worker of anything, because it has got neither sense nor conscience nor will nor intention nor determination. So definitely it is something else which they say, and it is beyond their knowledge, but it dominates the world with an executive authority. So why call it Time and not God, whose existence and omnipotence is proved by the reasons of nature and by the rational and traditional arguments, and in whose Hand alone lies the revolution of time and alteration of day and night. Under this meaning it is told in a Tradition that "Time (دہر) is God, so do not abuse it." When a man abuses Time, he says it with this intention that the revolutions of time are attributed to it, although all the Revolutions of Time are subservient to the will and determination of God. So abusing Time is, in fact tantamount to insolence against God. (God forbid)

32. When the Verses of the Quran or the reasons of the Resurrection after death are rehearsed unto them they say : "We will not accept any reason. If you are true in your claim, then bring our dead fathers to life and show us. Only then we will believe that resurgence after death is really true.

33. How can it be difficult for Him to revive again and gather them at one place, who brought them to life first time and then caused them to die ?

SECTION 4

27. And to God belongs the Kingdom of the heavens and the earth, and on the day when the Qeyamat will stand, upon that day the false ones shall be ruined.[34]

٢٧۔ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ السَّاعَةُ
يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ○

28. And thou shalt see every sect sitting on their knees,[35] every sect being summoned unto its record : 'Today you shall be recompensed for that you had been doing.[36]

٢٨۔ وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۫ كُلُّ اُمَّةٍ تُدْعٰۤى اِلٰى
كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ○

29. This is Our Book that speaks (tells) your deeds correctly (correct).[37] We had been registering what you had been doing.[38]

٢٩۔ هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ
مَا كُنْتُمْ تَعْمَلُوْنَ ○

30. So those who have believed, and they did good deeds, their Lord will admit them into His mercy, that is indeed a manifest success.[39]

٣٠۔ فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِيْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ○

---

34. On that day, getting humiliated and disgraced will they know what deception they were lying in !

35. Out of terror and awe.

36. They shall be called unto the Books of their deeds to answer for their accounts according to those Books. On that day every one shall receive the recompense just according to his earning.

37. This Book tells exactly only those deeds which you had done, neither more, nor less !

38. In Our Knowledge everything is present from eternity, but according to law, Our angels were appointed to write the record. The full report written by those angels is now present before you.

39. Mercy i.e. Paradise. wherein shall be high mercy and all kinds of bounties and blessings.

31. And those who have disbelieved ; Were not My Words rehearsed unto you ? then you waxed proud and became a sinful people.'[40]

32. And when it was said : 'God's promise is true and there is no doubt in the Qeyamat," you said : 'We understand not what the Qeyamat is, only a hazy idea comes to us, and we are by no means sure.'[41]

33. And the evils of their deeds they had done shall be divulged upon them and they shall be encompassed by that thing they mocked at.[42]

34. And it shall be said : 'Today We do forget you, even as you had forgotten the meeting of this your day,[43] and your abode is Hell, and no one is your helper.'

۳۱۔ وأما الذين كفروا أفلم تكن آياتي تتلى عليكم
فاستكبرتم وكنتم قوما مجرمين ○

۳۲۔ وإذا قيل إن وعد الله حق والساعة لا ريب فيها
قلتم ما ندري ما الساعة إن نظن إلا ظنا وما
نحن بمستيقنين ○

۳۳۔ وبدا لهم سيئات ما عملوا وحاق بهم ما كانوا
به يستهزءون ○

۳۴۔ وقيل اليوم ننساكم كما نسيتم لقاء يومكم
هذا ومأواكم النار وما لكم من ناصرين ○

---

40. From Our side no leaf was left unturned in instructing and admonishing you until the argument was established. But even then you did not leave your proud and arrogant attitude and your neck remained contorted. At last, you were destined to become high criminals.

Or وكنتم قوما مجرمين means that you were already criminals aforetime.

41. They said, "We do not know what the Qeyamat may be. We are not sure about those wonderful and strange events you describe concerning Qeyamat. It is, however, another thing if a hazy idea comes by your heavy illustrations of Qeyamat and thereabouts.'

42. However, when the Hour is come, all their misdeeds and evil convictions shall appear before them, and the chastisement they scoffed at shall encompass them by itself.

43. You had not remembered in the world this day of yours. Today We shall not remember you with Kindness. We shall leave you for good in this chastisement, as you had left yourselves engrossed in the tastes of the world.

٣٥- ذٰلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّغَرَّتْكُمُ
الْحَيٰوةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُوْنَ ○

35. That is upon you for that you took God's words in mockery and the life of the world deluded you,[44] so today neither exit from it is allowed for them, nor repentance is ever required from them.[45]

٣٦- فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ
الْعٰلَمِيْنَ ○

36. So for God alone is all praise, who is the Lord of the heavens and the Lord of the Earth, Lord of the whole universe.

٣٧- وَلَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَالْاَرْضِ
ع وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

37. And for Him alone is the domination in the heavens and in the earth ; and He is the All-Mighty, the All-Wise.[46]

---

44. Being engrossed in the tastes of the world you never thought that one day you would have to go from the world and come before God. And if sometimes an idea of the other world came to you, you thought that you would be placed more comfortably than the Muslims as you enjoyed more than they in the world. Thus the worldly comforts deluded you.

45. Neither they shall be brought forth from the Hell, nor an occasion of repentance shall be given to them, that they should try to please God in the Hell. The Hereafter is the world of recompense and not the world of amelioration.

46. A man should turn towards Him alone. He should value His benefactions and rewards. He should follow His directions. Leaving all he should ponder to gain His good pleasure, and before His greatness and magnificence he should, by his own free will, remain submissive and obedient. He should never bring the idea of haughtiness and insolence into his heart. It is said in a Divine Tradition (Hadith-e-Qudsi) :

اَلْكِبْرِيَاءُ رِدَائِيْ وَالْعَظَمَةُ اِزَارِيْ فَمَنْ نَازَعَنِيْ وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ

(Predominance is My upper Sheet and Magnificence is My lower sheet. So whosoever contends against Me concerning any of the two, I shall throw him into the Hell.)

اَللّٰهُمَّ اجْعَلْنَا مُطِيْعِيْنَ لِاَمْرِكَ وَجَنِّبْنَا غَضَبَكَ وَقِنَا عَذَابَ النَّارِ
اِنَّكَ سَمِيْعٌ قَرِيْبٌ مُجِيْبُ الدَّعْوَاتِ

Sura Jathia has ended by His help and succour. Thank God for His kindness and His succour.

اٰیاتہا ۳۵ سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ رکوعاتہا ۴

(SURA AHQAF, MECCAN, VERSES 35, SECTIONS 4)

In the Name of God, who is Excessively Compassionate Extremly Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Ha Mim.

2. The sending down of the Book is from God, the All-Mighty, the All-Wise.

3. We have not created the heavens and the earth and what is between them but upon a right work and for a stated promise.[1] And those who are disbelievers turn their faces hearing the warning.[2]

4. Say thou : 'Just see, those you call upon beside God, show me what they have created of the earth, or have they some partnership in the heavens?[3] Bring me a Book before this, or some remanent of knowledge, if you are true.[4]

۱۔ حٰمٓ ○

۲۔ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

۳۔ مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا
بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ۭ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا
مُعْرِضُوْنَ ○

۴۔ قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ
مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي
السَّمٰوٰتِ ۭ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ
مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

---

1. The heavens and the earth and this whole workshop, God has not created futile, nay, but He has created it for a particular aim and object. This workshop shall continue for an appointed time and till a stated promise that its result may come out—and that is Hereafter.

2. They are not fearful of the bad end and do not make preparation for the Hereafter. When they hear about Hereafter they pay no heed to it.

3. God created the heavens, the earth and the whole creation. Can you say by the true heart that any other being has also created a part of the earth, or of the heaven, or can create ? Then why are they called upon with God or more than God.

4. If you are true in your claim of association then bring the authority of some Heavenly Book, or prove it by such a scientific principle that is recognized among the wise men. Why do you accept a thing unproved in Science and Tradition ?

5. And who is more erring than he who calls beside God, upon such a one as shall not answer him till the Day of Resurrection, while they being unaware of their calling?[5]

6. And when mankind are mustered they shall be enemies to them and they shall be denying their service.[6]

7. And when Our words are recited unto them openly, the disbelievers say to the truth when it is come to them : 'This is a manifest sorcery.'[7]

٥۔ وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا
يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ
غٰفِلُوْنَ ○

٦۔ وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا
بِعِبَادَتِهِمْ كٰفِرِيْنَ ○

٧۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا
لِلْحَقِّ لَمَّا جَآءَهُمْ هٰذَا سِحْرٌ مُّبِيْنٌ ○

---

5. What a great error and foolishness would there be than to call upon such lifeless and powerless creatures, leaving God, for the accomplishment of needs, such as are unable to answer the call by their own power ? And it is also not necessary that they be aware of their calling. Not to speak of the stone idols even the angels and the Prophets too can hear only that thing and can do only that work, the leave and power whereof is bestowed by God.

6. In the Plain of Ressurection when the help and succour shall be intensely needed, these poor gods shall stand against their worshippers as enemies instead of helping in vain. They shall show extreme hatred for their servants, nay, but they will say even this :(قصص) مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ "they did not serve us."

"Think ye Associators and Idolaters, what a remorseful compunction shall you feel at that moment."

7. At present these people have no care of the end, they give no ear to the admonition and instruction, nay but when the Quranic verses are recited to them they call it sorcery and evade it.

8. Or do they say : 'He has forged it ?'[8]

Thou say : 'If I have forged it, you can not avail me before God an aught.[9] He knows very well what you are engaged in. He suffices as a Truth-Teller between me and you.[10] And He is the All-Forgiving.'[11]

٨- أَمْ يَقُولُونَ افْتَرٰىهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ
لِي مِنَ اللّٰهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ
كَفٰى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ○

---

8. More heinous and abominable than sorcery there was this claim of the Unbelievers that Mohammad (s.m.) has made the Quran by his own effort and ability, and he was attributing it falsely to God. (God forbid)

9. "Forging against God is a crime of extreme degree. Then if I dare forge against God it means I am myself inviting the wrath of God and His most severe chastisement. Just think, man who has never forged against the servants of God throughout his whole life, and who shivers with the fear of God even in small matters, how can he suddenly stand up to forge against God, only to involve himself in a great calamity and misery, wherefrom no power of earth can deliver, nor provide shelter. If, suppose, I make you my subjects by dint of forgery against God, would you be able to deliver me from the wrath and anger of God, that is inflicted on the false claimants to Prophethood ? And when God wills to do any evil to me, would you be able to avail me an aught. After all, by my biography of forty years, you know this much atleast that I am not so much fearless and dauntless, nor so much unwise, as to invite the wrath of God pleasing some men. However, if I am false and forger, its misfortune shall befall me "

10. "God knows those things very well which you have started. So leaving absurd and distant thoughts think of the final destination. You know what shall be the result of accusing the Prophet with the charge of forging and lying against God. Nothing of you and me is hidden from God. He shall deal with everyone according to His comprehensive and true knowledge. I take Him as witness between me and you. His is telling by His word and action and shall tell in future who is upon the truth and who is forging and lying."

11. If you desist even now, you shall be forgiven. And it is also His mercy and forbearance that despite His knowledge and power over the crimes and punishment He does not annihilate you all of a sudden.

9. **Thou say : 'I am not an innovation among the Messengers,[12] and I know not what shall be done with me or with you, I only follow what is revealed to me, and I am only a clear warner.'[13]**

10. **Say thou : 'Do you see, if it is come from God and you reject it, and a witness from among the Bani Israeel has given witness to a Book like it, then he believed and you waxed proud. No doubt, God does not give guidance to the sinners.[14]**

۹۔ قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ أَدْرِىْ مَا
يُفْعَلُ بِىْ وَلَا بِكُمْ ۭ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَىَّ وَمَآ
اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ○

۱۰۔ قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَكَفَرْتُمْ بِهٖ
وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِىْٓ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ
وَاسْتَكْبَرْتُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ○ ع

12. Why do you become so much affronted at my words ? I have not brought something new or strange. Before me too the Prophets and Messengers have come in the world. That is what I say that after, all those Messengers, God has sent me as a Messenger, the tidings whereof the past Messengers had been giving. With this respect too my coming is not a novelty, it is simply a clear realization of the old good tidings. Then what is the hitch in its confirmation?

13. I am not concerned with the final result of my struggle, and how God shall deal with me and with you, nor I can tell at the present the details of my end and your end that what events shall take place in the world and the Hereafter. Of course, I say one thing that my work is to follow the Divine Revelation and comply with the Divine Order and warn you of the dangerous results of unbelief and sin, very clearly. As for the future details in this world and in that World that are to happen with me and with you, at present I do not know, nor any purpose is solved by indulging in such remonstrances. The main job of a servant is to carry out the order of the Owner, regardless of the future results, and that is all !

14. In those days the Pagan Arabs were very much impressed by the knowledge and excellence of the Bani Israeel. When the Prophethood of Muhammad (Be peace upon him) became a topic of the day, the Pagan Arabs desired to know the opinion of the scholars of the Bani Israeel about this new situation. The main idea of the

Pagan Arabs was to reinvigorate their disbelieving expedition, if the Bani Israeel once declared that there was no such Prophet in their knowledge. They could say with a force that even the People of Heavenly Knowledge and Book were not sure about his truthfulness, so how could they surrender ? But in this effort the Idolaters had never been successful. God made the tongues of the Bani Israeel confirm the truth of the Holy Prophet. They recognized the heavenly character of the Taurat and they recognized Hazrat Moosa as the Messenger of God. In this way they tacitly declared that the coming of a Prophet in Arabia and the descension of a heavenly Book on him was not something new in the History of Religion, as the Idolaters seemed to hold. But God not only confirmed the truthfulness of the Holy Prophet through this indirect recognition of the People of the Book, He also made them stand and declare the real position. As such some of the Jew Scholars clearly recognized and gave witness that, no doubt, they had been given the information of the advent of a magnificent Prophet and a resplendent Book in the country of Arabia. And this Prophet, they held, seemed to be the same and this Book (Quran) appeared to be like that, whereof they were given the information. These witnesses of the Jew Scholars were, in reality, based on those predictions that continue to exist even today in the Taurat etc. despite hundreds of alterations. These predictions show that the greatest witness of the Bani Israeel (Hazrat Moosa) has had witnessed by himself that a Prophet like him would have to be raised among the brethren of Bani Israeel (i e. Bani Israeel).

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (مزمل - ع ۲)

This is why some of the just and truthful scholars among the Jews viz. Abdullah bin Salam etc. embraced Islam as soon as they saw the face of the Holy Prophet and spoke out :

إِنَّ هٰذَا الْوَجْهَ لَيْسَ بِوَجْهِ كَاذِبٍ

(This face can not be the face of a liar). They witnessed to the truthfulness of the clearly miraculous Book like the Quran. So when Hazrat Moosa (Be peace upon him) had faith in a thing thousands of years before its occurrence, the Jew Scholars give witness to his truthfulness, some of them actually embraced Islam giving witness by tongue and by heart, and despite all these evidences you accept not, out of pride and boastfulness, then understand that there is no greater wrong and sin than this, and the deliverance and prosperity of such wrong and sinful man can not be expected.

SECTION 2

11. And the Unbelievers (Disbelievers) began to say about the Believers : "If this religion had been aught good, they had not raced to it before us.[15] And when they came not to the way at his bidding, so now they shall say : 'This is a lie very old."[16]

12. And before it, was the Book of Moses establishing a way and a mercy ; and this is a Book confirming it,[17] in Arabic tongue, to warn the sinners and good tidings to the virtuous.

13. Surely those who said : 'Our Lord is God' then kept steadfast, so no fear shall be upon them, neither shall they sorrow.[18]

14. Those are the inhabitants of Paradise, dwelling therein for ever, a recompense for that they had been doing.[19]

١١- وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَّا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ
هَٰذَا إِفْكٌ قَدِيمٌ ○

١٢- وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا
كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ
ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ○

١٣- إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

١٤- أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ○

---

15. The Disbelievers said : "Mean and poor people, slave-men and slave-women, become Muslims. If this religion had been better, better people would have run at it. Had this thing been an aught good, would wise and honourable men like us have lagged behind these slave-men and slave-women?"

16. "Some men have always said such things to the people, hence it is not a new lie but an old lie." Perhaps this is an answer from the side of the Unbelievers to the Quranic declarations : وشهد شاهد من بنى اسراءيل and ما كنتُ بِدْعًا مِنَ الرسل

17. No, this is not an old lie. On the contrary, it is the ancient truth. Hundreds of years before the descension of the Quran, the Taurat had also given, the same fundamental teaching, and the Prophets and Saints followed it. For the coming generations the Taurat had established the way of righteousness and guidance and opened the doors of mercy. Now the Quran has come down confirming it. In brief, both the Books confirm each other. Same is the condition of other Heavenly Books.

18. See comments of Verse 30, Ha Mim Sajda.

19. On account of their righteous deeds, by the mercy of God, the Most High. they shall be dwelling in Paradise for ever.

15. And We ordered man to do good to his parents.[20] His mother bore him with pain and delivered him with pain.[21] His bearing and his weaning are in thirty months,[22] until when he reached his power and reached forty years,[23] he said : 'O my Lord, dispose it to my fortune that I may thank Thee for Thy beneficence, Thou hast done to me and to my parents, and that I may do good work well-pleasing to Thee, and give me good children of mine ; I repent unto Thee and I am obedient to Thy order.''[24]

١٥. وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ
أُمُّهُ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصٰلُهُ
ثَلٰثُونَ شَهْرًا ۚ حَتّٰى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ
سَنَةً ۙ قَالَ رَبِّ أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِيْ أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضٰىهُ وَأَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ إِنِّيْ تُبْتُ
إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ ۝

20. At many places in the Quran, God has described the rights of the parents together with His own rights, because the Real Originator though is God, yet in this world of causes, the parents are the external cause of the existence of children. In this world of matter the parents represent the Lordship of God, the Most High. Here also first the Divine Obligation is mentioned in the verse : إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا الخ
Now the obligations to the parents are described i.e. man is ordered to behave with the parents a fair behaviour, and he should think their reverence, service and love as his fortune. Somewhere else it is told that man should have good dealing with the parents in the world even if they are disbelievers. The mother requires a special service and consideration because in some respects her right exceeds the right of the father, as true Traditions prove it.

21. When the bearing gets some months its weight is felt by the woman. During that period and after delivery how much pain the mother endures, then she suckles and takes care for years. She sacrifices her comforts for his comfort. The father also to a great extent remains a partner in these pains and provides means of nourishing and cherishing. No doubt, all those works are done out of the demand of nature. But the demand of that very nature is that the children should feel the affection and love of parents and value their sacrifice and selfless service.

Note :—In the Tradition the order of serving the mother is given thrice and the order of serving the father is given once. In the present verse too the mother is mentioned thrice, first in the words وَالِدَيْهِ إِحْسَٰنًا then in the words حَمَلَتْهُ أُمُّهُ، then in the words وَضَعَتْهُ كُرْهًا. But the father is mentioned in the words وَالِدَيْهِ إِحْسَٰنًا only once. That is a happy parallelism between the Quranic Verse and the Holy Tradition.

22. Perhaps it is told with the sense of general habit. Hazrat Shah Sahib says: "If the child is strong and healthy he leaves suckling in twenty one months, and nine months are period of pregnancy."

Or so to say the minimum period of pregnancy is 6 months and in two years the child is weaned commonly, thus total period is thirty months. The period of lactation seldom exceeds thirty months. It is rare.

23. In the age of forty years the wisdom and moral powers of a man get mature. This is why the Prophets were not raised before forty years.

24. A fortunate man is that who seeks the divine succour from God to thank God for the divine favours done to him and to his parents. He seeks help from God for future good deeds. He prays for goodness with respect to his children. He repents for any deficiency left in the observation of Divine Obligations aud Human Obligations (حقوق الله وحقوق العباد). He acknowledges his sincere servitude and submission out of humbility and devotion.

Note :—Among the Companions of the Prophet (God is well-pleased with them) Hazrat Abu Bakr Siddiq (God is well-pleased with him) was the most fortunate that he himself, his parents, and his children got the companionship of the Prophet (Be peace upon him) with Eman. This speciality none of the Companions received.

16. **These are those men from whom We accept the best of what they have done and We pass over their evils, the dwellers among the people of paradise—the true promise which was made to them.**[25]

17. **And he who says to his father and mother, 'Fie upon you !**[26] **Do you promise me that I shall be brought forth (from the grave) when already generations have passed away before me ?'**[27] **and they both call upon God for succour : 'Woe to thee ! Be-believe, surely God's promise is true,'**[28] **then he says : 'These are naught but the tales of the ancients.'**[29]

١٦. أولئك الذين نتقبل عنهم أحسن ما عملوا
ونتجاوز عن سيئاتهم في أصحاب الجنة وعد
الصدق الذي كانوا يوعدون ○
١٧. والذي قال لوالديه أف لكما أتعدانني أن
أخرج وقد خلت القرون من قبلي وهما يستغيثان
الله ويلك آمن إن وعد الله حق فيقول ما
هذا إلا أساطير الأولين ○

---

25. He accepts the virtues of such servants and forgives their deficiencies, and their station according to the True Promise of God is Paradise.

26. In contrast to the polite and fortunate children, it is the description of the discourteous, disobedient and impolite children. The parents make him understand the word of Eman, but he does not understand and vexes them with insolence.

27. He says : "I am not afraid of the threats of resurrection. How many a generation and party have passed away before me; has any one of them ever come again after revival upto this time ? They have always been hearing such things without a least realization upto this time. Then how should I believe in?

28. At his insolence on the one hand they call on God for succour and pray for his guidance, on the other hand they make him understand : "Woe to thee ! It is time to desist from thy old folly of unbelief. The tidings of Rerurrection which God has given shall definitely happen at its appointed time. At that time thy this dis-belief shall present a horrible appearance."

29. He will say : "Such stories I have heard so many. These are the tales of the old times that have spread and become famous but in reality they have no basis, nor application, nor materialization."

18. Those are those men against whom the Word has been realized among nations that have passed away before them, of Jinn and mankind.[30] No doubt, they were in loss.[31]

19. And every sect has many degrees according to their deeds,[32] and that He may pay them for their works in full, and they shall not be wronged.[33]

١٨- أُولَٰٓئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيٓ أُمَمٍ قَدْ
خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ
كَانُوا۟ خَٰسِرِينَ ۝

١٩- وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ
وَهُمْ لَا يُظْلَمُونَ ۝

---

30. The Word means the Word of Chastisement:

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (السجدہ رکوع ٢)

i.e. as many parties of Jinn and Mankind had become entitled to the Hell before them, they are also included in them—the wretched ones.

31. These wretched fellows have also wasted the seed of Eman and fortune, which has been scattered by God in the heart of every man by nature. What a greater loss would be than that a man loses even the original capital, far from getting any profit from the investment ?

32. Due to the differences in deeds there are many ranks of the People of Paradise, and similarly of the People of Hell.

33. Neither the Thawab of any virtue shall be diminished, nor the punishment of any crime shall be aggravated more than deservation.

20. And upon the day when the Disbelievers shall be brought to the verge of the Fire: 'You wasted your tastes in the life of the world and you took your enjoyment in them,[34] now today you shall receive the punishment—the chastisement of humiliation — the return of that you waxed proud in the earth without right, and of that you committed disobedience.'[35]

٢٠. وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ
طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ج
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ
ع فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ۝

34. There is no spirit of Eman in any work of the Unbeliever, only the form and skeleton of virtue is there. Such unreal virtues have also unreal wages. The return of these form-virtues is given to them in this very world in the shape of wealth, children, political power, physical health, wordly honour, reputation, etc. To these things it is said "You have enjoyed those things that were palatable to your physical tastes in return of your virtues-in-form in your wordly life and you have availed yourselves of the worldly enjoyments, so as to say that you have also consumed the luxury and comfort that could be given to you in the Hereafter on the predestination of your embracing Eman. So in the comforts of this world (Hereafter) you have no share."

Hazrat Shah Sahib says: "Those who desired the present world and did not aspire for the Hereafter—they got the recompense for their virtues only in this world." (Mozihul Quran)

35. "Today in punishment of your false boasting and disobeying you shall be given a disgraceful and humiliating chastisement. Only this thing is left for you here." Onward the stories of some powerful and arrogant nations are described that how was their end in this world before the Hereafter.

SECTION 3

21. **And remember the brother of the Ad,[36] when he warned his people in Ahqaf,[37] and already warners had passed away before him and behind him : 'Do not worship anyone but God ! I fear for you the chastisement of a dreadful day.'[38]**

22. **They said : 'Hast thou come to us to pervert us from our gods ? So bring us then the promise thou maketh to us, if thou art really true.'[39]**

23. **Said he: 'This knowledge is with God alone, and I deliver to you what is sent with me, but I see you are committing folly.'[40]**

٢١- وَاذْكُرْ أَخَا عَادٍ ۚ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ
خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا
إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ○

٢٢- قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا
إِن كُنتَ مِنَ الصَّادِقِينَ ○

٢٣- قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ
بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ○

---

36. It is Hazrat Hood (Be peace upon him) who is the brother-in-nation of the Ad people,

37. Under the chapter (بلاد الاحقاف) the writer of Arzul Quran writes: "Between Yamama, Amman, Bahrain, Hazar Maut and Western Yeman the great desert of Raba Khali or Al-Duhna is situated. Though it is barren and unfit for settlement, yet there are patches of fertile lands fit for settlement and population particularly in that region which is extended from Hazar Maut to Yemen (Najran). Though it is not populated today, yet in that very region the famous tribe of Ad-e-Iram was settled in ancient time. This tribe was destroyed by God in punishment of their disobedience, and was completey annihilated.

38. It means very many warners had come before and after Hood. All of them said the same what Hazrat Hood had said : "Worship only God, the One, and fear you the bad end of unbelief and sin." Probably there would have also come in the Ad Nation some other warners beside Hazrat Hood. God, the Glorious knows better.

39. "We can not move away from the path of our ancients. If thou art true in thy threats, then why delay? Do what thou declareth by thy tongue."

40. "Such a demand of yours is mere ignorance of yours, and a folly. I am the Messenger of God, charged with the duty of delivering unto you the message with which I am sent. More than that I do not know. This, God knows alone when a disbelieving nation becomes entitled to the worldly punishment and to what extent it should be given respite."

۲۴. فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا
عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ
رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ۙ ۝

۲۵. تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا
مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ ۝

24. Then when they saw it a cloud coming before their valleys, they said : 'This is a cloud that shall rain on us.'41

Not so, rather it is that you sought to hasten—a wind wherein is a painful chastisement,42

25. Revaging everything by the order of its Lord. Then in the morning there was naught to be seen except their dwelling places. Even so, do We punish the people of the sinners.43

---

41. The cloud was seen coming (rising) from the front side. They thought all the velley-rivers would be filled with water. They said: "Thick clouds of rain ! Now the whole affair shall be set." Due to their disobedience draught was set on them, so they had a great need of rainfall.

42. Hazrat Hud said : "It is not the cloud of rain, it is a wind of divine chastisement, the same you were so restlessly intent upon and recklessely demanding for."

43. For seven nights and eight days such a violent and wrathful storm of wind blew that the trees, the men and animals, proved not more than straws. The wind exterminated everything and ruination spread everywhere. At last, nothing but the ruins of houses was seen. Behold ! This is the end of the criminals of God ! You should come to your senses hearing these deplorable events of history, otherwise you can meet the same condition.

٢٦- وَلَقَدْ مَكَّنّٰهُمْ فِيمَآ إِنْ مَّكَّنّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَّأَبْصَارًا وَّأَفْئِدَةً ۖ فَمَآ أَغْنٰى عَنْهُمْ سَمْعُهُمْ
وَلَآ أَبْصَارُهُمْ وَلَآ أَفْئِدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوْا
يَجْحَدُوْنَ ۙ بِاٰيٰتِ اللّٰهِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ۝ ع

26. **And We had given them resources of things that We have not given you power thereon,[44] and We had given them ears, and eyes, and hearts; then their ears, their eyes and their hearts did not prove beneficial to them in any thing,[45] since they denied the verses of God, and they were encompassed by that thing they used to make mockery with.[46]**

SECTION 4

٢٧- وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَصَرَّفْنَا
الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝

27. **And We have destroyed all those habitats around you,[47] and We turned about the verses that haply they would return.[48]**

---

44. The wealth, the children, the bands and the physical power that were given to them are not given to you. But when the chastisement came, nothing availed them. Then what is that you are waxing proud at ?

45. We had given them ears to hear the advice, eyes to see the signs of Nature, and hearts to discern and understand. But they utilized no faculty rightly. They became blind, deaf and insane, and began to oppose the Prophets. At last, what was the end ? All these powers and faculties remained the same, and the chastisement came and surrounded them. No internal or external power could avert the chastisement.

46. The chastisement, which they mocked at, happened to come upon them.

Hazrat Shah Sahib says : "God had given them ears, eyes and hearts, i.e. they were wise in wordly affairs, but they did not get that wisdom which could ameliorate the Hereafter. (Mozihul Quran).

47. Apart from Ad, the people of Thamood and the people of Lut, etc. were also destroyed whose cities were situated nearby. This is said to the Meccans because in their journeys they passed by those habitats.

48. Inspite of repeated instruction in various modes and manners they did not understand the Verses of God, and remained perverse, never desisting from their depraved activities.

28. Then why did the help not come to them from those whom they had taken apart from God as gods, to attain to high degrees?[49] Not so, but they went astray from them,[50] and that was their lie, and what they had been inventing by their hearts.[51]

٢٨- فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ
قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَذٰلِكَ اِفْكُهُمْ
وَمَا كَانُوْا يَفْتَرُوْنَ ○

---

49. Why did those idols, about whom they said that they worshipped them only because they were mediators to make them rise to divine nearness, help them at that critical time ? They should have rather called upon them for their succour!

50. They are not found anywhere today, nor they are called on in time of chastisement. After all, where have they gone that they do not stand to help in such a miserable hour?

51. It shows that promoting idols to Divinity and having expectations from them was a sheer lie and a fabrication. Falsehood has no feet, then how can it walk ?

Note :—Previously the story of the haughtiness and perverseness of mankind was related, now the condition of the obedience and submission of the Jinn is described that it may be known that how some individuals of a community, who by nature is haughty and disobedient, come to hear the Word of God and become as soft as wax ?

29. And when We turned to thee a company of Jinn giving ear to the Quran, then when they reached there they said : 'Be silent !' Then when it was finished they turned back to their people, warning.[52]

٢٩- وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ ۚ فَلَمَّا حَضَرُوهُ قَالُوٓا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ○

52. Before the advent of the Holy Prophet, the Jinn came to know some news of the heaven. When the Revelation commenced upon the Holy Prophet the heavenly news were almost closed down with a heavy shooting of the meteorites. The Jinn thought that certainly some new event had taken place that strong guards were set heavily against heavenly catching. To search for this new event they were dispersed east and west in groups and companies. One of them passed by Batne Nakhla (بطن نخلہ). At that place the Holy Prophet, by chance, was performing the Fajr prayer with his several Companions. God turned this small company of Jinns to where the Quran was being recited in the Morning Prayer by the Prophet. They felt the majesty of the Quranic Words, very impressive and effective, and its glorious magnificence and awful impression prevailed over their hearts. They said one to another : " Be silent ! Listen to this Word peacefully ! " At last, the Quran penetrated into their hearts. They understood that it was a new thing which had prevented the Jinn from catching the heavenly news. However, when the Holy Prophet finished, they turned back to their people with Eman and Eqan (belief and faith) and advised their community about the New Revelation and the New Prophet Its details shall come, God-willing, in Sura Jinn. The Traditions show that the Holy Prophet did not com eto know about their coming and hearing at this occasion. A tree gave some brief information about it to the Prophet by the leave of God. But the details were revealed afterwards as said :

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ الخ (سورہ جن)

Thereafter in a great number the Jinn embraced Islam, and came to see the Prophet and learn religion, on different occasions, individually and in groups. They saw the Prophet many times. It is not possible to maintain how many times the Jinn came to meet the Prophet.

30. They said : 'Our people, we have heard a Book that is sent down after Moses,[53] confirming all past Books,[54] explicating the True Religion and a way straight.'[55]

٣٠۔ قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى
طَرِيْقٍ مُّسْتَقِيْمٍ ○

31. 'O our people, accept God's Caller and believe in him,[56] that He may forgive you some of your sins,[57] and save you from a painful chastisement.

٣١۔ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ
مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ○

32. And whosoever accepts not God's Summoner, he can not frustrate God in the earth, and he has no helper, apart from Him,[58] those are in error manifest.

٣٢۔ وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ط اُولٰۗىِٕكَ
فِيْ ضَلٰلٍ مُّبِيْنٍ ○

53. Among the past Books, no Book was more comprehensive than the Taurat. All the Prophets of Bani Israeel followed this Book. Hazrat Massieh also said this : "I have not come to change the Taurat, but I have come for its perfection." And since the time of Hazrat Solomon the Taurat had been famous among the Jinn. Hence at this occasion they mentioned this Book. The prediction in the Taurat about the Holy Prophet reads thus : "Moses, I will raise a Prophet like thee."

54. Confirming the past Books—perhaps such a subject would have come in those verses that were being recited by the Prophet, or they would have inferred in general from that portion of the Quran recited by the Holy Prophet that the subject matter was in conformity with that of the Taurat and other Heavenly Books.

55. اِلَى الْحَقِّ comprises the true beliefs ;
اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ comprises the straight way of action.

56. In him i.e. in the Prophet who is calling you unto God i.e. you should believe that he is the Messenger of Allah, who is calling unto God.

57. Those sins you have done in the state of unbelief shall be forgiven by the blessing of Islam. The new record shall start from the future. But remember the human obligations are not included in it. The encroachment on human rights is a separate sin or crime. The forgiving of this crime can not be derived from this verse.

58. Neither he can himself flee away from the chastisement of God, nor anyone can save him.

The use of فِي الْاَرْضِ seems strange concerning the Jinn, but Hazrat Shah Sahib says : "When the angels shoot the Jinn from above, they run towards the earth (and not to anyother planet or star)."

33. Do they not see that, that God who created the heavens and the earth, not being wearied by creating them,[59] has power over giving life to the dead. Why not ? He can do everything.[60]

34. And upon the day when the Disbelievers are exposed to the Fire'' 'Is not this true ?' They will say : 'Why not ? By our Lord !'[61] He said : 'Then taste the chastisement, the return of that you disbelieved.[62]

٣٣- أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلَىٰ أَنْ يُّحْيِيَ الْمَوْتٰى ط
بَلٰى إِنَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

٣٤- وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ط أَلَيْسَ هٰذَا
بِالْحَقِّ ط قَالُوْا بَلٰى وَرَبِّنَا ط قَالَ فَذُوْقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

59. In this the faith of the jews is repudiated, who said that in six days God created the heavens and the earth, then on the seventh day He took rest. (God forbid)

60. The bigger chastisement shall be given in the Hereafter after death. They should not be deceived by this thing that revival after death is not possible. God created the Universe but He felt no weariness by the creation of this tremendous firmament. To create you is not a difficult job for Him.

61. At that time they shall be questioned whether the existence of Hell and its chastisement was not a real thing. They will say with humiliation : "Yes indeed, it is true. We were wrong that we disbelieved in it."

62. Then it will be said to them : "Now taste the chastisement of that disbelief today."

35. So do thou stay, as have stayed the Messengers possessed of determination and courage, and seek not haste in their matter—[63] these people, on the day when they shall see that thing they are promised, as if they had not found the respite but an hour of a single day.[64] A Message to be delivered : Now only those shall be destroyed who are disobedient.[65]

٣٥۔ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا
تَسْتَعْجِلْ لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ
إِلَّا الْقَوْمُ الْفَاسِقُونَ ۝

---

63. When it is known that the Disbelievers shall be definitely punished whether in the Hereafter or in the present world too, then you should not seek haste in their matter, and for a stated term you should keep patient as the Prophets of resolute determination have done.

Note :—Some early Scholars have said that all the Prophets are possessed of courage and resoluteness, but five Prophets are popularly known as the Prophets of Determination (اولوالعزم) viz. Hazrat Nooh, Hazrat Ibrahim, Hazrat Moosa, Hazrat Eisa and Hazrat Mohammad (Be peace upon them).

64. They had not got the respite but for an hour i.e. in the world. The Unbelievers now in the present world think the chastisement as late and say that why does it not come soon. In that world they will know that it has come very soon, as if they lived in the world only for an hour. Or the living in the world of grave shall occur to them as one hour. As a rule the past period seems very small, particularly the time of luxury and comfort appears to be very short in time of hardship and affliction.

65. We have delivered the word of advice and explicated what is bad and good thoroughly. Now those who do not accept shall be destroyed themselves. From One side the argument is accomplished, and We do not seize anyone without fault. We only destroy those who get ready to be destroyed.

اٰیاتہا ۳۸ سُوْرَۃُ مُحَمَّدٍ مَّدَنِیَّۃٌ رکوعاتہا ۴

SURA MUHAMMAD (صلی اللہ علیہ وسلم) SENT DOWN IN MEDINA, VERSES 38; SECTIONS —4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱- اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ○

1. Those who disbelieved and barred others from God's way,[1] God made their works void.[2]

۲- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ○

2. And those who believed and did good deeds and accepted what is sent down on Muhammad—and it is the true religion from their Lord—He blotted out their evils from them and reformed their condition.[3]

---

1. As it was the habit of the Chiefs of the Unbelievers that they struggled in it with wealth, soul and all means.

2. Those deeds and works which they are understanding to be good and excellent are unacceptable due to lack of Eman. On the other had some deeds are conversely liable to the anger of God as expending of wealth to bar the people from Islam.

3. God makes them forsake evil habits and ameliorates their condition that they go on progressing in virtue day in and day out, and pardoning their faults in the Hereafter He puts them in a good condition.

Hazrat Shah Sahib says : "In the olden times the whole creature was not bound by one constitution (Shariah). Today for the whole world is one order. Now the true religion is only this (Islam). And good and bad deeds both, do the Muslims and the Unbelievers both, but believing in the True Religion has this acceptability that virtues are proved and vices are forgiven, and the punishment of non believing in the True Religion is that virtue is void and the sin is proved. (Mozihul Quran).

3. That is because those who are disbelievers followed the falsehood and those who believed accepted the truth from their Lord. Even so God tells the people their conditions.[4]

4. So when you face the Disbelievers smite their necks, till you have slain extensively tie fast the bonds, then favour or take the ransoms,[5] till the war lays down its weapons.[6] You heard this ! And if God will He may avenge Himself upon them, but He desires to try some of you by some of others [7] And those who are slain in the way of God, He will not void their works done.

٣- ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ
اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ
لِلنَّاسِ اَمْثَالَهُمْ ○

٤- فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰٓى
اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّا بَعْدُ
وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ۛ ذٰلِكَ ؕ
وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ
بِبَعْضٍ ؕ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ
اَعْمَالَهُمْ ○

4. In this way God explicates very clearly to the people their good and bad conditions so that the misfortune of Falsehood-Worshipping and the blessing of Truth-Worshipping may be fully and deliberately engrossed in the mind.

5. The Truth and Falsehood are always at daggers drawn with each other. So when there is a war between the Muslims and the Unbelievers, the Muslims should perform with full strength, valour and courage. The might of Falsehood can be smashed only when their haughty ring leaders are slain and their bands are dispersed. Hence do not give way to indolence, cowardice, depression, wavering, hesitation, indecision and delay in the commotion of engagement, and do not feel any fear in smiting the necks of God's enemies. After wide slaughter and bloodshed when your terror prevails over them and their might is torn, at that time captivating also suffices. God has said :

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ (الانفال ، رکوع ۹)

This imprisonment may possibly work as a flog of lesson to them, and living in the company of the Muslims they may get the occasion of observing their and your

condition and reflecting upon the teachings of Islam, so haply they may adopt the path of truth and righteousness by degrees. Or if you see expedience you may set them free by grace without any ransom. At such a behaviour very probably many of them may be impressed by your beneficence and excellence of morality and get inclined to you and love your religion. You can also do this that you take the ransom money and set them free, or you may release them in exchange of Muslim captives with them. There are many advantages in it. In brief, if you return these captives to their country it can be done only in two ways :

(1) Either set them free by grace without ransom,

(2) Or set them free by exchange or compensation.

The Imam (Head of the state) can adopt one of the two, according to discretion and preference. Fathul Qadeer, Shami and other Hanafi Books provide such traditions. But if it is not expedient to return those prisoners of war to their country then there are three forms :

(1) To allow them to live like Zimmis (subjects of the second order),

(2) To make them slaves,

(3) To slay them.

Slaying the war-prisoner is allowed in the Traditions in particular conditions, when that war-prisoner has committed such a serious crime that its punishment could not be less than slaying. Of course, there is no hinderance in keeping them as slaves or subjects.

6. Warring and smiting, arresting and imprisoning shall go on incessantly till the war lays down its weapons (loads) and the battle is ceased.

7. God has power to annihilate the Unbelievers without a war from the side of the Muslims, by some heavenly chastisement, as He has destroyed aforetime the nation like Ad, Thamood, Pharaohs, etc. without a Jihad, but He desired to examine His servants by constitutionalizing Jihad and slaying, to see how many Muslims are prepared to sacrifice their wealth and life in the Name of God, and to see how many souls among the Unbelievers wake up by these severe but reforming operations, and they may avail themselves of the respite, given by God, that like past nations He does not seize them and exterminate them all of a sudden.

5. He will give them the way, and ameliorate their condition.[8]	٥- سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ○
6. And He will admit them into Paradise that He has made known to them.[9]	٦- وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ○
7. O Believers, if you help God,[10] He will help you and confirm your feet.[11]	٧- يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ○
8. And those who disbelieved fell headlong (floundered), and He strayed their works.[12]	٨- وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ○

8. Though the martyrs, slain in the way of God, apparently look to be unsuccessful in this world of appearance, yet they are really triumphant in the eyes of God. God will not void their performances and sacrifices. He will eventually dispose their labour to achievement. He will give them the way to Paradise and maintain them in excellent condition throughout all stages and occasions of the Hereafter.

9. He will admit them into Paradise the stories whereof they had come to know through the teachings of the Prophets, through their right intuition and inner consciousness. When they reach there, everyone of them shall recognize by himself without external indication, his abode in Paradise. His heart shall feel an attraction towards his permanent residence.

Note 1 :—Hazrat Ibne Abbas has taken عَرَّفَهَا لَهُمْ to mean طَيَّبَهَا لَهُمْ i.e. the Paradise shall be scented with perfumes for them.

Note 2 :—Tradition shows that the Paradise quivers to the Martyr before his martyrdom. Perhaps the extreme fascination of that unique vision fills the Mujahid with sublime emotions of divine love, and this world of matter withers away in his interior. (Tr.)

10. If you help God. i.e. if you help the Religion of God and the Messenger of God.

11. Your feet will not stagger in Jihad by the help of God, and you will keep steadfast in Islam and submission. As a result your feet shall keep firm on Sirat (صراط) i.e. in the Hereafter. (See Surah Maryam—Sirat).

Hazrat Shah Sahib says : "If God desires He may Himself make the infidles, Muslims but this too is not desirable, what is desired, is trial. So from servant is striving and from God is helping."

12. While the feet of the Believers are confirmed, conversely the Unbelievers are made to fall headlong. While the Believers are helped from God, the Unbelievers are left in lurch and their deeds are set at naught.

9. That is because they desired not what God has sent down, so He made their works void.[13]

٩- ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝

10. Have they not journeyed in the land that they might see how was the end of those before them? God cast annihilation upon them (exterminated them), and the Disbelievers do get such things.[14]

١٠- اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۡ وَلِلْكٰفِرِيْنَ
اَمْثَالُهَا ۝

11. That is because God is the comrade of those who believed, and that the Disbelievers have no comrade.[15]

١١- ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا
ع مَوْلٰى لَهُمْ ۝

SECTION 2

12. Appointedly God shall admit those who believed and did good deeds into gardens underneath which streams flow. And as for the Disbelievers they are utilizing, and they eat as cattle eat, and fire is their home.[16]

١٢- اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ
وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ۝

13. When they abhorred the Words of God, why will God approve their works? And it is obvious—what is unpleasant to God is mere void and worthless.

14. Just see in this very world what plight they suffered and how their evil designs were set at naught. Can the present Disbelievers not be given such punishments?

15. God is the comrade of righteous Believers and He helps them in time. Who is that comrade of the Unbelievers that may help them against God. In the battle of Uhad, Abu Sufyan had called out : لنا العزّٰى ولا عزّٰى لكم

The Holy Prophet ordered, "Call out— اَللّٰهُ مَوْلَانَا وَلَا مَوْلٰى لَكُم

16. They are making use of the worldly goods, and out of greed eat like the cattle incontinently, unconscious of the results of this reckless devouring in the future. Let them take their enjoyment for several days, onward the home of fire is ready for them.

13. And how many cities were there that were more powerful than this thy city which has expelled thee—We annihilated them, and no helper there is for them.[17]

14. What is he who walks upon a clear way of his Lord equal to the one for whom his evil work has been decked fair, and they follow their wishes.[18]

١٣- وَكَأَيِّنْ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي
أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ○
١٤- أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّهِ كَمَنْ زُيِّنَ لَهُ
سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ○

---

17. We destroyed other nations that were more powerful than the Meccans, and no one came to help them. Then in what thing they are exulting so much ?

Note :—The city that expelled thee means Makka Moazzama. They did such activities that the Prophet was compelled to migrate from his beloved native land. It is said in Tradition that the Holy Prophet said farewell to Makka Moazzama in these words :

"By God, thou art the most beloved of all cities to God and to me. If my people had not expelled me from inside thee, I would have never left thee."

18. One is going on a plain and clear wide road of truth with an open heart, discernment and insight, and the other is groping and tumbling in darkness having no discernment of white and black, bad and good, till that he understands vice as virtue due to lack of power of differentiation, and he is blindly following his wishes—will the degree and end of both these two different fellows be equal and the same. No it can never be ! It is against the state of Divine Wisdom and Justice.

15. The narration of Paradise that is promised to the God-fearing :
There are streams of water unodoured,[19] and streams of milk unchanged in taste,[20] and streams of wine that is tasteful for the drinkers[21] and streams of honey purified.[22] And for them therein is every manner of fruit,[23] and forgiveness from their Lord,[24]— is he equal to that who dwells for ever in the Fire, such as are given to drink boiling water that cuts down their bowels ?[25]

١٥. مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن
مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ
مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ
مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً
حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ○

19. The odour of that water has not changed due to any soluble element. It is very sweet and more white than the milk. There is no scope of any change in it.

20. The milk of Paradise can not be conceived on the milk of the world. Its flavour has not undergone any change in spite of such a long lapse of time.

21. The wine of Paradise has special type of delight and taste. There is no intoxication in it, neither dejection, nor bitterness, nor delirium, nor frenzy, nor headaches, neither any deficiency or defect.

22. The purified honey without any scum, much less any turbidity.

Note = Here four things are mentioned :

(a) Water = Life depends on it.

(b) Milk = It is a perfect and delicate food.

(c) Wine = It is a source of exhilaration and delight.

(d) Honey = It is a panacca for mankind.

23. After the drinkables it is the mention of eatables.

24. After forgiving all faults they will be admitted to the Paradise. Reaching there shall be no mention of the faults ever, that they may not feel any sort of pain in Paradise.

25. When the boiling water will be given to drink the bowels will be torn asunder and come forth. (God's shelter)

16. And some of them there are that they give ear to thee, till when they go forth from thee they say to those who have been given knowledge, 'What did he say just now ?'[26] Those are they upon whose hearts God has set a seal, and they have followed their wishes.[27]

17. And those who have come to the way, He endowed them with more understanding (their understanding increased more by that) and gave them to be God-fearing (they received piety by that).[28]

١٦- وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۚ حَتَّىٰٓ إِذَا خَرَجُوا
مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ
آنِفًا ۚ أُولَٰٓئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوٓا
أَهْوَآءَهُمْ ○

١٧- وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ○

---

26. In the above verses Believers and Unbelievers were mentioned. One kind of Unbelievers is that who are called Hypocrites i.e. in the exterior is the claim to Islam and n the interior is aversion from it. In this verse the Hypocrities are mentioned i.e. these people outwardly give ear to the Prophet, but inwardly they have neither heart attention, nor understanding, nor remembering. When they go forth from the meeting they say to the people of knowledge: "What has this man (the Prophet) said just now ?"

By these words they meant they paid no importance to the words of the Prophet, nor did they listen to him attentively. This was a vicious show-down, and an emblem of their hypocricy.

27. The effect or result of such vicious activities is this that God sets a seal on their hearts. Then they do not receive divine grace to virtue, mere following of the wishes is left.

28. The effect of going upon the path of truth is that a man progresses in guidance day by day, and his (power of) understanding and piety goes on increasing.

18. Now they only wait for the Hour that it may come upon them suddenly ; so already its signs have come ; then how will they receive, when it comes to them, their understanding ?[29]

١٨- فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ
جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ○

29. You have heard the sermons of the Quran, the lesson-giving examples of the past nations, and the promises and threats of Paradise and Hell all, now what are you looking for to believe ? only that the Hour may come upon you suddenly. So many signs of the Hour have already come, and when the Hour itself comes how will they find a chance of understanding and believing ? i.e. that understanding and believing shall be useless because it can not give salvation.

Hazrat Shah Sahib says : "The big sign of the Hour is the advent of our Prophet. All looked for the appearance of the Last Prophet. When he appeared, the aim of the creation of the universe is achieved, now only the Hour remains to come."

The Holy Prophet indicating by the witness-finger (adjacent to the thumb) and the middle finger said ? " انا والساعة كهاتين " "I and the Hour are thus—." In other words I have advanced. the Hour as much as middle finger has advanced the witness-finger. Its detailed explanation is given in the Comments of Sahih Muslitm (Fathul Muslim).

19. So know thou that there is no god but God and ask forgiveness for thy sin, and for the Believers, men and women,[30] and God knows your evolution (Returning) and your culmination (house).[31]

١٩۔ فَاعْلَمْ اَنَّهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ
وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ
ع وَمَثْوٰىكُمْ ۟

30. The sin of everyone is according to his rank and degree. Sometimes the adoption of the lower flank of an excellent work, leaving its higher flank, is considered a sin with respect to the Near Ones.

The proverb : حَسَنَاتُ الْاَبْرَارِ سَيِّاٰتُ الْمُقَرَّبِيْنَ has this very meaning i.e. the virtues of the good ones are considered as the evils of the Near Ones. This proverbial reality maintains the degrees of virtue and vice among the servants of God. It is given in the Tradition (Hadith) that the Holy Prophet (Be peace upon him) said Istighfar hundred times in a day.

Note :—'So know thou' is a general address to all mankind, but if it is specially addressed to the Holy Prophet (Be peace upon him) then it means : Adhere to this knowledge incessantly and do Istighfar.

The letter (ف) in فاعلم denotes the absolute decision, i.e. Eman and Tauba is not useful to any man after the Qeyamat is come. So man should gain right recognition before its coming, and be firm in the way of Eman and Istighfar.

31. God knows in how many a curtains will you turn about, then you will reach the Paradise or the Hell, that is your real home.

Note :—The spiritual journey is also derived from this verse. God knows the stages of human development and perfection from the very birth in the world to his last destination—Paradise or Hell. (Tr.)

SECTION 3

20. And those who believe say : 'why has a Sura not been sent down ?'[32] Then when a precisely judged sura[33] is sent down and therein fighting is mentioned, thou seest in whose hearts is sickness gazing at thee as one who is lying unconscious at the time of death So woe to them ![34]

21. (Their exterior is) obeying the order and saying good words, then when affair is resolved, if they prove true to God, it would be better for them.[35]

٢٠- وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ
سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ
عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ۝
٢١- طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ
صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ ۝

32. A Sura in which Jihad is permitted.

33. That contains well-judged orders and precise laws, and they are unabrogated, and descend at their right time.

34. Hazrat Shah Sahib says : "The Muslims demanded a Sura i.e. being distressed at the persecution of the Unbelievers wished for the Order of Jihad so that they might do what they could do. When the Order of Jihad came down it was heavy on the hypocrites and the amateurs. They began to see the Prophet with pale eyes in terror : 'Would that they were set immune from that Order." In extreme terror too the light of eyes fades away as at the time of dying, the light of eyes withers away."

35. Externally these people express obedience and outwardly they approve the Religion of Islam and the orders of Islam, but the useful thing is that they should practically obey the order of God and His Messenger and speak good and reasonable word, and when in Jihad etc. the work of injunction and stress comes upon, they should prove themselves true to God and the Messenger at that moment—so this thing shall be a matter of betterment and welfare for them.

Hazrat Shah Sahib says : "By non-acceptance of God's order Order of Shariah) a man becomes Kafir. God's order should be accepted at all cost. (And the Messenger also know why the pusillanimous should be made to fight. Of course, when intensive injunction comes upon, at that time fighting shall be necessary, otherwise the fighters are very many." (Mozihul Quran)

22. Then it is also expected from you that, if you are given power (government), you work corruption in the land and cut down your kinships.[36]

23. They are people whom God has cursed, then made them deaf and blinded their eyes.[37]

24. Do they not ponder the Quran ? Or is it that there are locks upon their hearts ?[38]

۲۲۔ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ○

۲۳۔ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ○

۲۴۔ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ○

36. In the intoxication of government and power the people generally become immoderate and do not keep on justice and fairplay. The greed for world increases more, then in the struggle of wealth and power and in self-seeking interests altercations and strifes arise, the final result where of is dissension and corruption and severance of mutual relations,

Hazrat Shah Sahib says : "Being tired of life you wish for the Jihad, so if God makes you dominant, do not work corruption," (Mozihul Quran)

Some scholars have taken the word تولّی to mean turning away i.e. if you turn away from doing Jihad in the way of God, it is obvious that peace and justice can not be maintained in the world. And when there is no peace and justice in the world, there shall be the order of dissension, corruption, disorder, turbulance, maladministration, and ingratitude.

Some have interpreted that if you turn away to embrace Eman, the condition of the Time of Ignorance shall revert. The evils and corruptions of those days and the cutting down of kinships at triflings—the same map shall be re-established.

And if the address is specified to the Hypocrites only, then the meaning is : "If you turn away from Jihad, then it can also be expected from you that you will create disturbance in the country by your hypocritical conduct and mischief, and neglecting the kinship with your Muslim relatives, you will openly support the declared non-Muslims (Unbelievers).

37. In the pride of power they became deaf and blind and began to do wrong. They understood not then the advice of anyone. The curse of God made them extremely stone-hearted. All that was due to their own evil option and vile capacity.

38. The Hypocrites do not ponder over the Quran or else their hearts are locked up due to their arrogance and insolence that no way is left for the advice to enter into. Had they received the divine grace of understanding the Quran, they would have easily understood that how many worldly and hereafter benefits are there in Jihad.

25. No doubt, those who have turned reverse upon their backs after the straight path has become clear to them, satan fabricated in their hearts and made promises of late.[39]

۲۵- إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ○

26. That is because they said to those who are averse to what God sent down (Quran), 'We will also obey you in some of the affairs,' and God knows their conferences.[40]

۲۶- ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ○

27. Then how shall it be when the angels will draw their souls, beating their faces and their backs.[41]

۲۷- فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ ○

28. That is because they followed the way that angered God ; and they disliked His good pleasure, so He made their works void.[42]

۲۸- ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ
ع فَأَحْبَطَ أَعْمَالَهُمْ ○ ع

39. The Hypocrites, after approving the Religion of Islam and after the revelation of its truth, turn away from their word at the nick of time, and do not participate in Jihad. The Satan has fabricated this thing for them that if they do not go forth for the war, they will live a long life, so what is the use to die without necessity, nolens volens ? And God knows what else he makes them understand and what type of distant wide promises he makes to them ! وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

40. The Hypocrites said to the jews etc. "Though outwordly we have become Muslims, yet we will not fight against you in support of the Muslims. On the other hand, if we get a chance we will help you, and we will obey you in such affairs."

41. How will they guard against death at that time ? No doubt, they shall taste the punishment of hypocricy at that time.

42. They had been averse to the way of the good pleasure of God. They followed that way which angered Him. So they had to see this horrible scene at the time of death ; and God made all their actions void on account of their unbelief and arrogance. No action availed them in the second life.

SECTION 4

29. Do those, in whose hearts is sickness, think that God will not divulge their rancours ?[43]

۲۹۔ أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ○

30. If We will, We may show them to thee, and thou hast recognized them by their faces, and onward thou shalt recognize them by the conduct of their speech.[44] **And God knows all of your works.**[45]

۳۰۔ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ○

---

43. The malices and rancours which the Hypocrites have in their hearts against Islam and the Muslims—do they think will remain hidden in their hearts, and God will not bring them to light, and the Muslims will not come to know them ? No, never, their internal depravity shall surely come to light. And they shall be cast in the furance of such an examination where the pure and impure shall be clearly separated from each other.

44. If God will, He may show you (Prophet) all the Hypocrites with their persons pointed out, one by one and name by name, in the crowd, but His wisdom does not demand this flat exhibition for the present. And God has given you a high light of acute discernment that by their physiognomy you recognize them, and onward you will have more recognition of their mode of speech, because the manner of discourse of a Hypocrite is quite different from that of a Sincere. The colour of sincerity, force, dignity, strength and firmness, that glitters in the speech of a Sincere the Hypocrtie can not produce it in his expressions though he may try very much for it.

Note :--Generally the Commentators have put the word فَلَعَرَفْتَهُمْ under لَأَرَيْنَاكَهُمْ i.e. if We will, We may show them to thee then thou will recognize them by their faces. But the above interpretation is more acute. (God knows better)

It is proved in some Traditions that the Holy Prophet called many Hypocrites name by name and turned them out of his meeting.

45. A thing may remain hidden from the servants—it is possible, but in the knowledge of God there are all of your works, whether you do them openly or secretly.

31. And We shall of course try you that We know those of you who are fighters, and steadfast[46] and verify your tidings.[47]

32. Those who disbelieved and barred God's way and made a breach with the Messenger after the straight path became clear to them, they will not harm God an aught ; and He will void their works.[48]

33. O Believers, obey the order of God and obey the order of the Messenger do not spoil your works done.[49]

٣١- وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ
وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا اَخْبَارَكُمْ ○
٣٢- اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَشَآقُّوا
الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا
اللّٰهَ شَيْـًٔا ۗ وَسَيُحْبِطُ اَعْمَالَهُمْ ○
٣٣- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ
وَلَا تُبْطِلُوْۤا اَعْمَالَكُمْ ○

46. By the Orders of Jihad etc. the main purpose is your trial. In this hard trial it is divulged who are fighters in the way of God and are steadfast in the most severe examinations, and who are not !

47. So that the weight of Eman, obedience and submission may be known, and the tidings of the internal conditions of all may be practically ascertained.

Note :— حَتّٰى نَعْلَمَ bewilders the mind of the doubtors that when God has comprehensive knowledge of past, present and future, then why such words are used by God in the Quran. The brief answer is that this argument could not be accomplished according to the knowledge which God possesses before the actual occurrence of an event. But when men are tried and they pass and fail (and they pass and fail but according to the previous knowledge of God) then the argument is mature from the viewpoint of man's own understanding. The detailed answer is given in the comments of Part II, Sayaqool, under Verse 143.

48. Such men do their own loss. What loss is to God ? Neither can they hurt Prophet, nor damage His Religion. That Powerful Being shall set all their contrivances at naught and void all their works, and spoil all their efforts against Truth.

49. The Jihad, or any other struggle in the way of God, is acceptable only when it is according to the order of God and His Messenger. Do not do under your self-will, or personal emotions, or the desire of soul, otherwise such a work will go in vain. It is not for a Muslim to let his done work or the work in hand, to be spoiled and made void. Neither leave a good work in the middle, nor destroy it by a show-off, ostentation and the pride of glory and self-conceit, less to speak of apostasy that spoils all the works done, at once. (God forbid)

34. Those who disbelieved and barred people from the path of God, then died and they were disbelievers—them God will never forgive.[50]

۳۴۔ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ
مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ○

35. So be not timid that you begin to call for peace,[51] and you shall remain dominant, and God is with you and will not give you loss in your works.[52]

۳۵۔ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ
وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ○

36. This living of the present world is but a sport and a diversion; and if you believe and ward off, He will give you your wages and will not ask of you your wealth.[53]

۳۶۔ إِنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا وَتَتَّقُوا
يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ○

---

50. There is no forgiveness for a Kafir, with God, especially for these Kafirs who bar the people from the way of God.

51. The Muslims should not become indolent and lose courage while fighting against the Unbelievers, and should not run towards peace being embarrassed by the hardship of war, otherwise the enemy shall become lion and shall be pressing hard, with the result that the party of Islam will have to suffer disgrace and defeat. Of course, if there is some wisdom and expediency concerning Islam or the people of Islam in making peace, then there is no harm in making peace as follows in Sura Fatha. However, the basis of peace should not be pusillanimity and want of courage.

52. There is no occasion of worrying, if you show patience and perseverance and remain steadfast in the orders of Islam, so God is with you, He will finally make you upper ones, and will never put you in loss in any circumstance.

53. In comparison with the Hereafter the world is a game and a diversion. If you adopt Eman and Taqwa and ward off this pastime and theatre, God will give you its full recompense, and will not also ask of you wealth. He does not need it. He is Himself the Giver of all wealth :

وَمَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ هو الرزاق ذو القوة المتين (ذاريات ٢٤)

If He demands, He is the Real Owner, the whole wealth belongs to Him. But despite that when He bids to expend in religious matter, He does not demand all the wealth, only a part is demanded, and that too for your benefit and not for His own.

Hazrat Shah Sahib says : "God made the Muslims conquer very many countries. The Muslims expended of their wealth from their own pockets only for a few days. Then what they had expended, they got hundred times thereof. For this meaning God said in the Quran : "Give debt to God."

۳۷- إِنْ يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ۝

37. If He asks you for that wealth then narrows you, you will begin stinginess, and He brings to light the displeasures (irritations) of your hearts.[54]

۳۸- هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ
عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن
تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا
ع أَمْثَٰلَكُم ۝

38. Ha, you people, you are called upon to expend in the way of God,[55] so some of you is that who does not give, and whoso does not give, so he does not give to his own soul,[56] and God is Independent and you are dependent ;[57] and if you turn away, He will substitute another people in your place, then they will not be your likes.[58]

---

54. If God demands with strictness all the wealth He has given you, how many persons of God are there who will respond to this call (order) pleasantly and with a wide heart? Most of them would be there who will prove niggardly and narrow-hearted. And at the time of expending wealth their heart-displeasure will come to light.

55. لتنفقوا فى سبيل الله i.e. you are called upon to expend a part of your wealth in the way of God for your own benefit.

56. Your giving is for your own benefit. If you do not give, it is to your own loss, God is quite independent of your giving or not-giving.

57. Hazrat Shah Sahib says : "By the admonition you hear about expending wealth you should not understand that God or His Messenger begs of you. No, He says it for your good. Then for one you will get a thousand ; otherwise God and His Messenger have no care of your wealth."

58. The wisdom and expediency for which God orders His servant to expend, its achievement does not depend upon you. Suppose you become miserly and turn away from His order, He will raise another people instead of you, who will not be niggardly like you, nay, but it will carry out the order of God with a magnanimous heart and expend wealth in His way. However, the wisdom and expediency of God shall be definitely accomplished. Of course, you will be deprived of this fortune !

In a Tradition the Sahaba asked the Holy Prophet : "who is that people that is hinted in the verse." The Holy Prophet put his hand on Hazrat Salaman Farsi (God is well-pleased with him) and said : "His people," and said : "By God if Eman goes up to Surayya (a star), the people of Faras (Persia) shall bring it down from there too."

Thank God, praise to God, the Followers (God is well-pleased with them) presented the proof of that matchless sacrifice and the zeal of Eman, that no occasion arose to substitute another people in place of them.

Nevertheless the people of Faras entering into Islam demonstrated such a splendid service to Islam and Knowledge of Islam that everyone is compelled to recognize this fact that according to the prophecy of the Holy Prophet this was the only nation who could fill up the place of the Arabs in time of necessity. Apart from thousands of Scholars and Imams, the single person of Hazrat Imam Azam Abu Hanifa is sufficient to confirm the truth of this Prophetic prediction, rather, the first and the perfect most application of this mighty good tiding is the Great Imam Abu Hanifa—God is well pleased with him and he is well-pleased with God.

Sura Muhammad (Be peace upon him) has ended by His succour and help, so thanks to God and praise to God for this benefaction !

(SURA FATAH SENT DOWN IN MEDINA, VERSES 29, SECTIONS 4)

In the various verses of this Sura many events are referred to. In order to understand they are briefly written as follows :

(a) The Holy Prophet (Be peace upon him) saw a dream in Medina that they entered Mecca with peace and security, and after performing Umrah they also performed the rite of shaving and cutting. He related this dream to Sahaba. Though the Holy Prophet had not fixed the time, yet in extreme eagerness most of them thought they would perform Umrah the same year, and by chance he also made the intention for Umrah.

(b) The Holy Prophet with about 1500 souls set out for the performance of Umrah towards Mecca, and the sacrifice was also with him. When this news reached Mecca, the Quraish after a huge conference decided that they would not allow him to enter Mecca ; though even the enemy was not forbidden with them to perform Hajj and Umra. However, reaching Hudaibeya, that is situated not far away from Mecca his she-camel sat down and by any means intended not to stand up. The Holy Prophet said : حبسها حابس الفيل (He who checked the elephants also checked him) and said : "By God I shall grant all those demands which the Meccans present and in which the veneration of God's waymarks remains unaffected. At last he put up there, and that is the place which is known as Shumaisiya, today.

(c) The Holy Prophet sent a messenger to the People of Mecca that they had not come there to fight, so, they should let them come, and they would return after performing Umrah. When he received no answer, then he sent Hazrat Usman (God is well-pleased with him) with the same message, and gave good tidings to some Muslims, men and women, who were subdued and oppressed in Mecca, that the situation was about to change and Islam was going to be dominant in Mecca. The Quraish detained Hazrat Usman. When his return was delayed the rumour spread that Hazrat Usman was killed by the Meccans. At that time the Holy Prophet took Bait of Jihad with the Sahaba sitting under a tree with this thought that perhaps an occasion of war would take place. When the Quraish heard the news of Bait they were terrified, and returned Hazrat Usman.

(d) Then some Meccan Chiefs came to the Prophet to make peace. It was decided that a peace-treaty should be written. In this connection some affairs were also

disputed and debated, and the Muslims became angry, rather furious, that sword should decide the whole matter. But in the long run the Holy Prophet granted all the conditions at the obduracy of the Meccans. At this critical occasion the Muslims acted with extra-ordinary patience and forbearance, not because they were weak but because the Holy Prophet desired it. However, the treaty was prepared with extra-ordinary conditions of the Unbelievers. For example, the Unbelievers forced this condition that the Prophet should go back that year without performing the Umrah and next year could come without arms and perform the Umrah. Moreover, there should be no war between the two parties for ten years. During that period if any male person would go to Medina from the side of Mecca they should return him and should not keep him with themselves. But the man going to the Unbelievers from Medina was not to be returned to Medina, the Unbelievers would not send him back. After the completion of the treaty affairs, the Holy Prophet sacrificed the sacrifice-animal, and after shaving and cutting put off the Ehram, and started for Medina.

(e) While on the way to Medina this Sura Fath was sent down. The whole event took place at the closing of Sixth Hijri.

(f) After the return from Hudaibeya in the beginning of Seventh Hijri, the Holy Prophet conquered Khaibar, a city dominated by the Jews, situated to the northern side of Medina on the highway to Sham. In this expedition there was none except those Sahaba who were with the Holy Prophet in Hudaibeya.

(g) According to the Treaty of Hudaibeya the Holy Prophet went to perform the Umrah next year i.e. seventh year of Hijri, in the month of Ziqad (in lieu of the last year Umrah which he could not perform due to the stubborn attitude of the Meccan Unbelievers) in peace and security.

(h) The Quraish violated the ten-year no-war condition of the Treaty. The Holy Prophet invaded Mecca and conquered it in the 8th Hijri in the month of Ramadhan.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ○

٢- لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ○

1. We have decided for thee a manifest decision,

2. That God may forgive thee what passed before of thy sins and what comes thereafter,[1] and complete His blessing upon thee[2] and lead thee to the straight way.[3]

1. The Treaty of Hudaibeya outwardly appears as the treaty of disgrace and subduedness, and a perusal of the conditions apparently shows that all the disputes were decided in favour of the Quraish. As such Hazrat Umar and other Sahaba (God is well-pleased with them) were extremely sorrowful and agitated seeing the superficial structure of the Treaty. They thought that the crowd of the Quraish and their supporters had no significance before the fourteen or fifteen hundred devotees of Islam, as why not should the sword decide all the disputes ? But the eyes of the Messenger of God (Be peace upon him) were seeing all those conditions and results that were hidden from the sight of others, and God had opened his heart to endure the most severe and undesirable events. With a unique contentment, trust and forbearance the Holy Prophet was accepting every condition of the Meccan Unbelievers ; and consoled the Sahaba with the words : اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ i.e. God and His Messenger know better, till that this Surat was sent down, and God, the Most Holy, named this Treaty or Decisionas فتح مبين i.e. Manifest Victory or Manifest Decision. The people were also amazed at this name and asked the Holy Prophet: "Is it a Victory. O Messenger of God ?" The Holy Prophet said, "Yes indeed, it is a Big Victory." The reality is that after the Bait of Jihad by the Sahaba and the ordinary acts of excitement the enemy was overawed and inclined to make peace. Thy Holy Prophet throughout acted with pardon, forgiveness and overlooking, though he had full power over a war and a retaliation. The Unbelievers presented unreasonable demands sufficient to irritate any man of sense and reason, but the Holy Prophet silently and patiently accepted all their rough demands for the sake of veneration for the House of God (Baitullah). The Holy Prophet did not think to mar the inviolability of Ka'aba and its precincts. These are those facts and events that were a means to the absorption of God's special help and mercy on the one hand, and on the other these events were exercising a great influence of the moral and spiritual power of Islam and the Prophetic dignity of the Holy Prophet on the hearts of the enemies, already overawed. The superficial observers might calculate it a weakness of the Muslims and a dominancy of the Unbelievers' party. But the keen and acute observers calculated it to be a clear decision in favour of the Prophet. Naming it فتح مبين —Manifest Victory or Clear Decision—God made them aware of the attendent fact that the Treaty was a victory at that time as well as a victory for the future, because it opened the door of numberless external and internal victories.

After this Treaty the Muslims and the Unbelievers found occasion to come into frank contact with each other without any misapprehensions. The Unbelievers heard the Muslims, observed their manners and character, pondered over the Quran they heard from the Muslims, watched closely their sincere devotion to Islam and the Prophet of Islam. Their selfless absorption created in them an eagerness and a thirst of Islam, with the result that from the Treaty of Hudaibeya to the Meccan Victory i.e. in about two years, the people embraced Islam in such a huge number that never before such number became Muslim. The well-known Sahaba like Khalid Binal Waleed and Umaro binal Aas also embraced Islam during this period. That was the mightiest blessing of this Treaty that it conquered not the bodies but the hearts. Now the party of Islam was spread far and wide, and it grew so much in number and in strength that the conquest of Mecca became very easy. Consequently Mecca was conquered and the defilement of polytheism was cleansed for all times to come. In Hudaibeya there were about 1500 devotees with the Prophet, but after two years at the time of the conquest of Mecca there was a huge army of ten thousand Mujahideen with the Prophet. The truth is that the Treaty of Hudaibeya was a base, a foundation, a golden preface, not only for the conquest of Mecca or the conquest of Khaiber, but for all future victories of Islam. And who can imagine or conceive those holy knowledges and recognitions, and the internal ranks and degrees that were opened by virtue of that forbearance and trust, and veneration for God's waymarks shown in connection with the Treaty of Hudaibeya. Of course, God has made a brief indication in these verses i.e. as the Kings of the world confer on their victorious generals special titles and rewards, God has conferred four things on the Prophet :

The first thing is the forgiveness of sins i.e. all kinds of faults, which may be considered as faults in view of his great rank, are forgiven in entirety and in eternity. This is that thing which is not said for any other servant. But it is said in Tradition that after the revelation of this verse the Holy Prophet worshipped God and laboured so much that due to long standing in the night-prayer (Tahajjud) his feet swelled, and the people felt mercy when they saw him. The Followers said, "why do you labour so much, O Messenger of God ? God has forgiven all your former and future mistakes (faults)." He said, افلا اكون عبدا شكورا i.e. "should I not then become His thankful servant ?" It is obvious that God will give this good tidings only to such a servant who becomes more fearful, never fearless. In the lengthy Tradition of Intercession it is said that when the creation will come to Hazrat Massieh (Be peace upon him) on the day of Ressurrection, he will say, "Go to Muhammad (Be peace upon him), who is the Last Prophet and whose faults, former and latter, God has forgiven." It means if some fault occurs at this place of intercession, it will come under : ما تقدم من ذنبك وما تأخر so no one except the Holy Prophet can stand at this place of intercession.

2. Not only the forgiving of faults, but all those external and internal material and spiritual rewards and favours, which have been done upto this time shall be completed perfectly.

3. He shall keep thee on the straight path of guidance and perseverance always. No hindrance will hinder thee in the way of reaching the transcendent (sublime) ranks of recognition and observation, and in the way of making Islam dominant on the bodies and hearts of mankind. The people shall come in throngs to embrace Islam by thy guidance, and thus thy treasures of virtues and wages shall multiply without limit.

3. And that God may help thee with a mighty help.[4]

4. It is He who sent down peace into the hearts of the Believers so that they might, add Eman to their Eman,[5] and to God belong all the armies of the heavens and the earth ; and God is all-Knowing, All-Wise.[6]

٣- وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝

٤- هُوَالَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ۭ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

4. Such a help of God shall come that no one shall be able to check it or subdue it. And by His help alone victory and triumph shall accompany thy steps. It is said in Sura Nasar that when help and victory comes from God and the people enter into the Divine Religion in throngs, so glorify and praise God and beg His forgiveness. It is obvious that the Prophet would have asked forgiveness (done Istighfar) at this Manifest Victory, in which case the meaning of ليغفر لك الله becomes more clear. It is pointed by Ibne Jarir, may God have mercy on him !

5. He sent down peace i.e, though it was against their disposition yet they stuck to the order of the Messenger, and did not react with obstinacy to the stubborn Unbelievers. By the blessing of this attitude the degree of their Eman increased, and they progressed in the ranks of recognition and faith. They had first proved by offering Bait of Jihad that they were ready to fight and lay down their life in the way of God. This was a colour of Eman. Thereafter when the Holy Prophet approved the Treaty by the order of God against the sentiment of the Muslims then the second colour of their Eman was that they bent down their necks of compliance before the decision of Allah and Rasool, pressing down forcibly their emotional sentiments and inclinations. God is well-pleased with them and they are well-pleased with Him.

6. Only He knows when there is expediency for you in giving the order of war, and what is that wise occasion when you should be prevented from fighting and urged to make peace. When you are ordered to fight you should not be afraid of the odd number of the Unbelievers because He is owner of all earthly and heavenly hosts of the Universe. He can help you by His unseen armies despite meagreness, as He has helped you in Badr, in Ahzab, Hunain, etc. And if He orders to make peace and abstain from war, then obey that order. Do not think : "Alas ! the Treaty is done and the Unbelievers were delivered and they received no punishment, had we been ordered to fight, we would have annihilated them," because their annihilation does not depend upon you, if We will, We can annihilate them by other hosts. However, if the Owner of the armies of the heavens and earth gives the order of peace, then surely there shall be betterment and wisdom in it.

5. That He may admit the Believers, men and women, into gardens underneath which rivers flow, to dwell therein for ever, and remove from them their evils ;[7] and that is, with God, a receiving of a mighty success.[8]

٥۔ لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ
سَيِّاٰتِهِمْ ؕ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۙ○

---

7. When the Holy Prophet recited اِنَّا فَتَحْنَا لَكَ الخ unto the Sahaba they offered congratulation to the Prophet and said : "This is for you, O Messenger of God ! And what is for us ?" At this these verses were sent down i.e. God increased the Eman of the Believers by sending down peace and shechinah, so that He may admit them to Paradise with great honour and forgive them their faults and weaknesses. It is said in the Tradition that none of those Followers who took Bait in Hudaibeya will go to the Hell.

Note :—The mention of women-believers is for the sake of generalization i.e. be it man or woman the labour of any soul shall not be spoiled. It is proved by Tradition that Hazrat Umme Salma was with the Prophet in this journey.

8. Some so-called Sofis and overpowered elders say that seeking Paradise is the mode of imperfect ones. From here it is known that Paradise is the big achievement of man with God.

6. **And that He may chastise the Hypocrites, men and women alike, and the Associators, men and women alike,[9] those who surmise evil surmises upon God,[10] upon them is the turn of misery,[11] and God exacted wrath upon them and cursed them and prepared Hell for them, and they reached a bad place.**

٦- وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ
وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ
دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ○

7. **And to God belong the hosts of the heavens and the earth ; and God is All-Mighty, All-Wise.[12]**

٧- وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا
حَكِيْمًا ○

8. **We have sent thee events to tell, and good tidings to bear and warning to rehearse,[13]**

٨- اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ○

9. By giving peace to the hearts of the Believers God made the root of Islam strong and opened the door of Islamic victories and progress, that is eventually a cause of the afflictions on the Unbelievers and Hypocrites, and a cause of their full punishment.

10. 'Evil surmises' i.e. the Hypocrites did not accompany the Holy Prophet (except one whose name was Judda Bin Qais) when they started from Medina for Mecca. They made various pretences and stayed in Medina. They thought that a battle should definitely take place, and the Muslims would be destroyed in the war, none would return alive, because they would be far distant from Medina in the territory of the enemy with a small strength, so why should they ruin themselves with those foolish souls ; while the Unbelievers of Mecca thought the Muslims were coming with the intention of capturing Mecca in the name of Umra. In other words they thought that the Prophet was engineering a fraud and a deception. (God forbid)

11. They would surely come under the turn of Time and the circuit of misery. How far they would take precautionary steps and make urgent preparations?

12. If He desires to punish, then who can save ? The Divine Army may grind them in a moment. But while He is All-Mighty, He is also All-Wise. The Divine Wisdom does not demand their urgent extermination.

13. You bear good tidings to the obedient, rehearse warning unto the disobedient and relate your own conditions to them, as from انا فتحنا to this place, all the three kinds of subject have come. And in the Hereafter too the Holy Prophet shall be a witness to his Ummat. Moreover, he shall give evidence for the Prophets on the Day of Resurrection.

9. **That you (people) may believe in God and His Messenger and help him and revere him,[14] and that you may celebrate His glory morning and evening.[15]**

10. **Verily those who do Bait with thee do Bait with God. God's hand is over their hands ;[16] then whosoever breaks his word he breaks it to his own loss, and whoso fulfils that thing whereupon he has covenanted with God, so He will gave him a mighty recompense.[17]**

۹. لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ط
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝
۱۰. إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ط يَدُ اللَّهِ
فَوْقَ أَيْدِيهِمْ ج فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ
نَفْسِهِ ج وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا ۝ ع

---

14. If the pronouns in تعزروه وتوقروه turn to God, then helping God means helping His Religion and His Messenger. If they turn to the Messenger, then there is no difficulty.

15. Say the glory of God, whether it be within the Prayers or without the Prayers.

16. The Sahaba did Bait by giving their hand in the hand of the Prophet. To it is said that doing Bait on the hand of the Prophet is as if doing Bait on hand of God, because in reality the Prophet takes Bait on behalf of God, and it is to His orders he urges them to steady compliance and obedience by means of Bait because the Holy Quran says : مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (نساء - رکوع ۱۱)

(Whoso obeys the Messenger, he obeys God) وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى (انفال - ع ۲)

(And thou cast not the pebbles when thou cast, but God cast).

When the reality of Bait is this, then surely the hand of God's affection and kindness shall be over their hands.

Note :—The Holy Prophet took Bait with the Sahaba sometimes on Jihad, sometimes on some other virtues. In Sahih Muslim the word على الخير is used in the Tradition. The Bait on Mashaekh in Tariqat (Way to God) taken according to Shariah comes under this very word i.e. على الخير . (See also comments under the verse 12 of Sura Mumtahina).

In Hudaibeya the Bait was taken on this thing that they would not run away from the Jihad field till the last moment of their lives.

17. If some one breaks the word given or covenant made at the time of Bait, then he will do his own loss. It will not hurt God and His Messenger. He shall himself suffer the punishment given by God at the breach of covenant. But those who remained firm and fulfilled their covenant with integrity—such men shall be given recompense.

SECTION 2

11. Now shall say, to thee those who stayed behind, of the country dwellers : 'We remained occupied in our belongings and our families, so ask forgiveness for us !'[18] They say by their tongues what is not in their hearts.[19] Thou say : 'Who is that to execute power against God for your sake, if He desires loss (hurt) for you or desires profit for you ?' Nay, but God is, ever aware of your works you do."[20]

١١ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَآ
أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِمْ
مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِّنَ اللَّهِ
شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ
كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ○

---

18. At the time of starting from Medina the Holy Prophet had announced about his march, and urged the Muslims to go with him. Perhaps he had also an idea of war after presumption. At this the rustic country-dwellers, in whose hearts the Eman had not become strong, shirking their duty sat behind, and said to themselves : "What, will we go to a people who have killed so many companions of Muhammad (Be peace upon him) in Medina away from their native land. Will we go to their house now and fight with them ? You will see that they shall be destroyed there all together, and Muhammad and his companions will not return from this journey." In these verses God has divulged their hypocricy. During the journey he was informed that after his safe return to Medina those people would come and present lame excuses for their absence, and say that domestic occupations did not leave them free to participate in the expedition, and there was none to watch their houses and properties in their absence. However, they had committed a blunder, so he should ask forgiveness for them, they will add.

19. They know by their heart that all their pretences were wrong. And the request for doing Istighfar was also a mere show-off, never by a true heart. They neither think it a sin by their hearts, nor do they have any faith in the Prophet !

20. Every kind of profit and loss is in the possession of God. No one has any power against His will and He had not destined the blessing of this journey in their luck, nor it is His desire now that I should ask forgiveness for you. He had informed us of these false pretensions already before your these devisings. Any way God has intended that due to your actions and activities He should put you to loss concerning the diverse blessings and gains of the Ghazwa-e-Hudaibeya. And you say that you could not go because of your wealth and families who required your presence and protection, so if God will to damage you in your wealth and property would you be able to guard against it or avert it sitting in your houses. Or suppose, if God wills to profit you in your wealth and health and you are upon the journey, then can any one prevent Him ? When no one can hinder loss or gain, then it is sheer foolishness and error to care for these things against the good pleasure of God and His Messenger. Do not think that you will please God by these pretensions and excuses. Nay, but remember that God is fully aware of all your secret and public deeds.

12. Nay, but you had thought that the Messenger and the Muslims would not return to the families ever, and that thought was decked our fair in your hearts, and you surmised evil surmises, and you were a people to be ruined.[21]

13. And whoso believes not in God and His Messenger, We have prepared for the Disblievers a blaze.

14. To God belongs the Kingdom of the heavens and the earth, He forgives whomsoever He will and throws into chastisement whomsoever He will. And God is All-Forgiving, All-Kind.[22]

١٢- بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ
إِلٰٓى أَهْلِيْهِمْ أَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَظَنَنْتُمْ
ظَنَّ السَّوْءِ ۚ وَكُنْتُمْ قَوْمًا بُوْرًا ۝

١٣- وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَإِنَّآ أَعْتَدْنَا
لِلْكٰفِرِيْنَ سَعِيْرًا ۝

١٤- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

21. No, as a matter of fact, that is not the real cause of your not going, that is being described by you. Nay, but you had thought that the Prophet and the Musalmans would never return from the journey. This was your heart-desire, and this wrong calculation and surmise had sunk into your hearts. This is why you thought that in keeping aloof was your profit and protection, whereas this way was to bring about your destruction and loss. And God knew (beforehand) that they were going to be ruined.

22. How can I get him forgiven whom He does not desire to forgive ? Of course, if He is kind you can be given the divine grace of Repentance (Tauba), and you can be forgiven. His mercy is, however, precedent to wrath.

15. Now will say those who remained behind, when you go forth to take the spoils : 'Leave us to follow you,' desiring to change the word of God. Thou say : 'You shall never follow us, so God has said before.'[23] Then they will say: 'Nay but you are jealous of our gain.[24] Nay, but they do not understand except a little.[25]

١٥۔ سيقول المخلفون اذا انطلقتم الى مغانم
لتاخذوها ذرونا نتبعكم يريدون ان يبدلوا
كلم الله قل لن تتبعونا كذلكم قال
الله من قبل فسيقولون بل تحسدوننا بل
كانوا لا يفقهون الا قليلا ○

23. When the Holy Prophet returned from Hudaibeya, he was ordered to attack Khaibar, where the treacherous jews were inhabited, who had betrayed the covenant and brought forth the Unbelievers on Medina. God informed the Prophet that those country-dwellers who had not participated in the Hudaibeya Expedition would now say to join them in the Khaibar Expedition, because there was less danger and more hope of the booty. He was ordered to tell them that before their request God had informed them that the country-dwellers who were left behind would never go with the Muslim Mujahdeen in that expendition (Khaibar Expedition). When God had issued His word would they be able to go with them in that situation ? If they went with the Mujahideen it meant that God's word was changed, and that was never possible.

24. They said, "God has not said anything. You merely desire that we should not gain any profit. You alone should possess all wealth of the spoils without giving any share to anyone else."

25. They have very little understanding. These idiots do not understand the state of piety, contentment and satisfaction of the Muslims. Are they avaricious of wealth that they would be jealous of the Hypocrites ? Will the Prophet forge a lie against God out of jealousy ? (God forbid)

16. Say to the country-dwellers who remained behind : 'In future you shall be called against a people, very-hard-fighters, to fight them, or they will surrender, then if you obey the order, God will give you a goodly recompense,[26] and if you turn back as you had turned back first time, He will chastise you with a painful chastisement.[27]

١٦. قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى
قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ
فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا
كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ○

17. There is no imposition upon the blind, neither upon the lame is imposition, nor upon the sick is imposition.[28] And whosoever obeys the order of God and His Messenger, He will admit him into gardens underneath which rivers flow, and whosoever turns back, him We will chastise with a painful chastisement.[29]

١٧. لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ
وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ
يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ○

26. Keep patient for sometime. You can not go in this battle. But in future there will come many fights. Encounter with highly militant people will take place which will continue till they become Muslims, or surrender and pay the jizziyah. If you are really eager for Jihad you should come into the battlefield and do justice to bravery at that time. At that occasion if you obey God's order, God will give you fairest recompense.

Note :—These militant people are Banu Hanifa etc. who were the people of Musailma, Kazzab, or Havazan and Thaqif etc. who came in Havazan Battle, or those apostates against whom Hazrat Abu Bakr Siddiq waged war in his period of Caliphate, or the people of Persia, Room and Kurd etc. with whom battles were fought in the days of the guided Caliphs (Khulafa-e-Rashideen). Many of them became Muslims without a fight and a great booty was obtained.

27. As you had gone back at the time of Hudaibeya Expedition, if you turn back at these future occasions, God will give you a painful, severe punishment, perhaps in this very world before the Hereafter.

28. Jihad is not obligatory upon these people.

29. In all matters and affairs this is the general rule.

SECTION 3

18. God was pleased with the Believers when they did Bait with thee under that tree,[30] then He knew what was in their hearts,[31] then He sent down peace upon them, and rewarded them with a high victory.

19. And very many spoils which they will take ;[32] and God is ever All-Mighty, All-Wise.[33]

١٨۔ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ
السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۙ
١٩۔ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ
عَزِيْزًا حَكِيْمًا

---

30. That was the acacia tree in Hudaibeya. Perhaps due to these words: لقد رضی اللہ الخ , this Bait is known as Bait-al-Rizwan. Its story has been described in the introductory note.

31. What was in their hearts i.e. the danger or apprehension of the outer circumstances, and the trust of the heart sincerity of intention, truthfulness, loyalty and the love of Islam etc.

Note :—Generally the Commentators have meant these things by مَا فِیْ قُلُوْبِهِمْ . But Abu Hayyan says that it means the agitation, distress, pain and sorrow that was created by the conditions of the treaty—and onwards the sending of peace : فانزل السکینة علیهم is more relevant to it.

32. i.e. the victory of Khaiber achieved just after the return from Hudaibeya, and the enormons spoils that ameliorated the poor condition of the Sahaba—the result of their unprecedented devotion to the Prophet of Islam.

33. By His might and widom He made up the deficiency of Hudaibeya here in Khaiber. The same happened at the occasion of Mecca Victory and the Battle of Hunain.

20. God has promised you many spoils that you will take them, so He hastened to you this booty,[34] and restrained the hands of men from you,[35] and that it may be a sign of Divine Power for the Muslims,[36] and to guide you on the straight path,[37]

21. And one victory more that came not under your power, it is in the control of God, And God can do everything.[38]

22. And if the Unbelievers had fought you, they would have turned their backs, then found neither any supporter, nor helper,[39]

۲۰- وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ
لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْۚ وَلِتَكُوْنَ
اٰيَةً لِّلْمُؤْمِنِيْنَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ۝

۲۱- وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَاؕ ۝
وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ۝
۲۲- وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ
لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ۝

34. Onward you will get numerous bounties, a part of them We gave you in the Battle of Khaiber.

35. We allowed not a general fighting, and in Hudaibeya or Khaiber We saved you from any kind of hurt at the hands of the Unbelievers, and in your absence your families remained secure from the high-handedness of the Unbelievers.

36. So that the Muslims should understand what the power of God is, and what their rank with God is, and that all other promises of the future shall be fulfilled similarly.

37. When there is confidence in the promises of God and trust in His limitless power, then they shall be urged to more obedience and compliance. This is the straight way.

38. In reward of this Bait (swearing to fealty and obligation to allegiance) the victory of Khaibar is given, and the Meccan Victory, that was not achieved till then, is a forseen conclusion because God has promised it. Wisdom was calculating the Treaty of Hudaibeya as the preface of Meccan Victory. Meccan Victory is definitely the result of the Treaty of Hudaibeya in this world of causes and effects.

39. If there had been a war, surely you would have overcome, and the Unbelievers would have turned their backs and run away. No one would have been able to defend them from the calamity. But God's wisdom demanded it that the peace-treaty should be concluded at present and the Muslims should benefit from its mighty and glorious blessings.

23. The wont of God that has been coming since ancient times, and thou shalt never find (see) the wont of God changing.[40]

24. It is He who restrained their hands from you, and your hands from them, in the hollow of Mecca, after that He handed over them to you.[41] And God sees what you do.[42]

۲۳- سُنَّةَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِیْلًا ○

۲۴- وَهُوَ الَّذِیْ کَفَّ اَیْدِیَهُمْ عَنْکُمْ وَاَیْدِیَکُمْ عَنْهُمْ بِبَطْنِ مَکَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَکُمْ عَلَیْهِمْ ؕ وَ کَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرًا ○

40. When there is a clash or encounter between the People of Truth and the People of Falsehood at some decisive occasion, eventually the People of Truth prevail over, and the People of Falsehood are vanquished and overpowered. This is the wont of God coming from times immemorial, wherein there is no changing or alteration. Of course the condition is that the People of Truth should stand on truth in an honourable sense of Quranic standards. Some have interpreted in another way that no one can change the habit of God i.e. no one has power to disallow a work to be done that was to be done according to the Sunnat of God.

41. Some small groups of the Idolators had come to Hudaibeya to kill the Holy Prophet if they got a chance, or trouble the Muslims found loitering in random state. As such they molested in a hostile way hither and thither and killed one Muslim and uttered words of provocation. At last, the Companions arrested them alive and brought in the presence of the Holy Prophet (Be peace upon him). The Holy Prophet forgave them and took no revenge. In the present verse such types of events are referred to. And the word ببطن مکة (in the hollow of Mecca) also covers environs of the city, because the war spreads like flame from one place to the other in no time.

42. God is seeing all things, your pardon and clemency, and the mischiefs and treacheries.

25. They are the ones who disbelieved and barred you from the Holy Mosque and the dedicated sacrifice too detained so as not to reach its place.[43] And if there had not been so many a Man-Believer and so many Women-Believers, whom you knew not, this fear that you would trample them, and there would have befallen you perplexity on their account unknowingly, that God has to admit into His mercy whom He will,[44] and those souls had gone separated, then We would have chastised the Disbelievers among them with a painful chastisement.[45]

۲۵۔ هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ
مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ
تَطَئُوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ
لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا
لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ○

43. They did not allow the animals of sacrifice to reach that part of the Haram where they are sacrificed according to the general custom and constitution ; they remained detained in Hudaibeya.

44. Some Muslim men and Muslim women who were living in Mecca oppressed and overpowered, and the Muslims did not know them exactly, were to be trampled in the fighting without knowledge—but for this danger the war would have been permitted at present. But in that case you would have yourselves grieved at this national loss and the Unbelievers would have found occasion to say that the Muslims do not spare even the Muslims (less to speak of others) in the Holy City of Mecca. Due to this perplexity the fighting was kept postponed, so that those Muslims might be secure, and God may have mercy upon you by virtue of this unprecedented patience and clemency. Moreover, those Unbelievers who are destined to become Muslims should also be kept secure from the turmoils of war and admitted into His mercy.

Hazrat Shah Sahib says : "In this whole event the Idolators had been obstinate, and insolent to the Holy Mosque (Ka'aba), and you remained reverential and submissive. They barred the Muslims from Umrah and did not allow the sacrifice to reach its resort. No doubt, that place deserved immediate purification and victory at your hands, but some Muslims, men and women were hidden in Mecca, and some others who had Eman in their fate would have been trampled in the victory of Mecca at that time. At last, within the two years of the Treaty, those who were destined to become Muslim became Muslims, and those who were to get out, got out, then God made Mecca to be conquered." (Mozihul Quran)

45. Had the Unbelievers been away (separate) from the Muslims and the Muslims had not been mixed with them, you would have seen how terrible the punishment We would have inflicted on them at the hands of the Muslims.

26. When the Disbelievers set in their hearts enmity, the tenaciousness of paganism, then God sent down peace of His side upon His Messenger and the Muslims,[46] and made them perseverant on the Word of Veneration, to which they had a better right and deserved that job and God has knowledge of everything.[47]

٢٦- إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللّٰهُ سَكِينَتَهُ عَلٰى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوا
أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيمًا ع

---

46. The tenaciousness of paganism was that they did not let them perform the Umra that year, and that a Muslim migrating from Mecca was to be returned, and that they would not stay more than three days in Mecca if they came to perform Umra next year, and that they would not bring arms open, and that they should not write بسم الله الرحمن الرحيم in the Treaty, and thai they should write only Muhammad bin Abdullah and not Muhammad Rasoolullah – the Holy Prophet accepted all these things, and the Muslims bowed down their heads before the order of the Holy Prophet despite great contraction and agitation, and finally their hearts were satisfied at the same decision.

47. Fearing God they abstained from the way of disobedience and kept persistently and strongly to the veneration of Ka'aba. And why should not have they dont it ? They were the most righteous worshippers of One God, and the greatest upholders of the Kalema : لا اله الا الله محمد رسول الله in the world at large. Only a staunch Unitarian and an obedient disciple of the Prophet can sacrifice his sentiments, passions and predilections in times of extreme agitation and intense sentimentalization for the sake of God's good pleasure and the veneration of Divine Waymarks. The real Tauhid is that a man hearing the order of that One Owner should banish all thoughts of self-respect and self-disgrace. Perhaps this is why the word : كلمة التقوى is interpreted in the Tradition by لا اله الا الله because the foundation of all piety and purity is this Kalema alone, for the perfect upholding and observing whereof God had selected the Companions of the Messenger (Be peace upon him). Undoubtedly they had a better right to this Kalema, and were really worthy of it.

SECTION 4

27. **God exposed in truth to the view of His Messenger, the vision, justly verified that : 'You shall enter the Holy Mosque, God willing satisfactorily, shaving your heads and cutting without apprehension."[48] Then He knew what you know not, then appointed ere that, a victory nigh.[49]**

٢٧. لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ
رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ
تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝

48. In the introduction of the Sura has been described that in Medina the Holy Prophet (Be peace upon him) had seen a dream that they were entering Mecca and becoming Halal after shaving their heads and cutting their hair. And by chance he made intention the same year to perform Umrah. The Sahaba thought that they were to reach Mecca and perform Umrah the same year. But when the Treaty of Hudaibeya was finalized and the return to Medina was settled, some of the Sahaba asked the Holy Prophet, "O Messenger of Allah, had you not said that we would enter Mecca and perform Umrah." He said, "Had I also said that it would happen this year." They said, "No", the Holy Prophet said, "Then it will definitely happen, you shall reach Mecca in security and circumambulate the Baitullah and some of you will get his head shaved and some of you will get his hair cut and put off the Ehram, and going there you shall have no fear of any sort." And so it happened one year after the Treaty of Hudaibeya.

In the present verse this very event is referred to, that verily God showed a true vision to His Messenger. As for ان شاء الله it is for the sake of emphasis and certainty according to Ibne Kathir. According to Saiboya, at such occasions where certain thing is not an aim, but its execution is of course destined ; there this style is adopted.

49. Then God, according to His comprehensive knowledge, maintained the series of events. He knew how many reasons were there in revealing the interpretation of the dream after one year, but you knew not all those reasons. This is why He did not let the vision happen this year, but before its occurrence He presently gave you another victory i.e. Victory of Khaibar or the Treaty of Hudaibeya whom the Sahaba called Manifest Victory, as described in the Introduction of this Sura.

28. **It is He who sent His Messenger on the straight path and on the religion of truth[50] that He may keep it above every religion.[51] And God is sufficient to prove the truth.[52]**

29. **Muhammad—the Messenger of God—and those who are with him, are powerful over the Unbelievers,[53] soft-hearted one to another,[54] thou seest them in Rukoo and in Sajdah seeking the bounty of God and His good pleasure,[55] their mark (recognizance, distinction) is on their faces by the effect of Sajda.[56] That is their state in the Taurat and their state in the Gospel,[57] as a crop that put forth its shoot, then strengthened its back, then it became thick, then it stood upon its stalk,[58] it looks pleasant to the cultivators—[59] that He may burn through them the hearts of the Unbelievers.[60] God has promised those of them who have believed and done righteous deeds, forgiveness and a mighty Wage (Thawab).[61]**

۲۸- هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ
عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝
۲۹- مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى
الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا
يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ؗ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۛ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ
فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

50. With respect to fundamental principles and offshoots, articles of faith and divine laws, this religion is the religion of truth, and this path is the straight path that the Holy Prophet Muhammad (Be peace upon him) has brought.

51. This religion has had prevailed over all other religions in the exterior for hundreds of years, and the Muslims have ruled over the people of all religions with great grandeur and resplendency for centuries by the grace of God. And in future also a time is coming well-nigh Qeyamat when in all sides the rule of the truthful religion shall prevail. And from the viewpoint of argument and reason the Religion of Islam has always been predominant, and shall always prevail over all systems for all times to come.

52. God is a witness to the truthfulness of this religion, and He alone shall prove its truthfulness by His action.

53. They are hard, strong and powerful against the Unbelievers whereby awe is cast on the Unbelievers and hatred against Kufr is expressed and demonstrated. God has said in the Holy Quran:

وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً (توبہ ۔ رکوع ۱۴)

وَاغْلُظْ عَلَيْهِمْ (توبہ ۔ رکوع ۱۰)

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكَافِرِيْنَ (مائدہ ۔ رکوع ۸)

Hazrat Shah Sahib says : "One harshness and softness is that which is one's own temper, it works at random everywhere. One is that which comes after being purified by Eman, so harshness at its place, leniency at its occasion." (Mozihul Quran)

Scholars have written that excellent dealing and kind behaving with a Kafir is not bad if it is required by some constitutional reason or expediency, but in no case the Unbelievers should see in you any laxity or looseness in matter of religion.

54. Sympathetic and kind to their brethren, submissive in attitude, humble in style, meek in conduct, generous in dealings, merciful in demeanour and hospitable in transaction or negotiation.

Both these qualities of Sahaba : اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ were glittering in Hudaibeya.

55. They are found oft-performing the prayers, sometimes in Rukoo, sometimes in Sajda before God, acting with great devotion and extraordinary absorption ; no mark of least show-off and ostentation, seeking only the bounty of God and His good pleasure.

56. By the observation of prayers, particularly the prayer of Tahajjud, there is a special type of light and splendour in their faces, as if the rays of fearfulness, humility, (before God), excellence of intention and sincerity were shooting from their interior and illumining their exterior. The Companions of the Prophet were distinctly recognized among th^ people by the light of their faces and by their pious manners.

57. Such are the states thet were described in the past Books about the Companions of the Last Peophet (Be peace upon him). This is why many of the unprejudiced People of the Book, seeing their faces and manners spoke out that by God they looked like the Havaris of Hazrat Massieh.

58. Hazrat Shah Sahib says : "First on this religion was one man, then were two, then gradually strength grew in the times of the Holy Prophet, then in the era of the Caliphs."

Some Scholars say that in اَخْرَجَ شَطْأَهٗ there is an indication to the period of Hazrat Siddiq, in فَاٰزَرَهٗ to the period of Hazrat Umar, in فاستغلظ to the period of Hazrat Usman and in فاستوٰی علی سوقه to the period of Hazrat Ali, as some other Elders have divided والذين معه ، اشداء على الكفار ، رحماء بينهم and ترٰهم ركعا سجدا on the four Caliphs respectively. But the truth is that this verse comprehends the praise and admiration of the whole party of the Companions

(God is well-pleased with them) collectively and especially that of the Companions of Baitul Rizwan whose mention prevails throughout the Surat. (God knows better)

59. The cultivators are the observers of the whole progress by cultivation and growth, hence they are especially mentioned. When an observer of a thing likes it, then why will not others like it.

60. The hearts of the Unbelievers burn to see the freshness, verdure, splendour and grandeur of this Islamic crop with malice and anger. From this verse some Scholars have derived that one who is jealous of the Sahaba is an infidel.

61. Hazrat Shah Sahib says : "This promise is given to these who are Believers and do righteous deeds. All the Campanions of the Holy Prophet were the same, but the fear of the Last Hour was left. God does not give such plain tidings to His servants that may become dauntless. From that Owner so much applause is also a boon.

Surah Fath has ended by the Grace of God and His mercy. So thanks to God on this kindness !

آیاتہا ۱۸ سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ رکوعاتہا ۲

(SURA HUJURAT, SENT DOWN IN MEDINA, VERSES 18, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

1. O Believers, advance not before God and His Messenger [1] and fear you God; God, is All-Hearing, All-Knowing.[2]

1. In a matter about which you expect an order from God and His Messenger, you should not decide it beforehand by your own opinion (wisdom), nay, but you should wait for the Divine Order. When the Holy Prophet says something you listen to it attentively with silence. Do not dare speak before he speaks. What order you receive from there, you should act upon it without hesitation and without demanding why and wherefore. Do not put your interests, your wishes and your fancies foremost to their orders, nay but you should subject your wishes and sentiments to the heavenly commands.

Note :—In this Sura the courtesies and rights to the Holy Prophet (Be peace upon him) and the ways of maintaining brotherly relations with the Muslim brothers are taught, and that what are those principles acting whereupon the discipline of the Muslim Society can become strong and well-established, and if some corruption arises therein, then what is the cure for it ? Observation is a witness to this fact that most of the disputes and wranglings take place out of self-will, self-seeking and wish-worshipping, the only cure whereof is that the Muslims should subject their personal opinions and interests to one sublime standard. And it is obvious that no standard or criterion can be higher than that of God and His Messenger. In its practising though there may come intense difficulties and troubles for the time being, yet its final end is certainly the triumph and success of both the Worlds.

2. The real obedience and esteem to God and His Messenger can be achieved only when there is fear of God in the heart. If the fear of God is not there in the heart then to maintain the claim to Islam in the outer sense, he will repeatedly bring the Name of God and His Messenger upon his tongue, and outwardly he will advance their orders (as a shield), but in reality he will make them an instrument to achieve his own internal desires and ulterior motives. So it should be remembered that God hears that which is on the tongue and knows that which is in the heart. Then how will this device or deception do before God ? So a man should do work fearing Him.

2. O Believers, raise not your voices above the Prophet's voice and be not loud in your speech to him, as you are loud one to another, lest your works become void, and you may not be aware of it.[3]

٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ○

3. In the Majlis of the Prophet do not make noise, and as you speak loudly or bitterly or sharply or acrimoniously among yourselves, you should not adopt this manner with the Holy Prophet because it is against courtesy. If you speak to the Holy Prophet you should speak with a soft voice, in respectful and reverential style with politeness and courtesy. Just see how a courteous son speaks to his father, an able pupil to his teacher, a sincere disciple to his Murshid, a soldier to his officer. The rank of a Prophet is far higher than all these men. When you speak to the Prophet you should be very courteous lest there should be some disrespect or impoliteness and he may be distressed. Then after the displeasure of the Prophet where is the resort of a Musalman ? In this situation there is the danger of complete ruination ; when the earning is lost it means everything is lost.

Note :—The Holy Prophet is no more in this World of Matter, but his Traditions are alive. So when the Traditions are read or recited the politeness and respectful attention is to be adopted. The Holy Prophet is alive in his grave. So when one is near his grave he must observe all manners of politeness and respect, as said in the present verse. After the Holy Prophet come the Caliphs, the Scholars of Divinity, and the Ulil Amr (those pious men in whose hands lie the affairs of the Muslims). Courtesy should also be shown to them, as a necessary requirement of a disciplined society, according to their respective degrees. The consideration of respective degrees is most essential, because corruption prevails in a society where the differentia of degrees is not given due consideration.

3. **Those who lower their voices in the presence of God's Messenger, those are they whose hearts God has tested for courtesy.[4] for them is forgiveness and a mighty Thawab.[5]**

٣- اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝

4 Those who speak with humbility, politeness, courtesy, reverence and respect in the Majlis of the Holy Prophet, and lower their voices in the presence of the Holy Prophet, they are those whose hearts God has examined for the seed-casting of politeness, and purified them for utter piety and refinement.

Hazrat Shah Waliullah of Delhi writes in his famous Book, Hujjatullahil Baligha :

Four things are of the mighty waymarks of God—

(i) The Holy Quran

(ii) The Prophet

(iii) The Ka'aba

(iv) The Salat

Only that man will venerate these things whose heart, is replete with piety (Taqwa).

وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ (الحج - ع ۴)

From here it is also known that when raising voice above the voice of the Prophet is discourteous, then what degree of sin would it be to raise voice against the orders of the Holy Prophet after hearing them ?

5. By the blessing of this sincerity and devotion and the right-recognition, the former faults shall be forgiven, and a mighty Thawab shall be bestowed.

4. Those who call unto thee from behind the walls (from outside the apartments), the most of them do not have wisdom.

5. And if they had patience until thou comest out to them, that would be better for them. And God is All-Forgiving, All-Kind.[6]

6. O Believers, if some sinner comes to you with a news, so investigate, lest you should afflict a people unknowingly, then tomorrow you repent upon what you have done.[7]

۴۔ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ○
۵۔ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا
لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ○
۶۔ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ
فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ
مَا فَعَلْتُمْ نَادِمِينَ ○

---

6. The Bani Tamim came to see the Holy Prophet. The Holy Prophet was inside the apartment. They began to call from outside : "O Mohammad come out to us !' It was a nonsense and a discourtesy. They understood not the rank of the Holy Prophet. Who knows what he was doing, perhaps the Revelation was being sent down or he might be busy in some important woık. His personality, the source of blessings, was the centre and shelter of all religious and worldly affairs of the Muslims ! Even an ordinary man, charged with some responsibility can not do his work without a time table, with peace and order. After all, the respect of the Prophet was something very important. They should have informed him through some one and have patience until he came out to them then they should have addressed him. Had they done so, it would have been better ıor them. But God forgives, what occurs out of ignorance and lack of wisdom, by His kindness. They should not repeat it again becoming repentent upon their fault. The respect and love of the Prophet is that point on which all the scattered forces and the distracted emotions of the Muslim Community are gathered together, and this is that relation-in-Eman upon which the whole edifice of Islamic Brotherhood is established.

7. Very often dissensions and disputes arise out of false news. Hence education is given to choke this fountain of difference and division first i.e. do not accept any news at random without enquiry or investigation. Suppose a wayless and miserable man complained against certain people, becoming overpowered by his some notion or emotion, and you, believing his mere statement pounced upon that people, thereafter it was known that he had given wrong information about that people, so imagine how much will you grieve at that hasty step of yours, and how bad will be its result for the party of Islam ?

7. And know that the Messenger of God is among you ; if he obeys you in many of the affairs then you would suffer,[8] but God has cast the love of Eman into your hearts and decked it fair in your hearts and cast hatred in your hearts against Unbelief and Sin and Disobedience. Those—they are on the righteous way,

8. By God's grace and favour.[9] And God knows everything, the All-Wise.[10]

٧۔ وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ۭ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ۭ اُولٰۗىِٕكَ هُمُ الرّٰشِدُوْنَ ۝ۙ

٨۔ فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

8. Do not feel ill if the Messenger of Allah (Be peace upon him) does not act upon any of your news or opinion. The Truth can not be subservient to the wishes and notions of the people. If it be so whole system or workshop of the heavens and earth may become confounded, as God has said:

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَاۗءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ (المومنون - ع ۴)

In short, investigate the tidings and do not subject the Truth to your wish and opinion, nay, but you should subject your wishes to the Truth. In this way the root of all dissensions and wranglings shall be cut away.

Hazrat Shah Sahib writes : "If your counsel is not accepted, do not fell ill. The Messenger acts upon the order of God. In it alone is your welfare. If he obeys you, everyone shall say of his own interest, then whom should he follow ? (Mozihul Quran)

9. If you desire that the Prophet should follow your everything then there would be a great difficulty, but thank God that He by His grace and favour, has endeared Eman to your hearts and made detestable to you unbelief and sinfulness, whereby you can not go near such absurdity. In a Majlis which lustres with the effulging presence of God's Messenger, the following of anyone's wish or opinion can not be imagined. Though bodily the Holy Prophet is not among us, but his education and his heirs and viceroys are amongst us, and shall remain among the Muslim Community for all times.

10. He knows the talents of every one, and to every one by His wisdom gives such states and stations as befitting his talents.

9. And if two groups of the Believers fight, bring about harmony (make peace) between them, then if one of them goes on ascending against the other, so you all fight against the aggressor till it reverts to God's order ; then if it reverted, set things right between them equitably, and do justice, no doubt, God loves the just.[11]

٩- وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا
بَيْنَهُمَا ۚ فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا
الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ط اِنَّ اللّٰهَ
يُحِبُّ الْمُقْسِطِيْنَ ۝

10. The Muslims indeed are brothers, so make harmony between your two brothers, and fear you God so that mercy be done upon you.[12]

١٠- اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝ ع

11. Despite all precautions and disciplinary measures if two groups of the Musalmans fight, try hard that differences should be removed and eradicated. If there is no tangible result of these efforts and one group goes on ascending and becomes aggressive then you should not sit silent, nay, but all the Muslims should fight against the aggressor, till that ascending group refrains from its aggressive activities, and reverting to the order of God presents itself for peace. At that time the Muslims should bring about harmony and make peace between the two groups with equality and justice. They should not bend either side away from the path of truth in partial support.

Note :—According to the tradition of Bukhari and Muslim this verse was sent down at the timely turbulence between two groups of Ansar, Oas and Khazraj. The Holy Prophet made peace and harmony between them according to the present verse. Those people who rise against the Khalifa in rebellion are also included in the general sense of the verse. Scholars have been argumenting concerning rebellion, by this verse since early times. But as it appears from the state of revelation, the present verse comprehends all party disputes of the Muslims, their controversies, wranglings and strife. As for rebellion see details in books of Fiqh.

12. In every state of war or peace it should be taken into consideration that it is the war between two brothers or it is the peace between two brothers. They should not be treated like enemies or unbelievers. When two brothers strike against each other, they should not be left in their warring state, nay, but try your level best to put things right between them. While making such efforts fear God that partiality or sentiments of avengement should not come in between.

SECTION 2

11. O Believers, let not any people scoff at another people, perhaps they may be better than they, neither let women scoff at other women, perhaps they may be better than they ; and find not fault with one another with nicknames,[13] an evil name is sinfulness after Eman,[14] and those who do not repent—they are the unjust.[15]

١١- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ
أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا أَنفُسَكُمْ وَلَا
تَنَابَزُوا بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ
ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ○

13. First, contrivances were taught to restrain differences and quarrels between the Muslims Then it was told that, if by chance differences arise, they should be exterminated with force and effective manner. But until the dispute is over, efforts should be made that at least the sentiments of hatred and opposition should not become sharper and provocative. It is commonly seen that when differences arise between two persons or two parties they resort to scoff at one another even at the most trifling matter, whereas he does not know that the derided one may be better with God rather he himself considered him better generally before the differences arose. But in perverseness and self-will the minor evils of the other party are seen, and the major evils of his own self are not visible to himself. By this way the gulf of adversity and hostility widens day by day, and the hearts get so much far distant from one another, that no hope of peace and harmony is left. In the present verse God, the Most Holy, has forbidden such things i.e. neither one party should scoff at the other party, nor one should revile the other with bad names, nor one should try to find faults with the other, because by such things the hatred and animosity multiply, and the fire of dissension and corruption spreads more rapidly.

Glory be to God ! What good and excellent directions are given by God ! If the Muslims try to understand, only this single Sura Hujurat contains the perfect remedy for their worst disease.

14. By reviling others with bad names a man becomes sinful himself Whether the bad name is affixed with him or not, but this nicknamer himself got the nickname of uncivil, ungodly, sinner and man-oppressing. Just think whether these bad names look fair after the best title of 'Momin'. Or it means that when a man has accepted Eman and become Muslim, then to taunt him at his pre-Islamic activities or at his worst names of those days e.g. to call him Jew, Christian, Hindoo, etc. is a very undesirable action. Similarly, to revile a man by a sin in which he is involved, and it is not his voluntary action, or to revile a man by a sin from which he has repented, is not lawful.

15. What is gone is gone. Now you should repent. If you do not repent even after hearing these orders and directions, upon these crimes, then you shall be the real unjust in the eyes of God.

12. **O Believers, eschew much suspicion (calumniation) appointedly some suspicion (calumination) is a sin, and do not search the secret of any-one, and do not backbite one another.[16] Would any of you like to eat the flesh of his brother who is dead ? You would abominate it ![17] And fear you God. No doubt, God is Forgiving, Kind.[18]**

١٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ
اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ
بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ
تَوَّابٌ رَّحِيْمٌ ۝

---

16. These things play a very dirty part in increasing mutual differences and divisions. The two parties become so much suspicious of each other that no room of good impression is left. Everything of the opponent is taken against itself whatever situation it may be. If there are one thousand chances of goodness in his word and one chance has some evil side, his disposition will bend towards the evil aspect, and deeming that evil aspect to be final and certain he will begin to blame and accuse the opposite party. Not only that one thing has reached him by chance, and by an ill thought wrong meaning has been attributed to it, nay, he will try to know the secrets of the other party in order to exaggerate them in wrong sense and warm their meetings with the backbiting. The Holy Quran forbids all such absurdities. If the Muslims act upon this advice, the differences that arise unfortunately, can not go beyond limit, and their detriment may be minimized, nay but within a few days the differences created by self-will shall be totally obliterated.

Hazrat Shah Sahib says : "Accusing, searching the secret, and back-biting is not good at any place ; but where there is some good of religion and no purpose of self-will is served," there it is permitted, as has been the method of research and investigation about those men who are concerned and connected with the quotation and translation of the Tradition because without this criticizing method the protection of religion was impossible.

17. The back-biting of a Muslim brother is such a dirty and abominable act as if some one eats of the flesh of his dead brother. Will any man like it ? Then understand that back-biting is more heinous than that.

18. Only that person will act upon these directions and advices who has the fear of God in his heart. If there is no fear of God, then there is nothing ! Those who claim to Islam and Eman should fear God, and be afraid of the wrath of that Omnipotent Lord, and should not go near such heinous activities. If they have committed some faults and failures before, they should repent before God with a true heart, He will forgive by His kindness.

13. O mankind, We have created you of a male and a female and appointed your castes and tribes that you may recognize one another.

Verily he has greater respect with God who is possessed of greater courtesy.[19] God is All-Aware.[20]

١٣- يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ
شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ
اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

19. It is generally experienced that the main cause or source of ill-thought, accusation, fault-picking, back-biting and criticism is self-admiration and self-conceit i.e. a man is possessed of this complex that he is great and others are contemptible. Here it is told that the dignity and greatness of man is not attached with his caste or family or race, nay, but the greater a man is good-natured, polite, courteous and pious, the greater he is respectful and honourable in the sight of God. So far as the racial origin is concerned, its reality is that all mankind are the children of one man and one woman i e. of Adam and Eve. All mankind whether Sheikh or Sayyid, Mughal, Pathan, Siddiqi Farooqi, Usmani, Ansari, etc. (and other races of the world) ascend to Adam and Eve. These castes or races or tribes or nations, God has created for the purpose of recognizing one another. No doubt, if a man is born in a respectable family it is a divine grace or honour for him, as a man is made beautiful i.e. is born with a fair complexion. But this thing is not worthy of pride and egotism that it may be made the criterion of perfection and excellence, and others may be scorned. Of course, it is a matter of thanks that God has given us this bounty without a role of our own power, action and labour. It is also included in thanks that one should refrain from pride and egotism, and should not let this divine bounty be polluted by mean morals and bad habits. However, the real criterion of grace, respect, excellence and honour is not family and race but piety and purity.

20. Piety and courtesy is in fact in the heart. Only God knows what actually is he and what actually will he be in future, who outwardly appears pious and courteous. إنما العبرة للخواتيم i.e. The ends determine the reality.

14. The country-dwellers say: 'We have embraced Eman.' Thou say: 'You have not embraced Eman, rather say: "We have become Muslims," and as yet the Eman has not entered in your hearts.'[21] And if you obey the order of God and His Messenger He will not cut anything of your works. God is All-Forgiving, All-Kind.[22]

١٤۔ قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِن
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

15. The people of Eman are those who believed in God and His Messenger, then brought no doubt and fought in the way of God with their wealth and their selves. Those—they are the truthful ones.[23]

١٥۔ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي
سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ○

---

21. Here it is told that when Eman and belief gets fully strong in the heart and takes root, then the habits of back-biting and fault-picking etc. are removed. When a person is involved in searching the faults and defects of others and in vexing humanity, then understand that Eman has not fully permeated into his heart. A Tradition says: يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يُفْضِ الْإِيمَانُ إِلَى قَلْبِهِ
لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ الخ (ابن كثير ص٢٢)

Hazrat Shah Sahib says: "One says: 'We are Muslims i.e. we have accepted the religion of submission,' there is no harm in it. And one says: 'We have full belief.' When the belief is full, where are its manifestations? He who really has full belief fears to make such claims, nay, but he feels shame to make such claims." (Mozihul Quran)

Note :—This verse shows the difference between Eman and Islam. This is what is proved by the Tradition of Hazrat Jibraeel etc. We have explicated this Tradition elaborately in the book 'Fathul Muslim'— 'The Muslim interpreted.'

22. If you lead the path of obedience now, He will not diminish your Thawab merely because faults have been committed by you in the past i.e. due to your past errors your reward shall not be curtailed.

23. The state of a truthful Momin is that He has strong faith in God and His Messenger, and is always ready to sacrifice his wealth and his life in the way of God.

16. Thou say : 'What, would you tell (show) God your religiousness ? And God knows what is in the heavens and what is in the earth. And God knows everything.'[24]

١٦- قُلْ أَتُعَلِّمُونَ اللّٰهَ بِدِينِكُمْ ۚ وَاللّٰهُ يَعْلَمُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ○

17. Upon thee they put it as a favour that they have become Muslim.[25] Thou say : 'Do not put favour upon me of your embracing Islam, nay, but God puts favour upon you that He has given you the way to Eman, if it be that you are truthful.'[26]

١٧- يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُّوا عَلَيَّ
إِسْلَامَكُمْ ۖ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدٰكُمْ لِلْإِيمَانِ
إِنْ كُنْتُمْ صٰدِقِينَ ○

18. God knows the hidden secrets of the heavens and of the earth, And God sees what you do.[27]

١٨- إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَاللّٰهُ
ع بَصِيرٌ بِمَا تَعْمَلُونَ ○ ع

---

24. If really you are possessed of truthful religion and strong faith, mere saying has little to do ; with whom the matter is concerned He is Himself Aware.

25. Some country-dwellers came and said, "Just see we have become Muslims without a fight.' In other words they put a favour upon the Prophet. Its answer is given as follows.

26. If you are really true in your claim to Islam and Eman, then it is not a favour of yours, nay, but it is a favour of God that He gave you the way to come towards Eman and conferred upon you the wealth of Islam. If you say the truth the reality is that which is described.

Hazrat Shah Sahib says : "If virtue is done by our hand, then it is not we to be praised, it is the praise of Lord who made or caused us to perform that good."

In other words, at the end of the Sura He has warned that if you are given the divine grace of good performances according to the Quranic directions and the Islamic teachings, then do not put it as a favour upon God and the Messenger, nay, thank God for His favour and reward, who gave divine succour for the good way and the good work.

27. God knows of everything—the secrets of the hearts and the open work. Do not make talks before Him.

Sura Hujurat has ended by His help and succour. Thanks God for His bounty and favour.

اٰیاتہا ۴۵ سُوْرَةُ قٓ مَكِّيَّةٌ رکوعاتہا ۳

(SURA QAF, MECCAN, VERSES 45, SECTIONS 3)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. Qaf,

By the glorious Quran !

2. Nay, but they are amazed that a warner has come to them from among them, so the Disbelievers began to say : 'This is a wonderful thing!'[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ○

۲۔ بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ
الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ○

1. What to say of the great eminence and the mighty grandeur of the Holy Quran that came down as the Last Word of God and abrogated all other Books and by its miraculous power and the unlimited mysteries and sciences amazed the whole world. This Quran of eminence is itself a witness to this fact that there is no fault or defect in it, nor there is any place in it where a finger can be put that it is wrong. But the disbelievers even then do not accept it, not because they possess argument or reason against it, nay, but they wonder at it out of ignorance and folly that one belonging to their race and clan has come to them as a Messenger, and in supeтiority complex has begun to advise them all. He is saying a wonderful thing which no one can believe. 'What, when we are all dead and mixed with the earth, will we be returned again to our past life ? This returning is far distant from wisdom and quite beyond possibility and general habit'.

3. 'What, when we are dead and become earth ? That returning is far distant.'

4. We know what the earth diminishes of them,[2] and there is Book with Us wherein everything is secure.[3]

5. Nay, but they cry lies to the True Religion, when it came to them, so they are lying in a confused matter.[4]

6. Have they not seen heaven above them, how We have built it and decorated it, and there is no hole in it ?[5]

٣۔ ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ○

٤۔ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ○

٥۔ بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ○

٦۔ اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ○

---

2. They do not all become dust, the soul remains safe. And the particles of the body scattered anywhere are all in the knowledge of God. He has power over collecting all the real particles from all sides and assemble them into the structure and revive it again.

3. It is not the case that now We have come to know, nay, but Our knowledge is eternal, and We had written all the events and conditions of everything before occurrence, into a Book that is known as the Secure Book and that Book still exists with Us. So if anyone does not understand what the External Knowledge is, at least he should understand that the record in which everything is written is present before God. Or this sentence shows emphasis over the previous sentence, because when something is in the knowledge of anyone and it is also put in record, that is considered very authentic and forceful in the sight of the people. Similarly, with respect to the perceptions of the people, here it is said with emphasis and warning that everything is in the knowledge of God and it is written with Him, and there is no possibility of any diminution and addition to it.

4. It is not simply an amazement, but an open crying lies. They reject the Prophethood of the Prophet, the glorious Quran, the Upraising after death and what not. And they talk strange and confused things. No doubt, he who cries lies to the truthful facts falls down the same way into confusion and suspicion, into distraction and restlessness.

5. Just behold the heaven, how much a tremendous structure is standing firm when visibly there is no column or pole for a support. And when the lamps and chandeliers of stars shine in the night, how beautiful and resplendent it looks. And it is wonderfully strange that millions of years have passed but no hole is created in this lofty roof, nor any block or brick is broken, nor the plaster is ruined, nor the shade is changed. After all, which is that hand who built such a strong and formidable construction and guarded it so securely ?

7. And the earth—We stretched it forth and cast on it firm mountains, and caused to grow in it all kinds of verdant things.

8. For an insight and a reminder to every penitent servant.[6]

9. And We sent down from heaven water bearing blessing, then We caused to grow thereby gardens and grain whose field is harvested,[7]

10. And tall palm-trees with their spathes one upon the other in layers,[8]

11. A provision-giving to the servants, and We revived thereby a dead land, even so shall be the resurrection (coming forth from the graves).[9]

12.–14. The People of Noah have cried lies before them and the men of the Well and Thamood ; and Ad and Pharaoh and the brothers of Lut ; and the inhabitants of the Thicket and the People of Tubba[10]—all of them cried lies to the Messengers, but (then) My threat came true.[11]

۷۔ وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا
مِنْ كُلِّ زَوْجٍ بَهِيجٍ ○
۸۔ تَبْصِرَةً وَذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيبٍ ○
۹۔ وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَأَنْبَتْنَا بِهٖ
جَنّٰتٍ وَّحَبَّ الْحَصِيدِ ○
۱۰۔ وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ○
۱۱۔ رِّزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ
الْخُرُوجُ ○
۱۲۔ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّأَصْحٰبُ الرَّسِّ وَثَمُودُ ○
۱۳۔ وَعَادٌ وَّفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ○
۱۴۔ وَّأَصْحٰبُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ
فَحَقَّ وَعِيدِ ○

6. How many marks of insight and discernment are there in the creation and administration of the heavens and the earth for a man who turns towards God and does not remain involved in the circuit of these perceptions alone, to reach the right reality after a brief observation therein, and he can recollect the forgotten lessons. Then how do these people dare to deny and disbelieve in the Truth in the presence of such resplendent signs ?

7. Grain is that wherewith its field is also harvested, and the garden survives even after its fruit is plucked.

8. God has created these things in plenty and abundance. The spathes i.e. layer upon layer, shows abundance in production and also look pleasant to the eyes.

9. By the rainfall God revived the land that was lain dormant and dead. Even so the dead persons shall be revived on the Day of Qeyamat.

10. The stories of these nation have been described in Sura Hijr, Sura Furqan, Sura Dukhan, etc.

11. The threat of chastisement that was given as an end of disbelieving and rejecting the Messengers came true before them.

15. Now, are We wearied by the first creation ? No indeed, but they are in deception as to the new creation.[12]

۱۵. أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۝

SECTION 2

16. And of course We created man and We know what comes and goes in his soul.[13] And We are nearer to him than the jugular vein.[14]

۱۶. وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

17. When take the two takers, sitting one on the right and one on the left,[15]

۱۷. إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝

---

12. They are in vain doubtful about the new creation. What is difficult for Him to create a second time who created first time ? Do you think (God forbid) that He is wearied by the first creation ? Such fabrications about that All-Powerful are insensible superstitions, an insolence, an ignorance.

13. We are aware of all their words and actions. Even those whims and thoughts, whisperings, auto-suggestions, etc. that come and go in his heart, God also knows them.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

14. Jugular vein is the life-vein. If it is cut man dies. Perhaps it is an indication to soul and spirit. It means God is nearer to the soul and spirit of man i.e. a man has not so much knowledge as God has about him.

Hazrat Shah Sahib says : "God is nearer from within and the vein is nearer from without."

جاں نہاں در جسم و او در جاں نہاں

اے نہاں اندر نہاں، اے جانِ جاں

The soul is hidden in the body and He is hidden within the soul,
O Hidden within the hidden,
O Soul of the soul,
O Spirit of the spirit !

15. Two angels are always ready, by the order of God, to write down any word coming out of his muoth—the right angel writes the virtue and the left angel writes the vice.

18. Not a word he utters, but by him is an observer ready.[16]

19. And that came the agony of death verily.[17] That is what thou wast shunning.[18]

20. And the Trumpet shall be blown, that is the Day of the Threat.[19]

21. And came every soul, with it is a driver and a teller of events.[20]

١٨- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ○

١٩- وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۚ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ○

٢٠- وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ○

٢١- وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَّشَهِيدٌ ○

16. But by him is an observer ready i.e. to write.

Note :—Where do these angels live ? And apart from words what do they write else ? It's details can be had from the Traditions of the Holy Prophet and the sayings of the Companions.

17. Lo ! here the record is prepared and there the hour of the death has come, and the dying one began to plunge into the agonies of death. At that time all those truthful things became visible, the tidings whereof were given by the Messengers of God, and the covering of the fortune and the misfortune of the dying man began to slide, and this occurrence was sure and certain, because many reasons of that All-Wise were concerned with that.

18. Man tried to avert death extensively, and tried to shun this undesirable event to a great extent, but this hour was not to be postponed. At last it came upon the head and no timely device or contrivance could do an aught.

19. The small Hour had come at the time of death, thereafter the Big Hour is present. No sooner the Trumpet is blown than that horrible day is come, where-against the Prophets and Messengers had been continuously warning.

20. In the Plain of Resurrection they shall be brought in this way that one angel shall be driving them towards the Plain of Trial, and the other angel shall be bearing the whole record of his life. Perhaps they are the angels who are known as Kiraman Katibeen, and about whom it was said above that one is sitting on the right and one is sitting on the left : إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ الخ . And it is also possible that they might be some others.

22. Thou remained heedless of this day, now We have opened from thee thy obscurity, so thy sight today is piercing.[21]

23. And said the angel his comrade : 'That is, what I had, present.'[22]

24. Cast you two into the Hell, every ungrateful opponent,

25. Hinderer of the good, transgressor, disquieting,[23]

26. Who set up another god with God, so cast him into the terrible chastisement.[24]

27. Said the satan, his comrade : 'Our Lord, I had not cast him into haughtiness, but he was himself forgetful of the way, lying far distant.'[25]

۲۲- لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ
غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ○

۲۳- وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ○
۲۴- اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ○
۲۵- مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ○
۲۶- الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي
الْعَذَابِ الشَّدِيْدِ ○
۲۷- قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ
فِيْ ضَلٰلٍ بَعِيْدٍ ○

---

21. At that time it shall be said, "In the tastes of the world thou had become quite heedless of this day, and before thy eyes the darkness of lusts and lowly desires had prevailed. The Prophets tried to make thee understand and see, but thou saw nothing. Today We have removed those curtains of darkness and obscurity from thy eyes, and made thy sight very piercing. Now see whether those things which were delivered through the Prophets are wrong or right?

22. The angel shall bring forward the Record of Deeds. Some say it is the satan who had been his comrade throughout the worldly life. That satan shall say : "Lo ! this criminal is here, whom I had tempted, and now I have brought him ready, for the Hell," meaning thereby that though he had led him astray, but he had no force upon him that he could force him to haughtiness, indeed he fell into error by his own option and free will.

23. From the Divine Court this order shall be given to two angels that they should cast such men into the Hell. (God forbid)

24. Such men deserve the most terrible chastisement in the Hell.

25. Mine was no force upon them, a little temptation and Lo ! this wretched himself went away far distant from the path of deliverance and prosperity. By these words the Satan shall try to make his crime light.

٢٨- قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ○

28. Said He, 'Do not quarrel before Me, and I had already warned you of the chastisement.[26]

ع ٢٩- مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ○

29. The Word is not changed with Me, and I do no wrong to the servants.'[27]

SECTION 3

٣٠- يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ ○

30. Upon the day We shall say unto Gehenna: 'Art thou filled up?' And it shall say: 'Is there any more?'[28]

٣١- وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ ○

31. And Paradise shall be brought forward for the God fearing, not afar.[29]

٣٢- هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ○

32. This is that you were promised, for every penitent, rememberer.

٣٣- مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيْبِ ○

33. Whosoever fears the Rahman without seeing and brings a penitent heart,

٣٤- ادْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِكَ يَوْمُ الْخُلُوْدِ ○

34. 'Enter it in peace,[30] this is the Day of eternal entering (dwelling).'[31]

---

26. Do not gabble! We had informed everyone in the world about virtue and vice, about good and bad. Now everyone shall be punished according to his crime. The misled and the misleader both shall bear the punishment of their misdeeds.

27. There is no wrong with Us. What is decided shall be just according to absolute wisdom and justice.

And the word is not changed—means the Unbeliever is not forgiven, not to speak of the Satan, the great Unbeliever.

28. The expansion of the Hell shall not be filled up by so many men; out of sheer anger it shall demand more unbelievers and transgressors.

29. The Paradise shall not be far distant from them. They shall observe its splendour and decoration from a near distance.

30. Those who were mindful of God in the world and being secure from the sins turned towards Him, and feared His wrath and dignity in the unseen, and came with a clean and purified heart—this Paradise is promised to such men. The time has come that they enter it with peace and security. The angels shall greet them and bring them Salam from their Lord.

31. Hazrat Shah Sahib says: "Whatever one gets there on that day, that is for him for ever. Before it there was no consistency on anything."

35. For them there is whatever they shall desire, and with Us there is yet more.[32]

٣٥- لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ○

36. How many a generation We destroyed before them that they were mightier in power than they, then began to scratch into the cities ; is there any resort to run away ?[33]

٣٦- وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم
بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ ط هَلْ مِن مَّحِيصٍ ○

37. In that there is a place to think for him who has a heart within or gives ear with a present mind.[34]

٣٧- إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى
السَّمْعَ وَهُوَ شَهِيدٌ ○

32. The People of Paradise shall be given what they will desire for. Apart from this they will get such bounties which never occurred to their mind or heart as the delight of God's Sight, inconceivable.

Or وَلَدَيْنَا مَزِيدٌ may also mean : "We have abundant bounties. They will be given as much as they desire without fail. So much giving shall not bring about any scantiness with God, and there shall be no hindrance for Him. Do not think such innumerable bounties as distant." (God knows better)

33. Formerly the hereafter chastisement of the Unbelievers was described. Afterwards the bounteous provision of the People of Paradise was mentioned as against the terrible chastisement of the People of the Hell. Now again the punishment-giving to the Unbelievers is mentioned i.e. before the coming of the Qeyamat in this very world We have destroyed so many proud and haughty nations that were more powereful than the present Unbelievers, and they had searched about countries and cities. But when the divine chastisement came, they found no resort in the world to seek asylum therein.

Or it means they began to scratch in their habitats to find or make some shelter. But they got no place a shelter.

34. Reflecting on these lesson-giving events only those men can gain advice in whose breasts is a sensible heart to understand by themselves, or at least give ear to the advice of an adviser with a present mind, because it is also a stage that if a man does not become conscious by himself, he becomes wide-awake by the admonition of others. But that man who neither understands by himself, nor gives ear attentively to the advice of others--his position is not more than a brick or stone.

38. And We created the heavens and the earth and what is between them in six days,[35] and no weariness touched Us.[36]

39. So be thou patient upon what they say, and proclaim thy Lord's glory with praise,[37] before the rising of the sun and before its setting,

40. And somewhat in the night, proclaim His glory,[38] and after the prostrations.[39]

٣٨- وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ۖ وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ○

٣٩- فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ○

٤٠- وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ ○

35. 'Created the heavens and the earth in six days ;" its interpretations can be studied at many places before.

36. When He did not get weary by the first creation, how will He get weary by the second creation ? As for the act of marring and destroying it is far easier than creation.

37. If they do not understand these bare facts, then you should not be sorrowful, nay, but tolerate without sinking, their absurd utterances, and engage yourself in the remembrance of God, who is the Creator of the heavens and the earth, and is ever Powerful over making and destroying.

38. These times are the times of God's remembrance. In those moments Dua and Worship are verily accepted. From some Traditions it appears that in the beginning only three Prayers were obligatory on the Prophet—Fajr, Asr and Tahajjud. However, these three times have special eminence and grace. These times should be engaged in Salat, Zikr, Dua, etc. And a Tradition says : عَلَيْكُمْ بِالْغُدُوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ

Some have said : قبل الطلوع denotes the Fajr Prayer, قبل الغروب denotes the Zuhr and Asr Prayers and مِنَ الَّيْلِ denotes the Maghrib and Esha Prayers.

39. After the Salat somewhat Tasbih and Tahlil (تسبیح و تہلیل) should be done as سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَاللهُ اَكْبَرُ ، سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ

etc. as given in the Traditions.

Or it denotes the Nawafil that are performed after the Faraiz.

41. And listen thou for the day when the Caller shall call from a near place.[40]

42. On the day when they will hear the Cry in truth, that is the day of coming forth.[41]

43. It is We who give life and make to die and to Us is the reach of all.[42]

44. Upon the day when the earth is split asunder they will come forth running. This mustering is easy for Us.[43]

45. We know very well what they say and thou are not a tyrant over them, so thou make understand by the Quran him who fears My threat.[44]

۴۱- وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ۝

۴۲- يَّوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذٰلِكَ يَوْمُ الْخُرُوجِ

۴۳- إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ۝

۴۴- يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذٰلِكَ حَشْرٌ
عَلَيْنَا يَسِيرٌ ۝

۴۵- نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۚ
ع فَذَكِّرْ بِالْقُرْآنِ مَنْ يَّخَافُ وَعِيدِ ۝

---

40. It is said that the Trumpet shall be blown on the stone of Baitul Muqaddas, hence near distance is said.

Or it means that its sound shall be felt everywhere as near and shall be equally heard by all. Some say there shall be other cries also on that day from God apart from the sound of the Trumpet. But obvious is the blowing of the Trumpet. (God knows better)

41. When the Trumpet shall be blown the second time all shall come forth from the earth.

42. However, death and life are all in the hand of God. Eventually everyone shall go unto Him. No one can escape.

43. The earth shall be split asunder and the dead coming forth from it shall rush toward the Plain of Resurrection. God shall muster all the present in a Plain, and it is not a bit difficult for Him.

44. Those who deny the Resurrection and utter absurd things—let them utter what they desire to utter, and hand over their case to Us. We are fully aware of what they say. It is not your business to make them accept by force. Of course advise them by the Quran especially him who fears the warning and threat of God. Do not follow much after these obstinate enemies.

Sura Qaf has ended by the grace of God. So praise to God at this bounty and grace !

اٰیاتہا ٦٠ سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ رکوعاتہا ٣

(SURA ZARIYAT, MECCAN, VERSES 60, SECTIONS 3)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. By the winds that scatter flying,

2. Then the bearers of burden,

3. Then the runners smoothly,

4. Then the distributors by the order,[1]

5. Surely the promise made to you is true,

6. And surely the occurrence of justice is certain.[2]

١- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١- وَالذّٰرِيٰتِ ذَرْوًا ○

٢- فَالْحٰمِلٰتِ وِقْرًا ○

٣- فَالْجٰرِيٰتِ يُسْرًا ○

٤- فَالْمُقَسِّمٰتِ اَمْرًا ○

٥- اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ○

٦- وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ○

1. First strong winds blow that cause the dust to fly, then clouds are formed bearing the load of water, then at the time of raining soft wind blows then by the order of God they divide the water according to the share of each land. God swears the oath of these winds. Some Scholars say that Zariat are winds, Hamilat are clouds, Jariat are stars and Muqassimat are angels. In other words the order of the sworn objects is from down to upward. And it is quoted from Hazrat Ali etc. to have said that Zariat are winds, Hamilat are clouds, Jariat are boats and Muqassimat are angels who divide provision, rain, etc. by the order of God.

2. This system of atmospheric phenomena is a witness to this fact that the promise of the Hereafter is true, and justice is to be done sure and certain. When in this world even the wind does not blow without a purpose, how can it be imagined that this tremendous workshop of the Universe is running without a purpose ? Certainly there shall come out a mighty result of this great workshop—and that is called the Hereafter.

7. By the heaven with a network.[3]

8. Surely you are getting involved in a word of difference.

9. And perverted therefrom is he who is rejected (turned over) [4]

٧- وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۝
٨- إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝
٩- يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝

---

3. By the oath of heaven that is clear, beautiful, strong and resplendent with a network of stars, and with a network of tracks of stars and the angels———.

4. You are at variance concerning the Hour and the Ressurrection. Only he will believe in the Hour who has some connection with the Divine Lordship. But who is rejected from the Court of Divinity, he is thrown away from the ways of prosperity and fortune. Such man will do nothing but reject the very idea of the Hour and the Ressurrection, thinking the ceaseless expansion of the Universe without a break, a phenomena of material science. But his observation is false. A deep observation is required. If the heaven with its systematic administration is studied deeply one can become sure of the Hereafter. This complicated but mathematic network of stars and planets is really governed by exact laws of motion. Moreover, this network has also allowed tracks for the movement of the angels. This great scientific system leads to a very powerful and wise hand that controls the whole complicated administration. Without the connection of that Powerful Hand no scientist or philosopher can explain the existence of such a complicated but exact celestial system. Only an atheist can deny the role of a hidden hand. But the rejector of such a phenomenal reality is himself rejected, because he denies an open fact. Deep observation ultimately leads the observer to Divine Reality. Consequently the whole system is working for the benefit of man, the central creation of this great universe. So man should also serve some purpose. That purpose is the worship of God, the Creator of the Universe. When that purpose is served satisfactorily by man he should be rewarded for his service, and if that purpose is marred by man he should be punished accordingly. This is why the Day of Ressurrection shall come so that obedient servant should be rewarded fully and the disobedient servant should be punished fully, a course of action that cannot be accomplished in the limited span of human life of this world. So to create differences concerning the Hereafter is nothing but sheer foolishness.

10. Perished are the conjecturers,[5]

11. Those who are lying in heedlessness forgetful.[6]

12. They question : 'when shall be the Day of Justice ?'[7]

13. Upon the day when they shall be laid on the fire higgledy—piggledy,

14. 'Taste your treachery ! That is what you were hastening for.'[8]

١٠- قُتِلَ الْخَرّٰصُوْنَ ۝
١١- الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ۝
١٢- يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ۝
١٣- يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ۝
١٤- ذُوْقُوْا فِتْنَتَكُمْ هٰذَا الَّذِيْ كُنْتُمْ
بِهٖ تَسْتَعْجِلُوْنَ ۝

5. And these rejectors have not sound reasons with them, when they reject the decided truth of the Hereafter. They are mere conjecturers i.e. they have false reasons to reject the Hereafter. In matters of Unseen facts their conjectures can not do. Only divine guidance can lead a man to reality, and the source of divine guidance is the Revelation which is the exclusive share of the Prophets and Messengers. Beyond the Prophetic Truth there is nothing but surmise and conjecture, and surmise and conjecture can not reach the absolute truth.

6. Why have they become heedless of the hereafter and yet they are reasonable in worldly matters ? It is because they are indulged in worldly comforts and luxuries. The tastes of the material life have made them heedless and forgetful of the Hereafter. As a result the divine light of wisdom that was given to them by nature is lost and they have failed to understand and grasp the idea of Ressurrection.

7. Another reason of their blindness to the Reality of Resurrection is that they have taken up these Prophetic facts in mockery, and scornfully question, "Yes please, when will the Day of Justice come ? Why so much delay ?" They shall not understand this fact in the world. They shall know it hereafter. So God replies them in the ensuing verse.

8. God gives them answer : "Why are you so impatient ? Wait a little ! That day is coming when you shall be thrown into the fire in an ugly way and roasted upon it, and the angels shall ask you about your enquries concerning the Hereafter, and finally say, 'Now taste your insolence and treachery. This is that day for which you were so much impatient and hasty."

15. Of course, the Godfearing are among the gardens and fountains.

16. They take whatsoever their Lord has given them. They were virtuous before that.[9]

17. Little of the night would they sleep.

18. And in the mornings they would beg forgiveness.[10]

19. And in their wealth was the share of the beggar and the outcast (have-not).[11]

20. And in the earth are signs for those
21. who have sure faith, and within your own selves, so do you not see ?[12]

١٥۔ إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَّعُيُونٍ ۝
١٦۔ اٰخِذِينَ مَآ اٰتٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ
ذٰلِكَ مُحْسِنِينَ ۝
١٧۔ كَانُوا قَلِيلًا مِّنَ الَّيْلِ مَا يَهْجَعُونَ ۝
١٨۔ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝
١٩۔ وَفِيٓ أَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ ۝
٢٠۔ وَفِي الْأَرْضِ اٰيٰتٌ لِّلْمُوقِنِينَ ۝
٢١۔ وَفِيٓ أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ۝

---

9. The People of the Hell shall be getting punishment in the Hell for their unbelief and insolence, while the pious men shall be enjoying the bounties of Paradise for their virtuous benevolence and good deeds. God will give them pleasant bounties, and they shall with pleasure receive them. Why not ? When they were in the world, they had earned virtues so today they are drawing their fruits from the Hereafter by the grace of God.

10. A major portion of the night they passed in the worship of God, and at dawn when the night was at end they asked forgiveness of God for their faults and failures : "Our Lord, we could not fully pay the right of worship, so by your mercy forgive us our faults and failures that remained." It means much worshipping did not make them proud. On the other hand it increased them in fear and fright.

11. The outcast (or have-not) is that who is poor but does not question. It means they have appointed in their wealth, by their own pleasure, the share of the indigent and the beggar, apart from Zakat, that had become an obligatory right because of permanent practice.

12. This night-waking, this asking of forgiveness and expending on the poor and the beggars should be done with this faith that God is, and with Him the virtue of no one is spoiled. And this sure faith is that which can be easily achieved by reflecting on the signs of the Universe and the souls. If a man, ponders on his own conditions within his self, or on the conditions of the earth's face, he can soon reach this result that the recompense of virtue and vice shall be definitely given in one form or the other, sooner or later.

22. **And in the heaven is your provision, and what is promised to you.**[13]

٢٢. وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ○

23. **So by the Lord of the heaven and the earth it is true as that you speak.**[14]

٢٣. فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ ○

SECTION 2

24. **Hast thou received the story of the guests of Ibrahim who were the persons of honour.**[15]

٢٤. هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ○

25. **When they entered unto him they said, 'Salam.' 'Salam,' he said. 'These people are strangers (alien).'**[16]

٢٥. إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ ○

---

13. One should not fear to expend upon the beggars and the indigent thinking that if one expends on these persons then wherefrom will one eat? Moreover, after expending on the poor and the beggar the expenders should not tease them by taunts of doing kindness to them, because the provision of you all and the promises of reward given to you are all in His hand, who is the owner of the heaven. Every one shall get his provision, no one can check it, and the expenders too shall get the reward (Thawab).

Hazrat Shah Sahib says : "Anything that is to come, its order descends from the heaven." (Mozihul Quran)

14. As there is no doubt in your speech, similarly there is no doubt in this Word i.e. the provision shall definitely reach, the Hour shall positively stand, the Resurrection shall surely take place and the promises of God shall be certainly fulfilled.

Now the story of the hospitality of Hazrat Ibrahim is related as an introduction to the story of Hazrat Lut (Be peace upon him) and as an inculcation on the excellence of expending in the way of God as enforced by the above verse :

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

Both the stories also describe the treatment of God with the virtuous souls and the dealing of God with the rejectors.

15. These guests were angels whom Hazrat Ibrahim first understood to be men, and received them with great honour, and with God the angels are honoured persons, as God has said : بَلْ عِبَادٌ مُّكْرَمُونَ

16. He answered salam with salam, and to himself or to them he said that those people looked alien or strangers.

26. Then he ran to his household and brought a calf roasted in ghee.

27. Then he put it before them, said he, 'Why ? Do you eat not ?'[17]

28. Then he got perplexed in his soul for fear of them. Said they, 'Be not afraid !' And they gave him tidings of a wise boy.[18]

29. Then came forward his wife speaking, then smote her fore-head, and said : 'An old woman, barren !'[19]

30. They said, 'So said thy Lord. He is the All-Wise, the All-Knowing.'[20]

٢٦- فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ۝

٢٧- فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝

٢٨- فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ
بِغُلَامٍ عَلِيمٍ ۝

٢٩- فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ ۝

٣٠- قَالُوا كَذَٰلِكِ ۙ قَالَ رَبُّكِ ۖ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۝

---

17. With great management he started to serve them in hospitality and said in a very civilized and polite manner: why sirs, you are not eating ? They were angels, and the angels do not eat. Then Ibrahim understood that they were not men.

18. This story has been described in Sura Hud and Sura Hijr. See details in their comments.

19. Hazrat Sara, the wife of Ibrahim, was hearing, standing in a corner. When she heard the good tidings of a boy she turned to the other side clamouring, and being wonderstruck said striking her forehead with the hand, "Well and good ! An old woman, barren, who brought forth nothing in her youth, will she beget a child in this old age ?"

20. The angels said, "We are not saying this by ourselves, nay, but thy Lord has said so. He alone knows what should be given to whom and at what time ? (Then why should wonder you at this good tidings when you belong to the House of Prophethood) ?"

Note :—From the collection of verses it appears that this wise boy is Hazrat Ishaq (Be peace upon him) whose good tidings were given to both mother and father.

31. Said he, 'Then what is your business, ye envoys ?'[21]

32. They said, "We are sent to a people of sinners.

33. That we may loose upon them stones of clay,[22]

34. Marked from Thy Lord for the people crossing the bounds.'[23]

35. Then We brought forth safe that who was there a Momin,

36. And We found not therein except one house of the Muslims [24]

37. And We left therein a sign for those who fear the painful chastisement.[25]

38. And there is sign in the story of Moosa when We sent him unto Pharaoh with a clear authority.[26]

٣١ - قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ○
٣٢ - قَالُوٓا إِنَّآ أُرْسِلْنَآ إِلٰى قَوْمٍ مُّجْرِمِينَ ○
٣٣ - لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ○
٣٤ - مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ○
٣٥ - فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ○
٣٦ - فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ○
٣٧ - وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ
الْأَلِيمَ ○
٣٨ - وَفِي مُوسَىٰٓ إِذْ أَرْسَلْنٰهُ إِلٰى فِرْعَوْنَ بِسُلْطٰنٍ
مُّبِينٍ ○

21. Hazrat Ibrahim asked them for what expedition they had come. From their style he might have known they were definitely sent down for some significant purpose.

22. They said that they were sent to give punishment to the people of Lut, that they might rain on them stones and gravels to annihilate them. مِن طِينٍ signifies that they were stones of clay, and it was not a mere hail-storm.

23. Those stones were marked from God. Those stones would smite only those who had crossed the bounds of wisdom, religion and nature.

24. In that city only one house of Hazrat Lut was the house of Islam and submission. We kept them safe from the chastisement, and brought them forth in security. The rest were all destroyed (together with one member of Lut's household, the old woman who was the wife of Hazrat Lut).

25. Upto this time there are found marks of ruination, and in the story of their extraordinary annihilation there is ample lesson for the God-fearing.

26. Clear authority i.e. miracles and arguments.

39. Then he turned his face upon his power and said : 'This is a sorcerer or a mad man.'[27]

۳۹- فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ○

40. Then We seized him and his hosts, then We cast them into the sea and he blameworthy.'[28]

۴۰- فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِى الْيَمِّ وَهُوَ مُلِيْمٌ ○

41. And there is sign in Ad, when We sent upon them wind bereft of goodness (benefit),

۴۱- وَفِىْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ○

42. It leaves nothing it passes upon, but makes it as something decayed and cankered.[29]

۴۲- مَا تَذَرُ مِنْ شَىْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ○

43. And there is sign in Thamood when it was said to them : 'Utilize for a while.'[30]

۴۳- وَفِىْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ○

44. Then they presumed arrogance against the order of their Lord, then the thunderbolt seized them and they were looking.

۴۴- فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ○

45. Then they were not able to stand up (rise) and they were not to take vengeance.[31]

۴۵- فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَّمَا كَانُوْا مُنْتَصِرِيْنَ ○

---

27. Being proud of his power he turned his face from Truth, and also destroyed his people and his councillors with himself. He said : "Moosa is either an ingenious sorcerer or a mad man."

28. We did not do any excess, he is himself blameworthy that he adopted unbelief and haughtiness and did not desist even after admonition. At last, he had to reap what he had sown.

29. The wind of chastisement came that was absolutely empty of goodness and blessing. It cut down the root of the criminals, and whereupon it passed it made it as stuff decayed and cankered.

30. Hazrat Salih said to them : "Well take enjoyment of the world for a few days more and utilize the provisions of the present, eventually you shall be seized by the chastisement".

31. Their disobedience and haughtiness began to increase day by day. At last, the Divine chastisement seized them. A thunderbolt, and lo ! they were all calmed. All that power, strength, proud claims and presumptions, wherein they were intoxicated, were razed to the ground. None of them was able to stand on his back after being thrown down, less to speak of vengeance !

46. And We destroyed the people of Noah before. Verily they were disobedient people.[32]

SECTION 3

47. And the heaven—We built it with the might of hand, and We have wide power.[33]

48. And the earth—We spread it forth, so how excellent do We know to spread forth ![34]

49. And of everything created We opposite kinds (pairs) that you may think.[35]

50. So run unto God ! I am a clear warner from Him unto you.

51. And set not up with God another god. I am a clear warner from Him unto you.[36]

۴۶- وَقَوْمَ نُوحٍ مِّن قَبْلُ ؕ إِنَّهُمْ كَانُوا قَوْمًا
فٰسِقِيْنَ ○

۴۷- وَالسَّمَآءَ بَنَيْنٰهَا بِأَيْدٍ وَّإِنَّا لَمُوسِعُونَ ○

۴۸- وَالْأَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُونَ ○

۴۹- وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ○

۵۰- فَفِرُّوٓا إِلَى اللّٰهِ ؕ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ○

۵۱- وَلَا تَجْعَلُوا مَعَ اللّٰهِ إِلٰهًا اٰخَرَ ؕ إِنِّي لَكُم مِّنْهُ
نَذِيرٌ مُّبِينٌ ○

---

32. Before these nations the people of Noah had been destroyed due to its disobedience and haughtiness. They had also crossed the bounds in their disobedience.

33. Such a wide thing like heaven, God created by His power (might), and He can create even greater things than that, He has wide power.

34. The heavens and earth and all things are created by God, and are in His possession alone. Then where can His criminal run away to find an asylum ? But if a man deeply observes the workmanship and the artistic creation of God—the wide extension of the earth—he will not see towards anything except God, and will become exclusively His.

35. Male and female as Ibne Zaid has said, and today modern scientists have recognized this fact that in every species there are found males and females. Or زوجين denotes the opposite or contrary things as Night and Day, the Heaven and the Earth, Light and Darkeness, whiteness and Blackness, Health and Disease, Belief and Unbelief, etc.

36. When the heavens and the earth and the whole Universe is God's creation, then a man turning away from all should flee unto Him. If he does not flee unto Him and does not turn unto Him, then it is a dangerous thing. I warn you of the horrible result of these two things.

52. Even so not a Messenger came to those before them but they said : 'A sorcerer or a mad man.'[37]

53. What, have they bequeathed it one to another ? Nay, but they are an insolent people.[38]

54. So turn thou from them, there is no blame upon thee.

55. And go on instructing them, that instructing profits the believers.[39]

۵۲- كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۝

۵۳- اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۝

۵۴- فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ۝

۵۵- وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ۝

37. If these disbelievers do not give ear to such plain and clear warning and admonition then be not sorrowful. These people are not different from the past people. Whenever any Prophet came to those unbelievers, they took in mockery their teaching and admonition, calling him a sorcerer or a mad man. Similarly the unbelievers of today are dealing with you.

38. The Unbelievers of the past used the words of Sorcerer and Mad for any Messenger that came to them. Similarly, Unbelievers of the present day are using the same words for the Last Prophet. It shows as if the Unbelievers have been bequeathing one to another to use these bad names for the Messengers and Prophet. Nay, but the fact is that one thing is common among the Unbelievers of all ages and that is INSOLENCE. This insolence caused the past Unbelievers to use these unholy words for the Messengers, and this insolence is urging the present Unbelievers to use these words against the Last Prophet.

39. So you have very well performed your duty of Tabligh. Now do not follow much after, nor be sorrowful. The blame of non-acceptance shall be laid on these Unbelievers and Enemies. Of course, your job is to advise them and instruct them. So go on performing this job of reminding and advising. In whose fate there is Eman this instructing shall profit him, and those who have already believed shall progress and they will further benefit from these instructions, and the authority or argument shall be established against the Unbelievers.

56. And I have not created jinn and mankind but to serve Me.[40]

57. I do not desire of them daily allowance and desire not that they should feed Me.

58. God is the All-Provider, the Possessor of might, the Strong.[41]

59. So the bucket of these sinners is filled up as the bucket of their fellows was filled up, so they should not hasten Me now.[42]

60. So woe to the Disbelievers for that day of theirs that they are promised ![43]

٥٦- وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ۝

٥٧- مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن
يُطْعِمُونِ ۝

٥٨- إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۝

٥٩- فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ
فَلَا يَسْتَعْجِلُونِ ۝

٦٠- فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي
يُوعَدُونَ ۝

40. From their creation, constitutionally the Service is required. This is why such a capacity is put in them by nature that they can, by their own free will, lead the path of worship and service, if they so desire. As for the general obedience of men or jinn to the Laws of Nature, every creature in the Universe is subservient to and humble before His Schematic Determination. Man can not go against the Laws of Nature, but he can go against the Laws of Divine Constitution. Obedience to the Physical Laws is not the option of man. Obedience to Constitutional Laws, of course, is the option of man. And this is Optional Service that is required from Man and Jinn, as a purpose of creation. However, you go on reminding them, and advising them and instructing them, that by this conduct the constitutional purpose can be served and achieved. A time, of course is coming when all mankind shall serve this purpose of creation by their own option and intention.

41. Their service does not render Me any profit. The benefit of service goes to them. I am not that Master who says to his slaves to earn for him, or serve him food. My Self is holy of all those imaginations, instead I give them provision from Me. How God, the Most Powerful, the Most Strong and Mighty, will require your service ? The order of service is given because you may recognize My Sovereignty and Paramouncy, My Greatness and Dignity, by word and action, and become deserving of My benefactions and blessings, mercies and rewards.

من نکردم خلق تا سودے کنم
بلکہ تا بر بندگان جودے کنم

(I have not created to benefit, nay but to do and show kindness and magnanimity to the servants.)

42. If these wrong-doers do not come unto service, then understand that their bucket is filled up like the bucket of others, and is about to sink. They should not make much haste for the punishment, nolens volens. As the portion of Divine Punishment went to other Unbelievers, to them it shall also go.

43. It means the Day of Qeyamat, or anyother day that may come before it. As such the Idolators of Mecca received sufficient punishment on the Day of Badr.

Sura Zariat has ended. Thanks God for this kindness.

ایاتہا ۴۹ سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA TOOR, MECCAN, VERSES 49, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. By the Toor,[1]
2. And the Book inscribed
3. In a parchment spread spaciously,[2]
4. And the House of the universe.[3]
5. And the Roof elevated,[4]
6. And the Sea swelling,[5]
7. Surely the chastisement of thy Lord shall have to fall.

۱۔ وَالطُّوْرِ ۝
۲۔ وَكِتٰبٍ مَّسْطُوْرٍ ۝
۳۔ فِيْ رَقٍّ مَّنْشُوْرٍ ۝
۴۔ وَّالْبَيْتِ الْمَعْمُوْرِ ۝
۵۔ وَالسَّقْفِ الْمَرْفُوْعِ ۝
۶۔ وَالْبَحْرِ الْمَسْجُوْرِ ۝
۷۔ اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝

---

1. Mount Toor whereupon Hazrat Moosa was addressed by God.

2. This Book is perhaps Loh-e-Mahfooz, or the Book of Deeds of the people, or the Holy Quran, or the Taurat with relation to Toor.

3. Perhaps it is Kaaba of this world, or the Kaaba of angels situated on the seventh heaven just fronting the Ka'aba. It is called Baitul Ma'amoor, as proved by Traditions.

4. The Roof here is either the worldly heaven that appears as the roof of the earth or it is Arshe Azim (the Mighty Throne) that is elevated above the seven heavens. and from the Traditions it appears that it is the Roof of Paradise.

5. They are either the swelling seas of this world, or it is that grand and mighty river which exists below the Mighty Throne and above, the heavens, according to traditions.

8. There is none to avert it.[6]

9. Upon the day when the heaven quakes shivering,[7]

10. And the mountains move walking,[8]

11. So woe that day unto those who cry lies,

12. Who make (frivolous) talks playing.[9]

13. The day when they shall be driven towards the Hell pushing.

14. 'This is the fire that you cried lies to !'[10]

15. What, is this magic, or is it you that do not see ?[11]

16. Go into it ! Then bear you patiently or bear you not patiently, equal it is to you, you shall only be recompensed for that you were working.[12]

٨- مَّا لَهُۥ مِن دَافِعٍ ۝

٩- يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ۝

١٠- وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ۝

١١- فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

١٢- ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ۝

١٣- يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝

١٤- هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ۝

١٥- أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ۝

١٦- ٱصْلَوْهَا فَٱصْبِرُوٓا أَوْ لَا تَصْبِرُوا سَوَآءٌ عَلَيْكُمْ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝

---

6. All these things, whose oath has been sworn, give witness that God is the possessor of a very great power and grandeur (vastness), then why will the chastisement not come upon those who disobey Him, and who has power to avert that chastisment which is sent by Him ?

7. The heaven quaking and shivering shall tear asunder.

8. The mountains shall leave position and shall be flying like flakes of cotton.

9. Those who are playing and plunging today and making various talks and cry lies to the Hereafter—for them on that day is great misery and ruination.

10. The angels shall drive them to the Hell with great humiliation and disgrace, and bringing them there it shall be said to them : "This is that fire present that you cried lies to."

11. "You said in the world that Prophets were sorcerers and their Revelation was magic. Now tell whether this Hell, whereof the Prophets had given tidings, is really magic or fascination, or else you do not see as you saw not in the world."

12. If you cry or be distressed lying in the Hell, then no one is going to redress you. And suppose you keep silent bearing patiently, then no one is going to have mercy upon you. However, both conditions are equal. There is no escape from this prison. The punishment of the misdeeds you did in the world is this everlasting imprisonment and eternal chastisement.

17. Those who are God-fearing are in gardens and bliss,

18. Eating the fruits that their Lord has given them, and their Lord delivered them from the chastisement of the Hell :[13]

19. 'Eat and drink with wholesome desire, the recompense of those works you were doing,

20. Reclining upon couches ranged in rows,[14] and We espoused them to houris having wide eyes.

١٧۔ إن المتقين في جنت ونعيم ○

١٨۔ فكهين بما اتهم ربهم ووقهم ربهم عذاب الجحيم ○

١٩۔ كلوا واشربوا هنيئا بما كنتم تعملون ○

٢٠۔ متكين على سرر مصفوفة وزوجنهم بحور عين ○

13. Those who feared God in the world shall be quite secure and contented there. All kinds of luxury goods shall be present for them. And this reward is not ordinary that God shall save them from the chastisement of the Hell. This reward is not less than any other reward.

14. The People of Paradise in their meetings shall be seated in their couches like Kings, and the couches shall be arranged in good order.

٢١- وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم
مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ○

21. And those who believed and their seed followed them in belief (with Eman) We joined their seed with them, and We subtracted not an aught from them of their work.[15] Every man is pledged for what he earned.[16]

٢٢- وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ○

22. And We continued without interruption, upon them, fruits and flesh, as such they desire,[17]

---

15. If the seed and the attached of the Perfect Men are persistent on Eman and follow the way of those Perfect Men, the services which those Perfect Souls had rendered they also try to accomplish them, God shall join them with these Holy Souls in Paradise by His grace. Though their works and deeds be less than the deeds and works of those Perfect Men in quantity and quality, yet to confer honour and dignity upon those Holy Souls their followers shall be kept in their vicinity (neighbourhood), and it is also possible that some of them may be lifted to their position (station) and rank, as appears from the traditions. In that case it should not be considered that some Thawab shall be cut from the virtues of those Holy Souls and given to their seed for the sake of equalization. It is only the grace and bounty of God that the imperfect ones shall be given a little uplift so that they should reach the station of the Perfect Ones.
Note :—This interpretation conforms to a Tradition of Sahih Bukhari :

قَالَتِ الْأَنْصَارُ يَا رَسُولَ اللهِ إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا وَإِنَّا قَدْ تَبِعْنَاكَ
فَادْعُ اللهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اجْعَلْ أَتْبَاعَهُمْ مِنْهُمْ

(The Ansar said, "O Messenger of Allah Every nation has got followers, and We have indeed followed thee, so pray to God that He may appoint our followers from amongst us."

The Holy Prophet (Be peace upon him) said, "O God, appoint their followers from amongst them."

16. In the above, bounty was mentioned, here rule of justice is told i.e. the demand of justice is that a man should get the recompense according to his deeds, bad or good. Onward is the grace and bounty of God—He may forgive the faults of whomsoever He desires, or He may raise the degree of anyone.

17. All kinds of fruits and flesh which they desire shall be presented to them without delay and without interruption.

23. **Snatching therein cup, no idle talk in that wine and no casting in sin.**[18]

24. **And there go round them boys of theirs as if they are pearls hidden within their covers.**[19]

25. **Some of them turned their faces towards others asking each other,**

26. **They said, 'We were also before it in our houses ever going in fear,**

27. **Then God did favour to us, and saved us from the chastisement of the scorching wind,**

28. **We were before ever calling upon Him, surely He is the All-Benign, the All-Kind.**[20]

٢٣- يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ○

٢٤- وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ○

٢٥- وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

٢٦- قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ○

٢٧- فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ○

٢٨- إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ○ ع ٢٨ ٣

---

18. When the passing round of pure will run, the people of Paradise shall be snatching from one another by way of enjoyment, but in that wine there shall only be exhilaration and delight, there shall be no intoxication, nonsense uttering and insane condition of mind etc. neither there shall be any thing of sin.

19. As a pearl remains pure and clean within its shell, and there reaches no dust or dirt, same shall be the condition of their cleanliness and purity.

20. The people of Paradise will talk with each other face to face, and with extreme delight and satisfaction will say : 'Brothers, we were always fearful about our end after death. This apprehension always knocked us. Behold the favour of God, how peaceful and satisfied He has made us today that even the steam or vapour of the Hell has not touched us ! We ever called upon our Lord with fear and hope. Today we have seen that He heard our call by His kindness, and what a good behaviour He did with us ! No doubt, He is the All-Benign and the All-Kind."

SECTION 2

29. Now thou make them understand that thou art by thy Lord's grace, neither the receiver of news from the jinn, nor insane.[21]

٢٩- فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُونٍ ۞

30. Do they say : 'He is a poet, we are waiting upon him the vicissitudes of fortune.'[22]

٣٠- أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ الْمَنُونِ ۞

31. Thou say : 'You wait that I am also waiting with you.'[23]

٣١- قُلْ تَرَبَّصُوا فَإِنِّى مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ۞

32. Do their intellects teach them this only ? Or are they an insolent people ?[24]

٣٢- أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ۞

---

21. The Unbelievers sometimes said that the Prophet was mad, sometimes they said that he was a Kahin i.e. he took false or true news from the jinn and the satans, and then transferred them to his Companions. They did not understand this much that no Kahin or mad man in the world has ever described of such high instructions and wise principles in such a plain, refined and polite manner. This is why the Holy Prophet is instructed to make them understand the bad and good, and go on giving them Prophetic instructions, and not to grieve at their absurd utterance. When by the grace of God and His mercy you are neither Kahin, nor a mad man, nay, but you are His Holy Prophet, then instructing and advising is your official duty.

22. What, do these men not accept what the Prophet is delivering unto them of the heavenly instructions because they think that the Prophet was a mere poet and as the poets of the past had succumbed to the vicissitudes of time, he shall also meet the same fate, and as the poetry of the past poets had become extinct his teachings shall also swim away in the current of time, no successful future stands in his hand, only a momentary gathering and a timely cheering and nothing more ? These are mere fancies of the Unbelievers. So ye Prophet thou say to them :

23. "You await my end, and I await your end. After a while it will become clear : who is successful and who is a defeated loser ?"

24. When they say the Prophet is mad or insane, it means they think themselves to be wise and possessed of great intellect. Has their intellects taught them to call him a poet, a soothsayar, a mad man, who is highly truthful, trustworthy, wise and intelligent and who is a lofty Prophet and a Messenger, and neglect him ? What intellectuals they are when they are unable to differentiate between Poetry and Quran ! In fact they understand and recognize by heart everything, but they are making such talks out of insolence and perversity.

33. Or do they say : 'He has himself said it ?' Nay, but they do not believe !

۳۳- أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا يُؤْمِنُونَ ۝

34. Then they should bring any discourse like it, if they are true.[25]

۳۴- فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ۝

35. Have they come into existence of themselves, or they are the creators?

۳۵- أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝

36. Or have they created the heavens and the earth, nay, but they have not got sure faith ?[26]

۳۶- أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ۝

37. Or have they possessed the treasures of thy Lord, or are they the superintendents ?[27]

۳۷- أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ۝

25. Or do they think that the Quran is not the Word of God, but the word of the the Prophet himself ? The Prophet has invented the Quran by his own intellectual power and it has no connection with the Divine inspiration. These are the notions of those who are impervious to right knowledge and recognition. So if Muhammad (Be peace upon him) has himself fabricated the Quran, and wrongly ascribed it to God, then they should bring the like of it collecting all their resources and scholars at their command. Those who do not want to believe, create different doubts, otherwise if a man is inclined to believe, then only this much is sufficient for his understanding that the whole powers of the world collected can not bring the like of the Quran, as an earth like this Earth of God and a heaven like this Heaven of God can not be made by anyone, similarly a Quran like this Quran can not be produced by anyone in the universe except God.

26. Why do they not accept the word of the Prophet ? Is there no God above them whose word is incumbent on their part to believe ? Have they come into being, without a creator, or themselves ? Or do they think that they are themselves god ? Or do they think that heavens and earth are their own creation ? Therefore they are to do whatever they desire in this great Kingdom or domain ; there is none who has power to check and restrain them. All these thoughts are wrong and absurd. They also know in their hearts that definitely there is God who has brought them and the whole heaven and earth from non-existence into existence. But despite this knowledge they are bereft of that belief and faith that is required by the Divine Constitution.

27. Do they think that though the heavens and earth are God's creation, yet He has made them the owner of His treasures ? Or have they possessed His ownership and treasures by force ? So why should they become obedient and submissive to any one becoming so much dominant and sovereign ?

38. Have they got a ladder whereon they go and hear, then let any of them that listens bring a clear authority ?[28]

39. Or has He daughters and you sons?[29]

40. Or thou askest them some wage or return, so they have the load of penalty upon them ?[30]

41. Have they got the tidings of the Unseen (secret) and they keep its record ?[31]

42. Or do they desire to outwit and devise ? So those who are disbelievers—they come in the snare.[32]

43. Have they any sovereign other than God ? That God is pure of their associating.[33]

٣٨- ام لهم سلم يستمعون فيه ۚ فليات مستمعهم بسلطن مبين ۝

٣٩- ام له البنت ولكم البنون ۝

٤٠- ام تسئلهم اجرا فهم من مغرم مثقلون ۝

٤١- ام عندهم الغيب فهم يكتبون ۝

٤٢- ام يريدون كيدا ۚ فالذين كفروا هم المكيدون ۝

٤٣- ام لهم اله غير الله ۚ سبحن الله عما يشركون ۝

---

28. Do they make this claim that they have a ladder to the heaven whereupon they listen to the High Council and bring the news from the heaven by themselves and so they need not follow any mortal when they have a direct access to the divine knowledge. If there is anyone to make this claim, then let him produce a good authority in the Name of God.

29. Do they think God as inferior to themselves ? (God forbid) as the division of daughters and sons indicates, and this is why they feel disgraced in surrendering before the orders and instructions of God.

30. Or they do not accept your word because you ask them some heavy recompense for this Tabligh and guidance that they are hard-pressed by that demand of yours.

31. Does God send Revelation upon them, and inform them of His mysteries as He does to the Messengers ? And do these men write down that Revelation as the Revelation of the Prophets is written down, and they maintain a record of that Revelation ? That is why they feel no need to follow the Prophet.

32. If there is nothing of the sort, then do they intend to play devices against the Prophet, and by means of their surreptitious plans and insidious conspiracies subdue the Truth and finally exterminate it totally ? If this is their intention, they will soon know whether truth is vanquished or they are blotted out.

33. Or have they appointed some gods and rulers, apart from God, that will help them in misery, and whose service has made them independent of God's worship? So they should remember that these are all superstitious and whimsical notions. God's Self is pure of that any one may become His associate or partner or compeer or adversary.

۴۴- وَاِنْ يَّرَوْا كِسْفًا مِّنَ السَّمَآءِ سَاقِطًا يَّقُوْلُوْا سَحَابٌ مَّرْكُوْمٌ ۝

44. Even if they see a plank falling from the heaven, they will say : 'This is a thick cloud.'[34]

۴۵- فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ فِيْهِ يُصْعَقُوْنَ ۝

45. So thou leave them till they see their that day wherein they shall be thunderstruck,

۴۶- يَوْمَ لَا يُغْنِىْ عَنْهُمْ كَيْدُهُمْ شَيْئًا وَّلَا هُمْ يُنْصَرُوْنَ ۝

46. The day when their guile shall not avail them an aught, nor succour shall reach them.[35]

۴۷- وَاِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝

47. And for these sinners there is a chastisement ere that, but most of them know not.[36]

---

34. In fact there is nothing of the sort. Only one thing is there and that is perverseness and enmity, due to which they are prone to disbelieving in every truth. Their condition is that if some board is loosed upon them from the heaven according to their demand, they will give a wrong meaning to it, e.g. they will say : "It has not come down from heaven; a part of the cloud, becoming dense and frozen, has fallen down just like big hails that sometimes rain from the sky." How it can be expected that such prejudiced opponents will accept the Truth ?

35. You need not follow much after such perverted foes. Let them play, rejoice and make talks for several days. After all that day is coming when the thunder bolt of the Divine Wrath shall spoil their senses and no contrivance of safety shall avail an aught, neither succour shall come from any side. (Perhaps it is the Last day).

36. Most of them do not know that before the chastisement of the Last Day, there is also a punishment for them in this world that certainly is to be given to them. Perhaps this is the punishment of the Battle of Badr etc.

37. Await the universal and the constitutional order of God with patience and perseverance, that will soon decide between you and them. You shall not receive any harm from the opponents because you are before Our eyes and in Our protection.

48. And be thou patient awaiting the order of thy Lord, surely thou art before Our eyes,[37] and proclaim the glory and praise of thy Lord when thou arisest,[38]

49. And proclaim somewhat in the night His glory and at the declining of the stars.[39]

٤٨- وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ
بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝

ع ٤٩- وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝

38. With patience, perseverance, peace and satisfaction be engaged in the proclamation of the praise and glory of God and His worship all times particularly when you wake from slumber, or stand for the prayer, or retire from a meeting. In these moments there is additional inculcation on Tasbih and Tahmeed etc.

39. The portion of night perhaps mean the time of Tahajjud, and the time of the declining of stars is the morning time, because at dawn the stars begin to disappear.

Sura Toor has ended by His grace and kindness.

Thank God for this kindness.

آیاتہا ۶۲ سُوْرَةُ النَّجْمِ مَكِّيَّةٌ رکوعاتہا ۳

(SURA NAJM, MECCAN, VERSES 62, SECTIONS 3)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. **By the star when it plunges,**
2. **Your comrade went not astray, neither walked tracklessely,**[1]
3. **And he speaks not by the desire of his soul.**
4. **This is not but an order revealed.**[2]

۱۔ وَالنَّجْمِ اِذَا هَوٰى ○

۲۔ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ○

۳۔ وَمَا يَنْطِقُ عَنِ الْهَوٰى ○

۴۔ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ○

---

1. Comrade here means the Holy Prophet (Be peace upon him) i.e. neither the Holy Prophet went astray out of miscomprehension, nor walked, by his own intention and will, out of the track, knowingly, nay, but as the stars of the heaven move on an established path from rising to setting with a fixed velocity, never retiring hither and thither, the Sun of Prophethood is also moving without fail on its appointed path. It is not possible that his step may fall this side or that side. If it may be so, then the purpose connected with the raising of Prophets can not be accomplished. The Prophets are the stars of the Heaven of Prophethood, whose light and motion provide a guidance to the world. And as the resplendent sun rises after the disappearance of all the stars, similarly after the retirement of all other Prophets the Sun of Mohammadan Prophethood rose. So if Divine Nature has made the order of these external stars so strong that there is no room for any disturbance or disorder in them, then it is obvious how strong and firm should be the administration of those internal stars and the spiritual sun and moon, with whom the guidance and fortune of a world is attached.

2. Not to speak of any work, even a word does not come out of the holy mouth of the Holy Prophet that is based on the desire of the soul, nay, but what he says in religion is just in accordance with the Revelation and Order sent down by God. Of it the Revelation that is recited is Quran, and that is unrecited is Hadith.

5. Taught him one who is terrible in power,
6. Very strong,[3] then he sat upright.
7. And he was on the high horizon of the heaven.[4]
8. Then he drew near and hung down suspended,
9. Then there remained the difference of two bows, or nearer than that.
10. Then God sent down order upon His servant that He sent.[5]

٥- عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ
٦- ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ
٧- وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ
٨- ثُمَّ دَنَا فَتَدَلّٰى ۙ
٩- فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ
١٠- فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ

---

3. The Sender of Revelation is God in the origin, but through whom the Revelation comes down to you and who teaches you in the external sense is an angel who is highly terrible in power, very strong, very beautiful and graceful in appearance, who is called Gabrael, the Trustworthy (جبرئیل امین). In Sura Takwir it is said about him: اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ذِىْ قُوَّةٍ الخ

4. The high horizon is the Eastern Horizon according to most of the scholars. The morning light rises from the Eastern Horizon. The Holy Prophet (Be peace upon him) once saw Hazrat Jibraeel, in the early days of his Prophethood, in his original shape, sitting on a chair. At that time the sky seemed to be occupied by his person from one corner to the other corner. The first time he saw this extra-ordinary and awful scene, he was terrified at this experience, then Sura Maddassir was revealed.

5. Hazrat Jibraeel notwithstanding his having connection with his original station came down and drew so near to the Holy Prophet that a distance of not more than two arms or two bows between them was left. At that time God sent down upon His special servant (Muhammad, the Messenger of Allah), Revelation. Very probably this Revelation are the verses of Sura Muddassir, or they might be other commands.

Note :—The word اَوْ in the verse فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى is not out of doubt, nay, but this composition is meant to negate the excess with due inculcation and force. As here it denotes that in no case was the distance more than two bows.

11. The heart of the Prophet lied not what he saw.[6]

١١- مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ۝

12. Now do you dispute with him about that which he saw.[7]

١٢- اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ۝

13. And he has also seen him descending another time.

١٣- وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ۝

14. Near Sidrat-ul-Muntaha.

١٤- عِنْدَ سِدْرَةِ الْمُنْتَهٰى ۝

15. Nigh which is the Paradise for a comfortable dwelling.[8]

١٥- عِنْدَهَا جَنَّةُ الْمَاْوٰى ۝

6. The Holy Prophet saw Hazrat Jibraeel by his eyes, and from within the heart said that the eyes were exactly seeing Hazrat Jibraeel, they were not erring in the observation that the object might be deluded in sight. Therefore his heart was true in the experience. Even so God casts into the hearts of the Prophets, the recognition of the angels, otherwise if the Messenger is not satisfied, how can he give satisfaction to others.

7. When the Sender of the Revelation is All-Perfect in attributes, and the angel who brings the Revelation is excellent in morals and manners and his powers of comprehension, retention etc. are all perfect, and he communicates the Revelation drawing so near, and the Prophet sees the angel with his own eyes, and his bright and clear heart confirms it, so do you have any right to dispute with the Prophet in such a seen and experienced thing, and create dissensions unrightfully ?

اِذْ لَمْ تَرَ الْهِلَالَ فَسَلِّمْ لِنَاسٍ رَاَوْهُ بِالْاَبْصَارِ

i.e. When thou seest not the crescent thyself acknowledge it at the observation of others.

8. Hazrat Shah Sahib says : At another time the Holy Prophet saw Jibraeel in his original shape—in the Night of Ascension, over and above the seventh heaven, where the lote-tree stands, that is the boundary of the Up and Down, i.e. the people of the lower side do not go up, and the people of the upper side do not go down. Nearby He saw the Paradise.

Note :—The lote of that world has similarity in name only with the lote of this world. God knows its true reality. However, that tree stands on the boundary of this side and that side. The deeds etc. which go up, and the orders etc. which come down—that tree is the end of both. From the collective traditions it appears that its root is in the sixth heaven and its extension is in the seventh heaven. (God knows better)

16. When there covered the Lote-Tree that which covered,[9]

١٦- إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝ ٧

9. The lights and glories of God, the Great, were spreading over that tree, and the angels were swarming so numerously that one angel was seen with each leaf. Some traditions say that مايغشى were golden moths or butterflies, very bright-coloured, extremely fascinating in sight. At that time, splendour, beauty, glory and resplendence of that tree was such that no creature has power to describe it in words. Perhaps according to the word of Hazrat Ibn Abbas etc. the Sight of God that the Holy Prophet received in Mairaj, its description may be underlined and under-inserted in the ambiguity (more than one sense) of the present verse because about the previous verses it is clarified in the Traditions of Hazrar A'esha (God is well-pleased with her) that they do not enjoin the sight of Lord ; only the sight of Hazrat Jibraeel is meant by those verses. Ibne Kathir has quoted these words from Mujahid, one of the closest companions of Hazrat Ibne Abbas under the present verse :

كَانَ اَغْصَانُ السِّدْرَةِ لُؤْلُؤًا اَوْ يَاقُوْتًا وَّ زَبَرْجَدًا فَرَاٰهَا مُحَمَّدٌ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاٰى رَبَّهٗ بِقَلْبِهٖ

(The branches of the Lote-Tree were of pearls and ruby and topaz and the Holy Prophet, Mohammad, (Be peace upon him), saw them and he saw his Lord with his heart.)

And this sight because was not only with the heart, nay, but the heart and eyes both were receiving their share of the sight, as it appears from the verses : مَا زَاغَ الْبَصَرُ وَمَا طَغٰى perhaps this is why Hazrat Ibne Abbas is quoted in traditions of Tibrani to have said : رَاٰهُ مَرَّتَيْنِ مَرَّةً بِقَلْبِهٖ وَمَرَّةً بِبَصَرِهٖ

(He saw two times, two times by his heart and two times by his eyes)

Here seeing two times means that he saw in two forms at the same time (as given in a Tradition : اِنْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ i.e. the moon split two times in Mecca) by the external eyes as well as by the eyes of the heart. But it should be remembered, that this seeing is not that which is refuted in the verse لَا تُدْرِكُهُ الْاَبْصَارُ , because this verse aims at the negation of encompassment i.e. the eyes can not encompass Him. Moreover, when Hazrat Ibne Abbas was questioned that claim to sight was against the verse لَاتُدْرِكُهُ الْاَبْصَارُ he said : وَيْحَكَ ذَاكَ اِذَا تَجَلّٰى بِنُوْرِهِ الَّذِىْ هُوَ نُوْرُهٗ

(Alas for thee ! It is then when He reveals by the light of His Self)

It is known, therefore, that the revealments and lights of Holy God are different, some are those which are eye-vanquishing and some are not. And the Sight of Lord, nevertheless, applies to both degrees as true. And for that it can be said that the degree of sight, which shall be achieved (attained) by the Believers in the Hereafter, when the eyes shall be made more penetrating to bear that revealment, is not the share of anyone in this world of matter. Of course, a typical sight of a special degree is gained by the Prophet in his Mairaj according to Hazrat Ibne Abbas, and in this peculiar achievement no one is his partner or equal.

Moreover, on the basis of these various divine revealments and lights it can be said that there is no inconsistency in the words of Hazrat Ibne Abbas and Hazrat Aesha. Perhaps she might have been repudiating in one aspect and he might have been establishing in other aspect. And similarly the traditions of Abuzar : رَاَيْتُ نُوْرًا and نُوْرٌ اَنّٰى اَرَاهُ (i.e. in one tradition the Holy Prophet is quoted to have said that He saw the Light, and in the other tradition the Holy Prophet is quoted to have said God is Light how could I see Him ?) can be put together without inconsistency. (God the Most Glorious knows better)

17. His eyes deviated not, nor passed beyond the bound.[10]

18. No doubt, he saw the great signs of his Lord.[11]

19. Just see the Lat and Uzza,

20. And Manat the third, the other ![12]

١٧- مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝

١٨- لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ۝

١٩- اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ۝

٢٠- وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ۝

10. Whatever the eyes saw, it was with full gravity and certainty. Neither the eye swerved to the right or left, nor it went beyond the view. It was only confined to that which was proposed to be shown. It is beneath courtesy to see, in the Royal Court, what is not meant for the sight, and to overlook that which is purposed for the sight. The Holy Prophet was pure of both these defects.

11. The comments of verse 16 have covered at length what the Holy Prophet saw. What more signs he saw, apart from those described above, only God knows them.

اکنوں کرا دماغ کہ پرسد ز باغبان

بلبل چہ گفت و گل چہ شنید و صبا چہ کرد

Now who has brain to ask the gardner
what the nightingale said, what the rose
heard and what the wind did !

12. In comparison to that God of unlimited glory and dignity, see those contemptible and mean things, taking whose names is a matter of shame.

Note :—Lat, Uzza and Manat are the names of their idols and goddesses. Of them Lat was considered as most dignified among the people of Taef. Manat

was adored among the tribes of Aus, Khazraj and Khuza'a. The Quraish and Bani Kanana etc. considered Uzza as greater than Lat and Mannat. To them Uzza was first, that was in Nakhla near Mecca, then was Lat, that was in Taef, then in the third grade after the two previous gods came the Manat, that was far away from Mecca near Medina. Allama Yaqoob has given this order in his book Maujamul Baldan (معجم البلدان), and has written, that the Quraish while circumambulating the Ka'aba said these words :

وَاللّٰتِ وَ الْعُزّٰى وَمَنَاةِ الثَّالِثَةِ الْاُخْرٰى هٰؤُلَاءِ الْغَرَانِيْقُ
وَاِنَّ شَفَاعَتَهُنَّ لَتُرْتَجٰى

In the Books of Tafsir a story is narrated that does not attain to correctness on the principle of the Traditionalists in general. If there is any reality of this story, perhaps it might be that the Holy Prophet would have recited this Sura in the crowd of the Believers and Unbelievers. It was the habit of the Unbelievers that they made disturbance at such occasions so that the Muslims should not hear the Quran clearly, as the Holy Quran has pointed out :

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ (حم السجدة ع٤)

When the Holy Prophet recited this verse some unbeliever-satan would have said those words, that were set at their tongues, in a style and tone consonant with that of the Holy Prophet : تِلْكَ الْغَرَانِيْقُ الْعُلٰى . Afterwards it became something else with the change in pronunciation and expression. Otherwise, it is obvious that satan can not gain such a control over the tongue of a Prophet, and there is no meaning of admiring a thing that is being repudiated onward.

Note :—In the Encyclopaedia of Islam edited by the Jews, in the article of Lat it is written that the Prophet in a condition of trance had permitted the worship of Lat. (God forbid) How can a Prophet permit the worship of other than God when his whole mission is based on the Unity of God ? And the Prophets are never overpowered by any sort of emotions, sentiments or passions. They possess perfect wisdom and perfect senses and are never susceptible to timely emotions, otherwise the Prophetic functions can not be performed judiciously and dispassionately. (Tr.)

21. Have you got males and He has females ?

22. This is indeed an awkward division.[13]

23. These are naught but names yourselves have named, and your fathers, God has not sent down any authority about them.[14] They follow only surmise and what the souls desire, and yet guidance has come to them from their Lord.[15]

24. Or shall man receive what he desires ?

25. And so in the hand of God is all goodness, the first and the last.[16]

٢١- اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ○

٢٢- تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ○

٢٣- اِنْ هِيَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ط اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ج وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ○

٢٤- اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ○ صلے

ع ٢٥- فَلِلّٰهِ الْاٰخِرَةُ وَالْاُوْلٰى ○

13. Yaqoob has written in Maujamul Baldan that the Unbelievers called these idols the daughters of God. So firsty God is لم يلد ولم يولد and secondly if the theory of children is recognized, suppose, even then this division is highly awkward and absurd that you take the sons and assign daughters to God. God forbid !

14. All their ideas and beliefs are unreal. Some stones and trees are given some names and promoted to divinity in their ideas, but God has not sent down any authority concerning their divinity. On the other hand arguments are advanced against their divine character. Let them make these stones and trees gods and goddesses in their notion, and let them say they are sons or daughters, or something else. These are only their utterances beneath which there is no reality.

15. In spite of that the light of guidance has come to them and He has shown them the straight path, but these idiots are still engrossed in the darkness of those whims and desires. Whatever came to their mind of surmise and random thought, and of desire created in the hearts—they briskly acted upon it, never concerned with research and insight.

16. They think that these idols shall be their intercessors. These are mere empty thoughts and aspirations. Shall a man get what he desires ? It should be remembered that all welfare of the World and Hereafter is in the hand of God.

Hazrat Shah Sahib says : "What is achieved by the worship of idols ? Only that is received which God gives."

SECTION 2

26. **And so many angels are there in the heavens whose intercession avails not anything, but whatsoever He wills and is well-pleased.[17]**

27. **Those who do not believe in the next world name the angels with female names.**

28. **And they have no information of it, they follow only surmise, and surmise avails naught against truth.[18]**

٢٦- وَكَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ
شَيْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَ
يَرْضٰى ○
٢٧- اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيُسَمُّوْنَ
الْمَلٰٓئِكَةَ تَسْمِيَةَ الْاُنْثٰى ○
٢٨- وَمَا لَهُمْ بِهٖ مِنْ عِلْمٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ ۚ
وَاِنَّ الظَّنَّ لَا يُغْنِىْ مِنَ الْحَقِّ شَيْـًٔا ۚ ○

17. What reality have these idols ? Indeed the intercession of the near angels of the heaven can not do anything without the leave of God. The intercession of any near servant can avail only when God issues some order concerning that and is well-pleased with the person for whom the intercession is tendered. It is obvious that God has not given any order of intercession to the idols, nor He is well-pleased with the Unbelievers.

18. Those who do not believe in the world to come, they only commit such insolence and heresy being heedless of the punishment, e.g. calling the angels by female names they called them the daughters of God. It is their ignorance. They are neither men nor women i.e. they are a separate species in creation, though masculine gender is used for them. And God has no relation with the idea of descent or generation. The fact is that mere notions and fancies can not take the place of truthful facts. One should follow the divine facts.

29. So think not about who turns away from Our remembrance, and desires not anything but the living of the present world.

٢٩۔ فَاَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ
اِلَّا الْحَيٰوةَ الدُّنْيَا ۝

30. That is their attainment in knowledge (understanding).[19] Verily thy Lord alone knows very well that who deviated from His way and He alone knows very well that who came to the way.[20]

٣٠۔ ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ۭ اِنَّ رَبَّكَ هُوَ اَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۙ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ۝

31. And to God belongs whatsoever is in the heavens and in the earth that He may recompense the people of evil for what they have done and recompense the people of virtue with virtue—[21]

٣١۔ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۙ لِيَجْزِيَ
الَّذِيْنَ اَسَاۗءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ
اَحْسَنُوْا بِالْحُسْنٰى ۝

19. Do not pay any attention to the utterance of that who is indulged in the transient life of the present world, and never thinks about God and the Hereafter. He turns his face from God, you turn your face from his insolence and swerving. You have made them understand the truth and performed your duty fully well. It is useless to grieve at such ill-natured fellows, and it is vain to expect that they will accept the truth. Their knowledge and understanding only reaches immediate loss or profit of this world, and no more. They have no access beyond that. How can they understand that one day they will have to come to the Court of the Real Owner for a reckoning to the minutest action. Their whole struggle in science and knowledge is confined to the satisfaction of animal wants and desires like beasts.

20. Who fell in aberration, and who came to the way—God knows them and their hidden talents from eternity. According to His knowledge the events shall take their course. Despite your numerous struggles nothing can take place against His eternal knowledge. Moreover, according to His comprehensive knowledge He shall deal with everyone just in accordance with his conditions correctly and exactly. So turning away from these foes you hand over their affair to God.

21. The condition of every person is in His knowledge and everything of the heavens and the earth is in His possession, then what can hinder in giving the recompense for virtue and vice. Nay, but a deep observation in the heavens and earth will show that this whole workshop is only made to establish a new series of endless life as a consequence of its creation, so that the evil ones should be recompensed for their evil deeds and the good ones should be dealt with goodness for their virtuous deeds.

32. Those who avoid the big sins and the deeds of indecency but some fouling (derangement)[22] No doubt, thy Lord is All-Wide in His forgiveness.[23] He knows you very well when He produced you from the earth and when you were children in the wombs of your mothers, so hold not yourselves purified. He knows very well him who walked abstaining.[24]

33. Well, hast thou seen him who turned his face.[25]

٣٢۔ اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ
اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ
بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاِذْ اَنْتُمْ اَجِنَّةٌ
فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ
ع اَعْلَمُ بِمَنِ اتَّقٰى ۝
٣٣۔ اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ۝

22. The difference between big and small sin has been briefly discussed in Sura Nisa. In the interpretation of ,there are many words. Some have said that Lamam are those thoughts etc. of sin that come into the heart but they are not acted upon. Some have said they are small sins. Some have said they are those sins upon which persistence is not exercised, or they are not made a habit, or that sin for which he has asked forgiveness of God.

But the best interpretation is that which is given in Sura Nisa, and in the translation here, there is room for another meaning also.

23. This is why He forgives and neglects small and trifling sins, and accepts the repentance. He does not leave the sinner in disappointment. Where shall the servant go if He seizes him on every big or small sin ?

24. If God has given some divine grace of doing pious deeds, then you should not boast of your piety, and do not think yourself to be a saint. He knows well the piety and godliness of every soul, and knows from that time when you had not put your step in the orbit of existence. Man should not forget his origin, whose biginning started from dust, then he was reared in the darkness of his mother's womb by the unholy blood, thereafter he passed through many stages of weakness and strength, and finally God made him reach a high station, so he has no right to make so much highsounding claims. Those who are really pious feel shame to claim to piety and understand that perfect purification from deficiencies and defects is beyond the limits of mortality. Some failings, foulings and errings, however, happen to all save those who are protected by God.

25. Forgetting his origin he turned his face from the Real Creator and Owner.

34. And brought a little and turned out hard ?[26]

35. Has he got the tidings of the Unseen, and therefore he sees.[27]

36. Has he not received the tidings of that which is given in the Scrolls of Moses,

37. And of Abraham ? he who discharged fully his word.[28]

38. That no loader bears the load of any other,[29]

39. And that a man receives that only which he has earned,[30]

۳۴- وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ۝

۳۵- اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ۝

۳۶- اَمْ لَمْ يُنَبَّاْ بِمَا فِىْ صُحُفِ مُوْسٰى ۝

۳۷- وَاِبْرٰهِيْمَ الَّذِىْ وَفّٰٓى ۝

۳۸- اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۝

۳۹- وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ۝

---

26. Hazrat Shah Sahib writes: "He moved to embrace a little Eman, then his heart became hard." Mujahid etc. say that these verses were sent down in connection with Valid bin Mughaira. Hearing the words of the Holy Prophet he had somewhat inclined to Eman, and fearing the punishment of Kufr he was about to embrace Islam. One Unbeliever said, "Do not do this, I take all your crimes over me, I shall suffer the punishment on your behalf, provided you give me so much wealth." He made the promise, and giving some part of the promised wealth he refused to pay the rest. On the basis of this interpretation the meaning of the present verse will be that he gave somewhat of the wealth and withdrew from the rest.

27. Has he seen the Unseen that in future he shall not be punished for his unbelief and shall be released by his presenting another man in his stead for the suffering of punishment?

28. It means Hazrat Ibrahim discharged his word and covenant with full responsibility and truthfulness. He observed the divine obligations fully well, and never failed in the least in the compliance of His commands.

29. In the scrolls of Moses and Abraham this subject was present that, with God no criminal can bear the load of any other. Everyone shall have to answer about the accounts by himself.

30. What a man earns by his efforts belongs to him. He can not fly away with the virtues of any other man. Of course, one can transfer his right by his pleasure to any other with the approval of God. Its details can be had from Traditions and Fiqh.

40. **And that his earning shall be surely shown to him,**

41. **Then he shall be recompensed for it with the fullest recompense.**[31]

42. **And that everyone shall have to reach thy God,**[32]

43. **And that it is He who makes to laugh and that makes to weep,**

44. **And that it is He who makes to die and that makes to live,**

45. **And that it is He who created the pair, male and female,**[33]

46. **Of a sperm-drop, when it is cast forth.**

47. **And that it is upon Him to raise second time,**[34]

٤٠- وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ۝

٤١- ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ۝

٤٢- وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ۝

٤٣- وَاَنَّهٗ هُوَ اَضْحَكَ وَاَبْكٰى ۝

٤٤- وَاَنَّهٗ هُوَ اَمَاتَ وَاَحْيَا ۝

٤٥- وَاَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۝

٤٦- مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ۝

٤٧- وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ۝

---

31. The effort and struggle of everyone shall be placed before him and full recompense for it shall be given.

32. The end of all knowledges and thoughts and the series of existence, terminates with God, and eventually everyone will have to reach Him. From there everyone shall receive the fruit of virtue and vice.

33. In this universe all opposite and contrary conditions and circumstances are created by God. It is He who is the creator of virtue and vice ; the sending of happy and sorrowful states, making to laugh and causing to weep, making to die and causing to live, making someone male and making someone female is His work alone.

34. He has created male and female of a sperm-drop first time, so how can it be difficult for Him to create second time ? (It is a note to warn against the second creation by the first creation.)

48. **And that it is He who gave wealth and treasures,**[35]

49. **And that it is He who is the Lord of Sirius.**[36]

50. **And that He destroyed Ad, the ancient,**[37]

51. **And Thamood, and left no one existing,**

52. **And the people of Noah before them, they were certainly more wrong and insolent,**[38]

53. **And the subverted city He overthrew,**

54. **Then fell upon it what fell upon it.**[39]

٤٨- وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝

٤٩- وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ۝

٥٠- وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝

٥١- وَثَمُودَا فَمَا أَبْقَىٰ ۝

٥٢- وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ
أَظْلَمَ وَأَطْغَىٰ ۝

٥٣- وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝

٥٤- فَغَشَّاهَا مَا غَشَّىٰ ۝

---

35. The wealth, properties, possessions, riches and treasures are all given by Him.

Some have given the meaning of اقنى by the word of افقر i.e. it is He who made someone rich and someone beggar. This meaning is more appropriate to the context because the opposite conditions are being mentioned. If the first meaning is taken then اهلك should be placed opposite to it, as hereafter mentioned.. In other words it is He who makes them grow by giving wealth and treasures, and it is He who destroys the most powerful and rich nations of the world.

36. شعرى is a very great star and some Arabs worshipped it, and they thought that Sirius had a great effective role in the revolutions and circumstances of the universe. Here it is told that the Lord of Sirius is also God. All the revolutions of the world are in His powerful hand alone. The Poor Sirius also carries out His order. It has no self-effectiveness i.e. by its nature it can not exercise any effect upon the affairs and fortunes of mankind etc.

37. It means the People of Hood (Be peace upon him).

38. The people of Noah vexed Hazrat Noah for hundreds of years, the story whereof is heart-rending, and they established a bad way for the coming generations, as such they were more wrong and insolent.

39. It means the rain of stones, upon the people of Hazrat Lut.

55. Then which of thy Lord's bounties shalt thou cry lies to ?[40]

56. This is a Warner of the warners of old.[41]

57. The Imminent is imminent,

58. None can disclose it except God.[42]

59. Do you wonder at this discourse ?

60. And do you laugh and do you not weep ?

61. And you play merriments![43]

62. So perform Sajda before God and service ![44]

٥٥۔ فَبِاَیِّ اٰلَآءِ رَبِّكَ تَتَمَارٰی ۝

٥٦۔ هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰی ۝

٥٧۔ اَزِفَتِ الْاٰزِفَةُ ۝

٥٨۔ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ۝

٥٩۔ اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ۝

٦٠۔ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ۝

٦١۔ وَاَنْتُمْ سٰمِدُوْنَ ۝

٦٢۔ فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ۝

40. The annihilation of such insolent and rebellious people is also a bounty of God and a great reward for the good-doers and for mankind at large. Will a man be going on rejecting His Lord even after observing such bounties of God ?

41. Hazrat Muhammad (Be peace upon him) is a warrer against the bad end as other Prophets before him had been warning mankind against the bad end of unbelief and sin.

42. The Imminent i.e. the Qeyamat has drawn near whose exact time no one can tell openly ; and when the appointed time comes, no power can avert it. Only God can avert it if He wills, but He will not will.

43. Hearing about the Qeyamat and that it has drawn near, you must have wept out of God's fear and in fear, made preparations for your defence, but on the contrary you marvel at the imminent disaster and laugh, and becoming heedless and careless make merriments and plunge into diversions.

44. It does not behove a wise man that becoming heedless of the end he should laugh at the discourse of divine instruction and make mockery. On the contrary, it is imperative, and it is incumbent on his part, to adopt the way of worship to God, and becoming submissive and obedient should bow his forehead with humbility and meekness before God.

Note :—It is given in the traditions that after the recitation of Sura Najm, the Holy Prophet performed Sajda, and all other Muslims and Associators present there also fell down in prostration.

Hazrat Shah Waliullah (May God rest him in peace) writes that at that moment an overwhelming divine skirt (غاشیہ) had surrounded all of them. In other words, by the extraordiuary force of an unseen and potent divine possession they all fell down in Sajda, willingly or unwillingly. Only one wretch, whose heart was completely sealed, did not perform the Sajda, but taking some dust from the earth he rubbed his forehead therewith, saying, "This much is enough for me."

Sura Najm has ended by His bounty and kindness. So praise to God for His reward !

ایاتہا ۵۵ سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ رکوعاتہا ۳

(SURA QAMAR, MECCAN, VERSES 55, SECTIONS 3)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. The Qeyamat has drawn nigh and, the moon is split.[1]

١- اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ○

1. Before Hijrat the Holy Prophet (Be peace upon him) was sitting in Mina, the Unbelievers were also assembled there. They demanded some sign of the Prophet. He said, "Look at the heaven." All of a sudden the moon was split in two parts, one part went towards the west and the other part moved towards the east, the mountain was in between. When all of them had seen this miracle fairly well, both parts assembled together. The Unbelievers began to say that Muhammad had either bewitched them or the moon. The miracle is knawn as شق القمر (Shaqqul Qamar) i.e. the splitting of the moon and it was a sign or mark of the Qeyamat that onward everything shall split in similar way. Tahawi and Ibne Kathir etc. have claimed that this event is proved by contiruation (تواتر) and no logical argument has still disapproved the occurrence of such an extra-ordinary event. On the basis of distant conception such decisively proven things can not be refused. On the contrary distant

conception is imperative for a miracle. The daily ordinary events can not be called miracles even by the ordinary intelligence. As for this argument that, had the event of moon-splitting occurred in reality, then it should have been described in histories so it should be remembered that this event took place in the night, and there would have been day in some countries at that time due to longitudinal distance, and at some places it would have been mid-night, the time of slumber generally. The miracle was shown for moments, and very often the people do not take the notice of any infinitesimal change in the atmospheric phenomena unless there is some spectacular show-off, and in the moonlight the moon-splitting can not bring about any noticeable change. So it is credible that most of the world might have not seen splitting in that short period. Millions of men today are not aware of the lunar eclipse—when the eclipse began and when the moon returned to its original spheriodical or circular shape, though through calculations by spherical trigonometry the time and duration of the lunar eclipse is published in newspapers. As for these times there were no laboratories for such observations. Only those who were proficient in such sciences were eager to observe such phenomenal changes. However if history fails to give an account of this event it matters little. History has not given so many accounts of the ancients and they are very elaborately described by the Quran. When the truth of the Quran has been proved by thousand reasons, it would be unjust to deny this event of moon-splitting which has been so eminently announced by the Quran as a preface or prelude to the great event of the Qeyamat, when everything of the Universe shall be split into atoms and even lesser particles, if there are such particles in the knowledge of God.

Though histories have not generally given this event in their histories, yet the History of Farishta has mentioned this event. The story of embracing Islam by the Maharaja of Malibar is generally attributed to the event of moon-splitting. It is said he was lying in his bed on the top-floor of his palace. He saw this scene, and afterwards he came to know that the Prophet of Arabia had shown this miracle to his people, so he embraced Islam in the unseen.

2. And if they see any sign, they turn away and say, 'This is a sorcery coming incessently from the ancient.'[2]

٢- وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ○

3. And they cried lies and followed their own desires, and every matter is ordained at its time.[3]

٣- وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ○

4. And there have come to them such tidings as bear a deterrent—[4]

٤- وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ○

5. A word of full wisdom, yet warning do not do any work upon them,

٥- حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ○

6. So turn thou away from them.[5] Upon the day when the Caller shall call unto an undesirable thing.[6]

٦- فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ○

7. They shall be bowing their eyes,[7] coming forth from their graves as if they were a scattered locust.

٧- خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ○

---

2. The Unbelievers say : "Such types of sorcery, the claimants to Prophethood had also made before. Then as they disappeared, they shall also be finished."

3. Their chastisement shall also come at its time. And their error and destruction which has been ordained in the knowledge of God can never be postponed by any way.

4. They have been informed of all kinds of conditions and the stories of the destroyed nations through the Holy Quran, wherein, if they observe, is a great menace from God, the Omnipotent.

5. The Holy Quran is a compendium of wise facts and prudent instructions ; they enter into the heart deep down, if the hearer observes with good intention. But alas ! inspite of all resources of guidance provided to them they receive no effect by their impact. No advice and admonition works upon them. They are totally impervious to instruction. So you should not also turn to such unlucky and hard-hearted fellows. You have fulfilled the duty of propagation and calling with good excellence. Their is no need to follow much after them. Let them go to their final resort.

6. The Undesirable thing is the Resurrection-Plain for reckoning.

7. At that time out of fear and terror with abasement and remorsefulness they shall be bowing their eyes.

8. **Running to that Caller,[8] the Unbelievers shall be saying,. This is a hard day.'[9]**

٨۔ مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝

9. **The people of Noah cried lies before them, then they called Our servant a liar, and they said, "He is mad and is threatened (possessed)."[10]**

٩۔ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۝

10. **Then He called unto his Lord : 'I am vanquished, do Thou take vengeance.'[11]**

١٠۔ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ۝

11. **Then We opened the gates of heaven with the torrential rainfall (water),**

١١۔ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ۝

12. **And caused the fountains to gush forth from the earth, then the whole water met for a matter decreed.[12]**

١٢۔ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ۝

13. **And We bore him upon a vessel of planks and nails,**

١٣۔ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝

---

8. All the past and the ancient coming forth from their graves shall be spreading like scattered locust, and shall be running swiftly to be present in the Divine Court.

9. Thinking about the horrible events and hardships and their crimes they shall say : "This day is come very hard indeed. Let us see what come today." Onward it is told that the chastisement of the Qeyamat and the Resurrection shall come on its time, but for most of the disbelievers and rejectors, a hard day has come ere that.

10. The Unbelievers said to Noah, "If you do not desist from your Tabligh (propagation), you shall be stoned." In other words they crossed his word by threats. And some have interpreted وَازْدُجِرَ thus : "He is mad, possessed, the jinn have spoiled his senses." (God forbid)

11. When even after making them understand for hundreds of year no one of them became mild, he invoked imprecation : "O Lord, I am tired of them. So Thou take vengeance of your Prophet and Religion, and leave no Kafir alive on the earth."

12. The water rained so much in torrents as if the gates of heaven were opened, and the layers of the earth were split causing the earth to gush with fountains all round. Then the water of the above and below mixed together for that affair that was already settled with God i.e. the destruction and drowning of the people of Noah.

14. **Running before Our eyes,[13] to take vengeance from the side of that whose worth was not appreciated.[14]**

١٤- تَجۡرِيۡ بِاَعۡيُنِنَا ۚ جَزَآءً لِّمَنۡ كَانَ كُفِرَ ۝

15. **And We left it for a sign, then is there any to think over.[15]**

١٥- وَلَقَدۡ تَّرَكۡنٰهَاۤ اٰيَةً فَهَلۡ مِنۡ مُّدَّكِرٍ ۝

16. **How then was My chastisement and My knocking ![16]**

١٦- فَكَيۡفَ كَانَ عَذَابِيۡ وَنُذُرِ ۝

17. **And We have made the Quran easy for understanding. Then is there any thinker ?[17]**

١٧- وَلَقَدۡ يَسَّرۡنَا الۡقُرۡاٰنَ لِلذِّكۡرِ فَهَلۡ مِنۡ مُّدَّكِرٍ ۝

---

13. In that horrible storm the boat of Noah was running with peace and security in Our protection.

14. They depreciated Hazrat Noah (Be peace upon him) and denied the words of God. For that they were punished.

15. For the thinkers there are signs (to gain lesson) in this story. Or it means that the existence of boat today reminds the story of that Boat, and it is a sign of God's great and mighty power. And some have said that Noah's Boat remained for a long time after him, visible on Mount Judee, a sign for the generations after Noah. (God knows better)

16. They have seen how terrible is My chastisement and how truthful is My warning !

17. To gain advice from the Quran is quite easy, because those objects that are related with persuasion and dissuasion, with warning and giving good tidings are quite plain, clear and impressive. But only that one can understand who intends to think and understand.

Note :—The verse does not mean that the Holy Quran is a mere superficial Book and there are no minutes and secrets in it. How can this be imagined about the Word of that All-Knowing and All-Aware ? Can it be supposed that when God addresses His servants He becomes blank of His unlimited sciences ? Certainly there would be such profound facts and minutes in His Word as are difficult to be found in the word of other than God. This is why it is said in the Tradition : 'لا تنقضى عجائبه' i.e. the wonders and mysteries of the Quran shall never end.

The Scholars and Philosophers of this Ummat have spent their lives in researching the profundities and depths of this Book, and in deriving thousands of orders from this Book, even then they have not been able to reach its last depth.

18. Ad cried lies, how then was My chastisement and My knocking ?

19. We sent upon them a wind furious (clamorous) in a day of ominousness that went on.[18]

20. The wind exterminated the people as if they were stumps of palm trees uprotted.[19]

21. How then was My chastisement and My knocking ?

22. And We have made the Quran easy for understanding. Is there any that will think over ?

SECTION 2

23. Thamood cried lies to the warners.[20]

١٨- كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝

١٩- إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ
نَحْسٍ مُّسْتَمِرٍّ ۝

٢٠- تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ۝

٢١- فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ۝

٢٢- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن
مُّدَّكِرٍ ۝

٢٣- كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝

18. Hazrat Shah Sahib says : "The ominousness was not lifted up unless all were finished. This day of ominousness was only for them, and not for always." (Mozihul Quran)

Those days should not be considered as inauspicious for all times as the ignorant generally consider. If those days were ominous due to the Divine chastisement and their ominousness is established for all times, then which of the seven days shall remain auspicious, because it is clarified in the Quran that the chastisement continued incessantly for seven nights and eight days ?

19. The people of Ad were very strong and tall, but the blast of the wind threw them on the ground so violently as the stem of a palm-tree is thrown on the ground after being uprooted.

20. They cried lies to Hazrat Salih (Be peace upon him), and the rejection of one Prophet is tantamount to the rejection of all Prophets, because in fundamentals of religion they all confirm one another.

24. Then they said : 'What, a mortal, one out of ourselves, shall we follow his saying, then indeed we would fall into error and insanity?'[21]

25. 'Has the Advice been cast upon him alone among us ? Nay, he is a liar, vaunting.'[22]

26. Now they shall know tomorrow who is the liar, vaunting.[23]

27. We shall send the she-camel as a trial for them,[24] so watch them thou and endure.[25]

28. And tell them there is a division of water between them, on each turn should be the reaching.[26]

29. Then they called their comrade, then he exercised the hand and hamstrung.[27]

٢٤- فَقَالُوٓا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا
لَّفِى ضَلَٰلٍ وَسُعُرٍ ۝
٢٥- ءَأُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ
أَشِرٌ ۝
٢٦- سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ۝
٢٧- إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَ
ٱصْطَبِرْ ۝
٢٨- وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ
مُّحْتَضَرٌ ۝
٢٩- فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ۝

21. They said that Salih was not an angel of heaven, he was a mortal like them, and he was single in his person without any power and a band. They said Salih wanted to overpower them and make them his own subservients, but it was not to happen ever. They said if they were snared, that would be a great foolishness and insanity on their part. They said, Salih frightened them that if they did not obey him, they would fall into the fire, but the fact was that if they became his followers, it meant they were themselves throwing their souls into the fire.

22. The people of Salih became haughty and insolent more and more, and they said tauntingly, "Only this man was left for Prophethood among the whole society ! Nay, it is all lie. He only boasts without sense that God has made him His Messenger and sent unto us, and that He has ordered the whole nation to obey him."

23. Soon they shall know who is liar and vaunting, either Salih or they.

24. According to their demand We shall send the she-camel out of a rock. By that she-camel they shall be examined who obeys the Messenger and who follows his own wish.

25. Watch and see what result comes out.

26. Hazrat Shah Sahib says : "That she-camel—when she came to any water, the other animals ran away (being terrified by her huge stature). So God appointed the turn, one day she must go, one day the other animals."

27. Hazrat Shah Sahib says : "There was a woman of loose character. She had many cattle. She instigated one of her lovers. He hamstrung the she-camel."

٣٠۔ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○

30. How then was My chastisement and My knocking ?

٣١۔ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا
كَهَشِيمِ الْمُحْتَظِرِ ○

31. We sent upon them one cry and they were as the smashed thorn-hedge.[28]

٣٢۔ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ○

32. And We have made the Quran easy for understanding. Is there any that will think ?

٣٣۔ كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ○

33. The people of Lot cried lies to the warners.[29]

٣٤۔ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ
نَّجَّيْنَاهُم بِسَحَرٍ ○

34. We sent upon them a wind of pebbles, except the household of Lot, We delivered them at the late hours of the night,

٣٥۔ نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِي مَن شَكَرَ ○

35. By the grace of Our side ; even so We recompense him who is thanksgiving.[30]

٣٦۔ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ○

36. And he had warned them of Our assault, then they began proving the warnings to be false.[31]

٣٧۔ وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ
فَذُوقُوا عَذَابِي وَنُذُرِ ○

37. And they tried to take his guests from him, so We obliterated their eyes, 'Now taste My chastisement and My warning.'[32]

---

28. The angel made a Cry, livers were torn, and all became broken pieces like a smashed thorn-hedge round a field.

29. They cried lies to Hazrat Lut (Be peace upon him), and the rejection of one Prophet is the rejection of all Prophets.

30. Hazrat Lut went forth with his household in the late hours of the night. We did not let the least glare of the chastisement to reach them. And it is Our habit—even so We recompense those servants who are grateful and thanksgiving.

31. They raised objections, created doubts in his teachings and rejected the idea of any befalling disaster on their shameless activities.

32. The guests of Hazrat Lut were angels assuming the form of beautiful boys. They tried to possess them, out of their bad habit, thinking them to be men. We made them blind that they wandered hither and thither, and they saw nothing. We said : "First taste this chastisement !"

38. And there fell upon them in the morning early the chastisement that had been settled (that had been in suspension).

٣٨- وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ۝

39. Taste now My chastisement and My warning.[33]

٣٩- فَذُوقُوا عَذَابِي وَنُذُرِ ۝

40. And We have made the Quran easy for understanding. Is there any thinker then ?

٤٠- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝ ع ١٨ ٩

SECTION 3

41. And came the warners unto Pharaohs.[34]

٤١- وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۝

42. They cried lies to Our signs, all of them, then We seized them with the seizing of one mighty, taking in omnipotent control.[35]

٤٢- كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ۝

43. Are the Unbelievers among you better than those, all of them ? Or has the deed of release been written in the scrolls for you ?

٤٣- أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ۝

44. Or do they say : 'We are a band taking vengeance ?'[36]

٤٤- أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ۝

---

33. After blinding them We overturned their habitats, and stones were rained from the sky. After that little chastisement, this was the big chastisement.

34. Hazrat Moosa and Hazrat Haroon and the warning signs with them.

35. The grasp of God was the grasp of the All-Mighty, Omnipotent, out of whose possession and control no one could run away. Behold ! How the fleet of Pharaohs was drowned in the Red Sea ! Not a single soul could run away safe.

36. Describing the events of the past nations the people of today are addressed :

"Are the Unbelievers among you better than those past Unbelievers, and as such you will not be destroyed in punishment of your unbelief and insolence ? Or have you got a Deed of Freedom' from God, and you are at liberty to do whatever you like of insolence and treachery ? Or do you understand that you are a big band, and when they will come together for the succour of one another, they will definitely take vengeance and will never let anyone succeed against them ?"

45. **Now this congregation shall be routed and shall turn their backs.**[37]

٤٥- سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ○

46. **Nay but the Hour is the time of their promise and that Hour is a great calamity and is very bitter.**[38]

٤٦- بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ○

47. **Surely the sinners are lying in error and in insanity.**

٤٧- إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ○

48. **The day when they are dragged in the fire with their faces turned down. Taste now the touch of Saqar (fire) !**[39]

٤٨- يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ○

49. **We have created everything with predestination.**[40]

٤٩- إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ○

50. **And Our work is but a sudden word as the twinkling of an eye.**[41]

٥٠- وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ○

---

37. Soon they shall come to know the reality of their band and congregation when they will run away, being badly defeated by the Muslims, and in their distressed senses they will turn their backs and flee recklessly. And this Prophecy was fulfilled in the battles of Badr and Ahzab. At that time this verse : سيهزم الجمع ويولون الدبر was on the holy tongue of the Holy Prophet (Be peace upon him).

38. The defeat of the present world has no comparison with the defeat of the Hereafter. The real time of their defeat shall come in that moment when the Qeyamat shall be hovering over their heads and suddenly seize them. That will indeed be a very calamitous time.

39. Now they are mad, in their intoxication of heedlessness. This insanity, this madness will turn out of their minds when they are dragged mercilessly into the fire with their faces topsy turvy, and it will be said to them. "Now taste this chastisement of the Saqar (fire) !"

40. Everything that is to happen is predestined in the knowledge of God. The age of the world and the hour of the Qeyamat are also predestined in the knowledge of God. Nothing can precede or exceed it.

41. We can do whatever We desire in the twinkling of an eye. There is no question of tardiness and delay in Our performance, nor toiling takes Us.

51. We have destroyed the likes of you ; is there any thinker then ?[42]

52. And the thing they have done has been written in the scrolls.[43]

53. And everything, small and great, has been inscribed.[44]

54. Surely the Godfearing are amid gardens and canals,

55. Sitting in a true seat, near the King, who has absolute possession over all.[45]

٥١- وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ۝

٥٢- وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝

٥٣- وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ۝

٥٤- إِنَّ الْمُتَّقِينَ فِي جَنَّٰتٍ وَنَهَرٍ ۝

٥٥- فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ۝

ع ٣ ١٥ ١٠

---

42. Many of the Unbelievers of your manner We have destroyed before. Then is no one among you to think this much that a lesson should be gained from their event ?

43. Every virtue and vice after performance has been written in their record. At its time the whole record shall be brought forward before them.

44. And before this the detail of everything, small and great has been inscribed in the Secure Table. All the records are regularly maintained. Even a small thing, however insignificant, can not slip away.

45. After the criminals, the end of the pious souls is described that by virtne of their truthfulness they shall be in a desirable place according to the true promises of God and His Messenger, where they shall get the nearness of that Absolute Emperor.

اَللّٰهُمَّ اِنَّكَ مَلِيْكٌ مُّقْتَدِرٌ مَا تَشَاءُ مِنْ اَمْرٍ يَكُوْنُ فَاسْعِدْ لِيْ فِي
الدَّارَيْنِ وَكُنْ لِّيْ وَلَا تَكُنْ عَلَيَّ وَاٰتِنِيْ فِي الدُّنْيَا حَسَنَةً
وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنِيْ عَذَابَ النَّارِ

Sura Qamar has ended by His Grace and Kindness. Praise to God for this endowment.

اٰیاتہا ۷۸ سُوْرَةُ الرَّحْمٰنِ مَدَنِيَّةٌ رکوعاتہا ۳

(SURA AL-RAHMAN, MECCAN, VERSES 78, SECTIONS 3)

In the Name of God, who is Excessively Compassionate Extremly Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
SECTION 1	
1. The Rahman,	۱۔ اَلرَّحْمٰنُ ○
2. Has taught the Quran,[1]	۲۔ عَلَّمَ الْقُرْاٰنَ ○
3. He has created man,	۳۔ خَلَقَ الْاِنْسَانَ ○
4. Then He has taught him talking.[2]	۴۔ عَلَّمَهُ الْبَيَانَ ○

---

1. The Quran—that is the greatest endowment of His endowments and the highest bounty and mercy of His blessings ; just imagine the power and capacity of man and behold this boundless ocean of Knowledge ; no doubt, the making of a weak and feeble creature like man, the bearer of a thing (Quran) heavier than mountains and heavens can be the work of no other than Rahman, otherwise where is man and where is the Word of God ?

Note :—In Sura Najm it was said : علمه شديد القوىٰ الخ, here it is explicated that the Real Teacher of the Quran is Allah though it is taught through an angel.

2. Origination (giving existence) is a great bounty of God, nay, but it is the root of all blessings. It has two kinds :

(1) The orgination of self (ایجادِ ذات).
(2) The origination of quality (ایجادِ صفت).

So God has created the self of man and He has also put in him the quality of expression and explanation i e. He has given him power to express his conscience with excellence and clarity and understand the discourse of others. Through quality alone He learns and teaches the Quran, and understands and explains virtue and vice, guidance and error, Eman and Kufr, the World and the Hereafter, clearly.

5. **For the sun and the moon is a reckoning** [3]

6. **And the shrub and the trees are busy in Sajdah.**[4]

7, **And the heaven—He raised it up and set the balance.**

8. **That transgress not in the balance.**

9. **And balance upright with justice and skimp not in the balance.**[5]

٥- اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ○

٦- وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ○

٧- وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ○

٨- اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ○

٩- وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ○

---

3. The rising and setting of the sun and the moon, increasing and decreasing, or remaining on one state, then the change of seasons and harvests through them ard their influence on the terrestrial phenomena—all this is subject to a specified reckoning and rule and a strong system. No one can get away from the circle, of His control, and no one can get away from the compliance to its Owner's and Creators order. They can not fail in the performance of their duty which God has assigned to them for His servants—the human beings. All time they are busy in our service.

4. Like the heavenly phenomena the terrestrial phenomena too are obedient to their Master and Owner. The shrub and trees all are in Sajda before His Schematic Commandment (حکم تکوینی). If the servants of God exploit and utilize them they can not deny.

5. From the above the pairs of two things had been described, here too with the height of the heaven onward the lowness of the earth has been mentioned. In between the balance is perhaps so mentioned that generally the balance is to be kept suspended between heaven and earth. This interpretation is on this estimation that the balance here means the external and perceptible balance, because with it are counted the putting aright of many affairs and the protection of many rights, hence it is directed that this purpose of balance setting can be achieved only that dishonesty should not be done neither at the time of taking, nor at the time of giving. There should be no irregularity in balancing, nor in the weights of balancing.

Note :—Most of the early scholars have said that here وضع الميزان means the maintaining of justice i e. God has maintained everything from heaven to earth with a high degree of balance and proportion on the basis of justice and truth. If justice and truth is not given due consideration the whole system of the universe may be disturbed. Therefore it is imperative that the servants of God should also remain upright on the path of justice and truth, and should not allow the balance of justice to rise up or go downward, nor they should do excess to anyone, nor should usurp the right of anyone. The Holy Prophet is quoted to have said in a Tradition that the heavens and the earth are standing by virtue of justice alone.

10. And the earth—He set it down for the creatures,[6]

11 Therein are fruits and palm trees with sheaths,

12. And therein is grain with chaff and flowers fragrant.[7]

13. Then which and which of your Lord's bounties will you both deny ?[8]

١٠- وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۝

١١- فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۝

١٢- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝

١٣- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

6. God has spread the earth that men should walk upon it comfortably and do their business.

7. The fruits grow from the earth and the grains too. And the grains in blade have two things—grain which is the food of man and chaff which is the food of animals. And some other productions of the earth are not used for food, but their fragrance gives great benefit to man.

8. Ginn and men ! In the above verses the mighty bounties of your Lord and the signs of Divine Nature have been described. Now which of those signs and bounties will you dare deny ? Are these bounties and signs such that they may be denied, or is there any bounty or sign among them which can be denied ?

The Ulema have written on the basis of a Sahih Hadith that when anyone hears this verse : فبای آلاء ربکما تکذبان
he should answer : لا بشیء من نعمتك ربنا نكذب فلك الحمد

(O Lord, we do not deny any bounty of Thine. All praise and admiration is for Thee alone !)

Note :—Though the jinn are not mentioned clearly in the above verses, yet they are included among انام i.e. the creatures. Moreover, the verse : وما خلقت الجن والانس الا ليعبدون shows that both jinn and men are created for the worship of God. Just after the present verse the creation of men and jinn is mentioned. And after several verses, in the verses : سنفرغ لكم ايها الثقلان and يا معشر الجن والانس the jinn and mankind are both addressed very clearly. These things indicate that in the present verse both jinn and men are addressed.

14. He created man of a clattering clay like the earthenware ;

15. And He created the jinn of the flame of fire.[9]

16. Then which and which of your Lord's bounties will you both deny ?[10]

١٤- خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝

١٥- وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۝

١٦- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

9. Adam, the father of mankind, was created of clay. The father of jinnkind was created of a fire-flame.

10. آلآءِ has been translated generally by the word 'bounties', but Ibne Jarir has quoted the meaning of 'God's power' from some early scholars. Hence the present verse should be interpreted according to the context. Here and in the previous verse both meanings can be taken, because the endowment of life to jinnkind and mankind and the transformation of inanimiate and senseless objects into rational beings is a great bounty of God as well as a great sign of His Unlimited Power.

Note :—This verse فبای آلآءِ ربکما تکذبٰن occurs thirty one times in this Sura, and at every occasion some bounty is referred to, or some state of His Divine States is reflected. Such repetitions are often found in the literature of Arab and Ajam. In Arab poetry this repetition is very often used to give force to the poetic expressions.

Note :—'And Brutus is an honourable man' is found in Shakspearean literature with good and sensible repetitions. However, the repetition of this verse in this Sura bears a transcendent beauty and moves the spirit of man to answer over and over again for the numberless blessings and bounties of God, which he is daily receiving from God by His mercy. This verse is repeated over and ovor again to create the spirit of thankfulness in his heart and soul, so that he may abstain from ingratitude when he thinks about the various bounties of his Lord and when he sees the tremendous signs of His Nature. At every step he pauses to think, at every moment he stops to reflect, at every bounty he is forced to turn towards God and thank Him for His innumerable bounties and blessings from first existence to eternal life. As a matter of fact, this Sura is an excellent piece of literature which easily raises man from human reflection to ecstatic vision and creates a spiritual sensation for divinc love. (Tr.)

17. Lord of the Two Easts, and Lord of the Two Wests,[11]

18. Then which and which of your Lord's bounties will you both deny ?

19. He let forth the two rivers flowing side by side,

20. Between them is a barrier not transgressing each other.[12]

21. Then which and which of your Lord's bounties will you both deny ?

22. Comes forth from them the pearl and the coral.

23. Then which and which of your Lord's bounties will you both deny ?

24. And His are the ships standing high in the sea like mountains.[13]

١٧- رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ○ ج

١٨- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ○

١٩- مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ○ لا

٢٠- بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ○ ج

٢١- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ○

٢٢- يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ○ ج

٢٣- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ○

٢٤- وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ○ ج

---

11. In winter and summer the points from where the sun rises are two easts, and the points where it sets are two wests. This alteration and change of the easts and wests brings about the change of seasons, and generate different types of revolutions. Millions of human advantages are connected with this change. So this alteration is also a mighty bounty of God and a great sign of His power.

Note :—Pairs were described above this verse. So here also the pairs are described giving a delicate touch to the description.

12. The two waters flowing side by side with different tastes and properties show a great sign of God. They do not transgress each other that the one may change the properties of the other, nor can they invade the world and drown it by intermixing with each other. (See comments—Sura Furqan)

13. You build the ships and God has made you. So you and all of your industries do belong to God. He is the Real Creator and the Real Owner of your persons and your products. First the bounties of the upper surface were described, here the bounties of the deeps are mentioned.

٢٥۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

25. Then which and which of your Lord's bounties will you both deny ?

SECTION 2

٢٦۔ كُلُّ مَنْ عَلَيْهَا فَانٍ ○

٢٧۔ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ○

٢٨۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

٢٩۔ يَسْـَٔلُهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلَّ يَوْمٍ هُوَ فِىْ شَاْنٍ ○

٣٠۔ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

٣١۔ سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ○

26. Whosoever is on the earth, that is perishing.

27. And shall remain abiding the Face of thy Lord, majestic, grand.

28. Then which and which of your Lord's bounties will you both deny ?

29. Whatsoever is in the heavens and the earth beg Him; everyday He has a business.[14]

30. Then which and which of your Lord's bounties will you both deny ?

31. Soon We shall be free unto you, you two big (heavy) caravans ![15]

---

14. The whole creation of the Universe, by the silent or active tongue, begs its needs from that God alone. No one is independent of Him even for a moment. And He fulfills the needs of everyone according to His wisdom. Every time He has a separate business and every day He has a new state; someone He causes to die, someone He causes to live, someone He causes to fell ill, someone He causes to become healthy, someone He increases, someone He decreases, He gives someone and He deprives someone. These are all included in His states. Similarly guess other things.

15. Soon these works and business of the world shall come to an end. After that We shall begin a new order, when you two heavy caravans (Jinn and Men) shall be reckoned. The criminals shall be punished fully and the loyals shall be recompensed fully.

32. **Then which and which of your Lord's bounties will you both deny ?**

33. **Ye crowds of jinn and men, if you are able to run away passing through the confines of the heavens and the earth, then run out !You shall not be able to pass through, except with an authority.**[16]

34. **Then which and which of your Lord's bounties will you both deny ?**[17]

35. **There shall be loosened upon you flames of fire, smokeless and smoky, then you can not take revenge.**[18]

36. **Then which and which of your Lord's bounties will you both deny ?**[19]

37. **Then when the heaven is split asunder and becomes crimson like red leather.**[20]

۳۲۔ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

۳۳۔ يٰمَعۡشَرَ الۡجِنِّ وَالۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ
تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ وَالۡاَرۡضِ فَانۡفُذُوۡا ؕ
لَا تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ۝

۳۴۔ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

۳۵۔ يُرۡسَلُ عَلَيۡكُمَا شُوَاظٌ مِّنۡ نَّارٍ ۙ وَّنُحَاسٌ
فَلَا تَنۡتَصِرٰنِ ۝

۳۶۔ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

۳۷۔ فَاِذَا انۡشَقَّتِ السَّمَآءُ فَكَانَتۡ وَرۡدَةً كَالدِّهَانِ ۝

16. If someone desires to run away from the Kingdom of God, he can not do so without power and domination. But is there anyone more powerful and dominant than God? And where will he run out ? Which is that Kingdom where he shall take asylum in ? Moreover, the ordinary govts. of the world do not allow to go out of their jurisdiction without a bona fide passport and permission, then how will God allow to go out without an authority.

17. Such an explication of realities and such a warning about all ups and down is a tremendous bounty of God. Will you not value this blessing and will you deny such a mighty power of God ?

18. When upon the criminals, smokeless and smoky flames shall be loosened, no one shall be able to avert them, neither they shall be able to take revenge of that punishment.

19. The punishment of the criminals is a reward with respect to the loyal ones And the description of this punishment, so that people should abstain from that crime after hearing it, is a reward in itself.

Hazrat Shah Sahib says : "In every verse a bounty is told, some is a bounty at present, and some is a bounty in being apprised of, that it should be guarded off." (Mozihul Quran)

20. On the day of Qeyamat the heaven shall be split asunder, and in colour it shall turn crimson like red leather.

38. **Then which and which of your Lord's bounties will you both deny ?**

39. **Then on that day no question to any man shall be put about his sin, nor to any jinn.**[21]

40. **Then which and which of your Lord's bounties will you both deny ?**

41. **The sinners shall be recognized by their faces,**[22] **then they shall be seized by their forelocks and by their feet.**[23]

42. **Then which and which of your Lord's bounties will you both deny ?**

43. **This is Gehenna that sinners cried lies to,**[24]

44. **They shall go round between it and between hot boiling water.**[25]

٣٨- فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

٣٩- فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْبِهٖٓ إِنْسٌ وَّلَا جَآنٌّ ○

٤٠- فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

٤١- يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ
وَالْأَقْدَامِ ○

٤٢- فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

٤٣- هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ○

٤٤- يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ○

---

21. It means the men and jinn shall not be questioned about their sins in order to know whether they are sinners or not, because God knows everything. Of course for the purpose of blaming and censuring they shall be questioned, as said :

فوربك لنسئلنهم اجمعين (حجر ركوع ٦)

22. The criminals shall be recognized by the darkness of their faces, as the God-fearing are recognized by the lights and glories of zikr and sujood on their faces.

23. They shall be dragged unto the Hell seizing some by their forelocks and some by their feet. Or the forehead shall be joined with the feet by breaking the bones and ribs of the criminal, and chaining him in fetters he shall be thrown into the Hell.

24. At that time it shall be said, "This is the Hell which you cried lies to in the world."

25. The chastisement shall be of various kinds—sometimes the chastisement of fire and sometimes the chastisement of the boiling water. (May God save us from this chastisement and all other kinds of chastisement).

45. Then which and which of your Lord's bounties will you both deny ?

٤٥- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

SECTION 3

46. And such as fears the standing before his Lord, for him are two gardens.[26]

٤٦- وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ۝

47. Then which and which of your Lord's bounties will you both deny ?

٤٧- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

48. (Those gardens) are abounding in branches.[27]

٤٨- ذَوَاتَا أَفْنَانٍ ۝

49. Then which and which of your Lord's bounties will you both deny ?

٤٩- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

50. Therein flow two fountains.[28]

٥٠- فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝

51. Then which and which of your Lord's bounties will you both deny ?

٥١- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

52. In both of them there shall be every fruit of two kinds.

٥٢- فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۝

53. Then which and which of your Lord's bounties will you both deny ?

٥٣- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

54. Reclining upon the couches whose lining shall be that of brocade.[29] And the fruits of those gardens shall be bending down.[30]

٥٤- مُتَّكِئِينَ عَلَىٰ فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
وَجَنَى الْجَنَّتَيْنِ دَانٍ ۝

26. He who kept fearing in the world that one day he would have tc stand before God and give his account to its minutest detail, and due to that fear he abstained from disobedience of God and led the path of piety, fully well, shall have two splendid gardens whose qualities are described below.

27. There shall be different kinds of fruit in those two gardens, and the branches of the trees shall be abounding in fruits, and also overshadowing.

28. Those fountains shall be running without a cease, and they shall never dry up.

29. When their lining shall be brocade, then what would their covering sheets be ?

30. The fruits of those gardens shall be so high that there shall be no difficulty in plucking them. Standing, sitting and lying—in every position—the people of Paradise shall be availing themselves of those fruits.

55. Then which and which of your Lord's bounties will you both deny ?

56. Therein are maidens with lowering eyes, no man or jinn has ever touched them before.[31]

57. Then which and which of your Lord's bounties will you both deny ?

58. (Those maidens shall be as lovely and beautiful) as ruby and coral.[32]

59. Then which and which of your Lords bounties will you both deny ?

60. And what is the recompense of goodness except goodness ?[33]

61. Then which and which of your Lord's bounties will you both deny ?

62. And besides these two gardens there shall be two gardens more.[34]

٥٥- فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٥٦- فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ
قَبْلَهُمْ وَلَا جَآنٌّ ۝

٥٧- فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٥٨- كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ۝

٥٩- فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٦٠- هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۝

٦١- فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٦٢- وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ۝

---

31. Their propriety and decency shall be untouched, and they would have never seen any stranger.

32. Their beauty shall be extremely fascinating and charmful.

33. What can be the recompense of good service except good reward (Thawab). These people of the Paradise had abundantly worshipped God, as if they saw Him with their own eyes. God also gave them highest reward.

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ (سجده رکوع ۲)

Perhaps there is also an indication to the Sight of God. (God knows better)

Note :— احسان in this verse may be interpreted on the basis of Hadith-e-Ehsan. Hazrat Jibraeel had asked the Holy Prophet, "What is Ehsan ?" The Holy Prophet answered, "Thou worship God as if thou art seeing Him, and if thou can not see Him, He is seeing thee." (Tr.)

34. Perhaps the previous two gardens were for the Near Ones (مقربين), and these two are for the righteous ones (اصحاب يمين). God knows better.

63. Then which and which of your Lord's bounties will you both deny ?

64. Dark green as black.[35]

65. Then which and which of your Lord's bounties will you both deny ?

66. Therein are two fountains gushing forth—

67. Then which and which of your Lord's bounties will you both deny ?

68. Therein fruits, dates and pomegranates—[36]

69. Then which and which of your Lord's bounties will you both deny ?

70. In all those gardens are maidens good and comely.[37]

71. Then which and which of your Lord's bounties will you both deny ?

72. (There are) houris restrained in camps.[38]

٦٣- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٦٤- مُدْهَامَّتَانِ ۝

٦٥- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٦٦- فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ۝

٦٧- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٦٨- فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝

٦٩- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٧٠- فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝

٧١- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

٧٢- حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ۝

---

35. When the vegetation is highly dense it becomes extremely dark green and looks dark or black.

36. But they should not be guessed on the dates and pomegranates of this world. Only God knows their real state.

37. Of excellent character and good morals with charmful beauty.

38. It shows the excellence of woman lies in her being restrained within the house.

73. Then which and which of your Lord's bounties will you both deny ?

74. No man or jinn has ever touched them before.

75. Then which and which of your Lord's bounties will you both deny ?

76. Reclining upon green cushions and valuable beds, fancy.

77. Then which and which of your Lord's bounties will you both deny ?

78. Greatly blessed is the Name of thy Lord who is Majestic and Grand.[39]

٧٣- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٧٤- لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝

٧٥- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٧٦- مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ۝

٧٧- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

٧٨- تَبٰرَكَ اسْمُ رَبِّكَ ذِي الْجَلٰلِ وَالْاِكْرَامِ ۝

---

39. Who did such favours and gave such regards to His servants—and if you observe deeply you will know that the real excellence in every bounty is by virtue of His blessed Name, and these bounties are achieved by means of taking His Name. Then understand when there is so much blessing in His Name, how much blessing will be there in His glorious Self.

ونسئل الله الكريم الوهاب ذالجلال والاكرام ان يجعلنا من اهل الجنّتين الاولتين

Sura Rahman has ended by His grace and kindness.

ایاتہا ۹۶ سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ رکوعاتہا ۳

(SURA WAQIA, MECCAN, VERSES 96, SECTIONS 3)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. When the Happening fall out.

۱۔ اِذَا وَقَعَتِ الْوَاقِعَةُ ○

2. There is no falsehood in its falling out.[1]

۲۔ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ○

3. It is abasing, exalting.[2]

۳۔ خَافِضَةٌ رَّافِعَةٌ ○

4. When the earth quakes quivering,

۴۔ اِذَا رُجَّتِ الْاَرْضُ رَجًّا ○

5. And the mountains get crumbled breaking, rending,

۵۔ وَّبُسَّتِ الْجِبَالُ بَسًّا ○

6. Then they become dust flying,[3]

۶۔ فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ○

7. And you become three divisions.[4]

۷۔ وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ○

---

1. When the Qeyamat falls out, then it shall become clear that it was not something false, nor anyone shall be able to avert it, nor return it. And the claims of لا يبعث الله من يموت (God shall not raise any who has died) etc. shall all be finished. No one shall be able to diminish its terrible hardships; that will not be possible.

2. One group it uplifts and one group it lowers. It will throw down to the lowest pit of the Hell all those proud and arrogant men who were considered or regarded very great and honourable personalities. And there shall be so many humble souls, who were regarded mean and contemptible in the world, it shall take them to the glorious stations of Paradise by virtue of their Eman and righteous deeds.

3. A terrible quake shall seize the earth, and the mountains, getting crumbled, shall fly into the air like dust.

4. After the occurrence of the Happening the whole mankind shall be divided into three kinds—the people of the Hell, the commons of Paradise, the special near ones who shall be placed on high stations of the Paradise. Onward brief description of the three kinds is given. Afterwards the details of their general conditions shall be described.

8. Then the people of the Right, how excellent are the People of the Right ![5]

9. And the People of the Left, how bad are the People of the Left ![6]

10. And the Advancing Ones, so the Advancing Ones !

11. Those are the Near Ones,

12. In the Gardens of Delight,[7]

13. Numerous of the formers and small
14. number of the laters.[8]

٨- فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ أَصْحٰبُ الْمَيْمَنَةِ ۝

٩- وَأَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَآ أَصْحٰبُ الْمَشْـَٔمَةِ ۝

١٠- وَالسّٰبِقُونَ السّٰبِقُونَ ۝

١١- أُولٰٓئِكَ الْمُقَرَّبُونَ ۝

١٢- فِى جَنّٰتِ النَّعِيمِ ۝

١٣- ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝

١٤- وَقَلِيلٌ مِّنَ الْاٰخِرِينَ ۝

5. Those who shall be on the right side of the Throne, and who were brought from the right side of Adam at the time of taking the First Covenant in the Spiritual World, before the material creation of mankind, and their Books of Deeds shall also be given in their right hands and the angels shall also greet them by the right side; what to speak of their blessing, excellence and good fortune on that day ! In the Night of Mairaj the Holy Prophet had seen about them that Hazrat Adam (Be peace upon him) laughed looking on the right side, and wept looking on the left side.

6. The People of the Left were brought forth from the left side of Hazrat Adam. They shall be made to stand on the left side of the-Throne. Their Books of Deeds shall be given in their left hands. The angels shall seize them by the left. What to speak of their misfortune and ominousness !

7. Those who ran fast and left behind them the People of the Right, in achievements and perfections of knowledge and deeds, and in the degree of purity and piety, they are also foremost in Nearness, in Grace and in Divine Mercies.

According to Ibne Kathir they are Prophets and Messengers, they are the Righteous and Martyrs just in front of their Lord, the Honoured, the Majestic.

8. In the first section of every Ummat the number of the Near Ones has been greater (due to the company of the Prophet or due to the blessing of his near period) than those in later sections, as said by the Holy Prophet :

خیر القرون قرنی ثم الذین یلونهم ثم الذین یلونهم

(The best period is my period, then that which is adjoining, then that which is adjoining).

Ruhul Maani has quoted a Tradition from Tibrani etc. that Abu Bakra has quoted the Holy Prophet to have said : هما جميعا من هٰذه الامه
i.e. Both these groups—the Rightists and the Forwards—belong to this very Ummat. It means the formers of this Ummat comprise a good number of the Near Ones in comparison to the later.

15. Sitting upon the wrought couches,[9]

16. Reclining upon them, face to face,[10]

17. Immortal boys going round about them,[11]

18. With goblets and ewers and cup of purified wine,

19. Neither feeling headache by it, nor getting exhausted.[12]

20. And fruits such as they choose,

21. And flesh of birds such kind as they desire.[13]

22. And hoors of wide eyes,

23. As the hidden pearls,[14]

24. The recompense for those works they did.

25. They shall not hear therein any absurd or sinful talk,

26. But one word—Salam, Salam.[15]

١٥- عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۝

١٦- مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ۝

١٧- يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۝

١٨- بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ۝

١٩- لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ۝

٢٠- وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ۝

٢١- وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ۝

٢٢- وَحُوْرٌ عِيْنٌ ۝

٢٣- كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ۝

٢٤- جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

٢٥- لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ۝

٢٦- اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ۝

9. Couches wrought of gold-wires.

10. They shall be sitting face to face, in a style that the back of one shall not be against the other.

11. For service there shall be boys that shall remain on the same condition for ever.

12. Purified wine whose natural springs shall be running in Paradise. Its drink will neither create headache, nor exhaustion, because there shall be no intoxication in it, only taste and delight shall be there.

13. Fruit and flesh shall be supplied to them, when and what kind they will desire, without toil or difficulty.

14. They shall be as clean and beautiful as pure pearls without dust or dirt.

15. Absurd talks shall not be uttered there, neither any falsehood or imputation. From every side the sound of Salam, Salam shall be coming i.e. the inhabitants of Paradise shall say salam to one another, and the angels shall salute the people of Paradise. And the Salam from the Generous Lord shall also come, a sign of great regard and honour. Salam in such plentitude indicates that reaching here you shall keep secure from all disasters and miseries for ever, no distress, no death, no downfall of any sort.

27. **And the Rightists, what to speak of the Rightists,**

28. **Mid thornless lote-trees,[16]**

29. **And bananas in layers.**

30. **And spreading shade,[17]**

31. **And out-poured water,**

32. **And fruits enormous,**

33. **Unplucked, unfailing and unrest-trained.[18]**

34. **And high couches.[19]**

35. **We raised up (created) those women on a good arising (formation),**

36. **And We made them virgins,**

37. **Lovely, of like age,**

38. **For the People of the Right.[20]**

SECTION 2

39. **A multitude of the formers,**

40. **And a multitude of the laters.[21]**

٢٧- وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ۝

٢٨- فِيْ سِدْرٍ مَّخْضُوْدٍ ۝

٢٩- وَّطَلْحٍ مَّنْضُوْدٍ ۝

٣٠- وَّظِلٍّ مَّمْدُوْدٍ ۝

٣١- وَّمَآءٍ مَّسْكُوْبٍ ۝

٣٢- وَّفَاكِهَةٍ كَثِيْرَةٍ ۝

٣٣- لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ۝

٣٤- وَّفُرُشٍ مَّرْفُوْعَةٍ ۝

٣٥- اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ۝

٣٦- فَجَعَلْنٰهُنَّ اَبْكَارًا ۝

٣٧- عُرُبًا اَتْرَابًا ۝

ع ٣٨- لِّاَصْحٰبِ الْيَمِيْنِ ۝

٣٩- ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۝

٤٠- وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ۝

16. Laden with tasteful fruit.

17. Neither sunshine, nor heat, nor cold, nor darkness—the weather shall be like that between dawn and sunrise, the shade shall be very vast that a fast-running horse can not pass over even in years.

18. Fruit of enormous kinds, unplucked before, unending in future ; unlike the worldly fruits, neither there shall be any restraint nor difficulty in its taking.

19. High cushions in formation and in degree both.

20. The creation, arising and formation of the women of the world and the houris, which will be given to the People of Paradise, is such that they shall always remain beautiful and young by the power of God. They are lovely, amiable, amorous, pleasing and delightful. They shall be of like age. The age of their husbands shall also be kept proportional to their age for ever.

21. The People of the Right have been numerous among the formers and they shall also be in great number among the laters.

41. And the People of the left, how the People of the Left !

42. Mid hot vapour and burning water,

43. And the shadow of smoke,

44. Neither cool, nor goodly.[22]

45. Those people were before that placed in good circumstances,

46. And they persisted in that Great Sin,[23]

47. And they ever said, "What when we are dead and become dust and bones, shall we indeed be raised up,

48. And our fathers, the ancients too?"[24]

49. Thou say : "The ancients and the laters,

50. Shall be gathered at the time of an appointed day,[25]

۴۱- وَأَصْحٰبُ الشِّمَالِ ۙ مَآ أَصْحٰبُ الشِّمَالِ ۝

۴۲- فِىْ سَمُوْمٍ وَّحَمِيْمٍ ۝

۴۳- وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۝

۴۴- لَّا بَارِدٍ وَّلَا كَرِيْمٍ ۝

۴۵- إِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ۝

۴۶- وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۝

۴۷- وَكَانُوْا يَقُوْلُوْنَ ۙ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّ عِظَامًا ءَإِنَّا لَمَبْعُوْثُوْنَ ۝

۴۸- أَوَ اٰبَآؤُنَا الْأَوَّلُوْنَ ۝

۴۹- قُلْ إِنَّ الْأَوَّلِيْنَ وَالْاٰخِرِيْنَ ۝

۵۰- لَمَجْمُوْعُوْنَ ۙ إِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝

22. A black smoke shall rise from the fire of the Hell, they shall be put in its shadow, by that they shall receive no physical or spiritual comfort, nor coolness shall reach them, nor it shall be a shadow of honour. They shall be living scorched in its torridity, abased and humiliated. This is the answer of their wordly ease, in whose pride they were perverse to God and His Messenger.

23. That Great Sin is Unbelief and Association and crying lies to the Prophets. Or it is their swearing by God that they shall not be raised after death, as said by God, the Great : واقسم بالله جهد ایمانهم لایبعث الله من یموت (نحل۔ رکوع ۵)

24. They said : "It is not understandable that the ancients shall be revived, and yet thousands of years have passed over them."

25. On the Day of Qeyamat whose time is appointed (ordained) in the knowledge of God.

51. Then you the deviated ones, from the right path ! and you that cried lies !

52. Of course, you shall eat of a tree called Zaqqoom,

53. Then you shall fill therewith your bellies,[26]

54. Then you shall drink thereupon boiling water,

55. Lapping it down like thirsty camels."[27]

56. This is their hospitality on the Day of Judgement.[28]

57. We created you, then why do you not accept (it) true ?[29]

58. Just see, the drop you spill,

59. Now do you create it or are We the Creator ?[30]

٥١- ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ ۝

٥٢- لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ۝

٥٣- فَمَالِئُونَ مِنْهَا الْبُطُونَ ۝

٥٤- فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝

٥٥- فَشَارِبُونَ شُرْبَ الْهِيمِ ۝

٥٦- هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ۝

٥٧- نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ۝

٥٨- أَفَرَءَيْتُم مَّا تُمْنُونَ ۝

٥٩- ءَأَنتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝

---

26. When you are agitated by apetite, this tree shall be given to eat, and therewith you shall have to fill your bellies.

27. Like the thirsty camel who hastily drinks the water out of intense thirst, same shall be the condition of the people of the Hell. But when they will bring that water near the mouth, it will burn the mouth, and when it will go down into the belly, the intestines shall be cut down and come forth out of the body. (God forbid)

28. This was the demand of justice that their hospitality should be executed in such a manner as described.

29. Why do you not believe this thing that He created you the first time and He shall also create you the second time ?

30. In the womb of the mother, who creates man from the spermdrop ? There, even your external operation does not work. Then who is he except Us to draw such a beautiful picture on the drop of water, and give life to it ?

60. We have decreed among you dying,[31]
61. and We are not outstripped (helpless) that We may exchange the likes of you, and make you rise up there where you know not.[32]

62. And you have known the first raising then why do you not remember ?[33]

63. Just see, the seed you cast in the land,

64. Do you cultivate it, or are We the Cultivator ?[34]

65. If We will, We may make it trampled grass, and you will remain the whole day bitterly chatting.

66. 'We are debt-loaded !

67. Nay, We have been robbed' ![35]

68. Just see the water you drink.

69. Did you send it down from the cloud, or are We the Sender ?[36]

٦٠- نحن قدرنا بينكم الموت وما نحن بمسبوقين ○
٦١- على أن نبدل أمثالكم وننشئكم في ما لا تعلمون ○
٦٢- ولقد علمتم النشأة الأولى فلولا تذكرون ○
٦٣- أفرءيتم ما تحرثون ○
٦٤- ءأنتم تزرعونه أم نحن الزارعون ○
٦٥- لو نشاء لجعلناه حطاما فظلتم تفكهون ○
٦٦- إنا لمغرمون ○
٦٧- بل نحن محرومون ○
٦٨- أفرءيتم الماء الذي تشربون ○
٦٩- ءأنتم أنزلتموه من المزن أم نحن المنزلون ○

31. Making to live and causing to die, everything is in Our possession. When the rein of existence and non-existence is in Our hand then how can it be difficult for Us to raise up after death?

32. Hazrat Shah Sahib says : "We may carry you in another world, and in your place may inhabit other creation."

33. Remembering the first creation, understand the second creation.

34. Outwardly you cast the seed in the land, but its cultivation in the earth and then bringing it forth and making it a green harvest—whose work is this ? About it you can not make even an external and superficial claim that it is your preparation.

35. After the production of the crop, its protection and preservation is also Our work. If We will We may send some disaster whereby the whole production may be completely destroyed, and you weep by the heads, and resort to chatting that you have been done a great loss, nay, you are completely robbed and have become quite empty-handed.

36. The rain also falls by Our order, and in the reservoirs of the earth it is We that collect it. What power did you have that you would make the water or snatch it from the cloud by imploring or by force.

٧٠۔ لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْلَا تَشْكُرُوْنَ ○

٧١۔ اَفَرَءَيْتُمُ النَّارَ الَّتِيْ تُوْرُوْنَ ○

٧٢۔ ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ○

٧٣۔ نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ○

٧٤۔ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ○ ع ٢ ٣٦ ١٥

70. If We will, We may make it bitter, so why do you not give thanks ?[37]

71. Just see the fire you kindle,

72. Did you create its timber, or are We the Creator ?[38]

73. We Ourselves made that tree for a reminder[39] and for a use to the jungle-dwellers.[40]

74. So magnify the Name of thy Lord, who is the Greatest of all.[41]

---

37. If We will, We may embitter the sweet water which is useless for cultivation as well as for drinking. Then you do not recognize the favour of God that how many treasures of sweet water We have given in your possession It is given in some traditions that after drinking the water the Holy Prophet (Be peace upon him) said : الحمد لله الذى سقاناه عذبًا فراتًا برحمته ولم يجعله ملحًا اجاجًا بذنوبنا (ابن كثير)

(Praise to God who drank us sweet water by His mercy and did not make it bitter due to our sins ! Ibne Kathir)

38. There are many trees in Arabia that the rubbing of their timber creates fire, as we have bamboo in our country. In Sura Yasin it has been mentioned. Who has put fire in those trees—You or We ?

39. Seeing this fire you should remember the fire of the Hell. This wordly fire is also a part of it and its symbol. And a thinker may conclude that the powerful Lord who can create the fire from the timber can also revive the dead.

40. Fire is a thing of manifold uses to the jungle-dwellers especially in the winter season. And in brief all avail themselves of the fire.

Note :—Some scholars have said that after reciting or hearing the interrogative verses one should say : بل انت يا رب No doubt, Thou, O Lord. It means: Thou has done done all these things for our use and we were never able to do them or create them.

41. We should pay thanks to that Being who has created such useful things in variety, and made us able to avail thereby only by His bounty and benefaction. We should proclaim His glory and purity from the false fabrication of the Disbelievers and associations. It is a wonder that many people do not understand and recognize His Unity despite seeing such clear and manifest signs of Divine Nature !

SECTION 3

75. So I swear by the setting of stars,[42]

76. And that is a mighty oath if you understand

77. No doubt, it is a noble Quran,

78. Written in a hidden Book,

79. None but the purified touch it,[43]

٧٥- فَلَآ أُقْسِمُ بِمَوٰقِعِ النُّجُومِ ۝

٧٦- وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝

٧٧- إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝

٧٨- فِى كِتَٰبٍ مَّكْنُونٍ ۝

٧٩- لَّا يَمَسُّهُۥٓ إِلَّا الْمُطَهَّرُونَ ۝

42. And another meaning is that : "I swear by the descending of the verses into the hearts of the Prophets." (Mozihul Quran)

Or "I swear by the sending down of the divine verses from the heaven upon the earth by and by, and by degrees."

43. Hazrat Shah Sahib says : "The angels touch that Book. The Book is the Holy Quran written in the hands of the angels or in the Secure Table." (Mozihul Quran)

Some Scholar have turned the pronoun in لَا يَمَسُّهُ to the Quran i.e. none but the purified touch this Quran i.e. only those men who have pure heart, holy mind and excellent morals can rightly attain to the profundities, knowledge and mysteries of the Quran.

Or none but the Holy men should touch this Quran i.e. without Wuzoo the Quran should not be touched, as proved by the Traditions. Then لا in لَا يَمَسُّهُ shall denote prohibition.

80. A sending down from the Lord of the Universe.[44]

٨٠- تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

44. This Book is not an incantation, nor a sorcery, nor a soothsaying of the absurd soothsayers, nor it is a haphazard poetic diction of the poets. Nay, it is a very noble and holy Book that has been sent down by the Lord of the Worlds for the education, training and guidance of all beings.

After an honest speculation and a sincere observation it becomes clear that only God has established the wonderful system and formidable administration of the celestial and terrestrial spheres of the Universe. The sun, the moon and all other celestial bodies are tied by definite laws of motion. These stars are unable to break those absolute laws that have been controlling those bodies since their creation. By their unflinching and unfailing movement, their daily setting under an exact system of laws, they are demonstrating the might, the mathematical ingeniousness, the unity, the oneness, the omnipotent possession and the supreme sovereignty of God alone (as argued by Hazrat Ibrahim before his nation). By their silent tongue they are giving evidence to this fact that the Supreme Being and the Supreme Sovereign who has absolute control over them must also be the Creator and Owner of the earth, the cloud, the water, the fire, the wind, the dust and each and every particle of this huge universe. Perhaps no one can doubt about the truthfulness of those subjects described in the previous section, after an observation of the bright signs of the celestial order. When God can create such a formidable Solar System of the external world of matter, He must have also created another astounding Solar System of the internal world of spirit. That is the demand of reason, that is the demand of justice, because man is composed of matter and spirit; if material resources can be created for the physical nourishment and development under the external solar administration, the spiritual resources should also be provided for spiritual nourishment and development under the internal solar administration otherwise this universe shall be an imperfect creation for a perfect purpose, and that is inconceivable with respect to the perfect wisdom of the All-Wise. Consequently an Internal or Spiritual Solar System is a Must—the Sun of this Internal Solar System is the Holy Prophet bearing the Quran; other satellites, stars, planets, etc. of this Spiritual Solar System are other Prophets, Books and Saints. After the setting of other spiritual stars God illumined the Spiritual Sun in the form of the Last Prophet, bearing the brilliant light of the Quran. God did not leave His creation in darkness. The sun has been shining for 1400 years and radiating its light all round. No one can dare change it, nor compel it to disappear. But its light and rays are reflected only in those hearts that are cleansed after purification. (تزکیہ).

81. Now do you idle in this discourse ?

٨١ - أَفَبِهَٰذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ۝

82. And do you take your own share only this that you cry lies to it ?[45]

٨٢ - وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ۝

83. Then why not, when the soul (of any-one) reaches the throat,

٨٣ - فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ ۝

84. And that hour you are seeing,

٨٤ - وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ۝

85. And We are nigher him than you, but you do not see,

٨٥ - وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَٰكِنْ لَا تُبْصِرُونَ ۝

86. Then why not, if you are not under the order of anyone,

٨٦ - فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۝

87. Do you bring back that spirit if you are true.[46]

٨٧ - تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ۝

---

45. Is this Quran such wealth that you idle in availing yourselves from it and consider your share only this much that you cry lies to it and the facts it has told, just as seeing the rainfall you say that such a star has entered into that zodiac, therefore it has rained ? In other words, you have no business with God. Similarly depreciating the value of that rain of mercy that is sent down in the form of Quran, saying that it is not sent down by God, is a hard misfortune and sheer deprival. Is it a gratitude for a bounty that it should be cried lies to ?

46. You cry lies to the Words of God with such a carelessness and fearlessness as if you are not under the control and possession of anyone, as if you never have to die and go to the presence of God ! Well, when the soul of any of your relatives or beloved is about to go out, the breath being suffocated in the throat, the pangs of death befalling, and you sitting by are watching the scene of his helplessness and distress, and on the other side God or His angels are nearer him than you but you do not see them ; if you are not within the control of any one, then why do you not bring back unto you the life or spirit of that dear one, and why do you let him depart from you with a sorry heart ? Why do you not save him from the coming punishment by bringing him back unto the world ? If you are true in your assertions, then do it !

88. Then if the dying one be of the Near Ones,

89. There shall be repose and provision and the garden of delight,

90. And if he be of the People of the Right,

91. So peace be upon thee from the people of the Right.[47]

92. But if he be of those who cried lies and went astray,

93. So the hospitality of boiling water,

94. And the casting into the Hell.[48]

95. Surely this is the truth of certainty,[49]

٨٨- فَأَمَّآ إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۝
٨٩- فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيمٍ ۝
٩٠- وَأَمَّآ إِنْ كَانَ مِنْ أَصْحٰبِ الْيَمِينِ ۝
٩١- فَسَلٰمٌ لَّكَ مِنْ أَصْحٰبِ الْيَمِينِ ۝
٩٢- وَأَمَّآ إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّآلِّينَ ۝
٩٣- فَنُزُلٌ مِّنْ حَمِيمٍ ۝
٩٤- وَّتَصْلِيَةُ جَحِيمٍ ۝
٩٥- إِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِينِ ۝

---

47. You can not restrain him even for a minute. He shall have to reach his resort positively. If that dying one is of the Near Ones, he shall reach the glorious comfort and luxuries, and the gardens of delight. And if he be of the People of the Right then also there is no danger.

Hazrat Shah Sahib says : "Be contented about them." Or it means that from the side of the People of the Right, Salam shall reach him.

Or it shall be said to him : "In future, for thee, is peace and peace, and thou art of the People of the Right." In some Traditions it is said that such good things reach the dying one before death. Similarly the criminals are informed of their misfortune and distress before death.

48. This shall be the end of those disbelievers wandering in error, and before their dying this tidings shall be given to them.

49. That makes no difference if you cry lies. Whatever tidings has been given in this Sura are absolutely sure and certain. And it shall take place accordingly without fail. Do not deceive your souls by creating undue suspicions, nay, but you should make preparation for the future.

96. So magnify the Name of thy Lord, who is the Greatest of all.[50]

٩٦- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝ ع ٣ ٢٢ ١٦

50. You should keep busy in magnification and glorification that it is a great preparation for the coming world. And in this business, a kind of seclusion is achieved, away from the heart-rending absurdities of the Disbelievers, and their preposterous beliefs are also repudiated by this action.

My heart desires to write down that Tradition whereat Imam Bukhari has ended his Book :

عن ابی هریره قال رسول الله صلی الله علیه وسلم
کلمتان خفیفتان علی اللسان
ثقیلتان فی المیزان
حبیبتان الی الرحمٰن
سبحان الله وبحمده سبحان الله العظیم

"Two words, light on the tongue, heavy in the balance, dear to Rahman :

سبحان الله وبحمده سبحان الله العظیم

Sura Waqia has ended by His grace and Kindness.

آیاتہا ۲۹ سُوْرَةُ الْحَدِيْدِ مَدَنِيَّةٌ رکوعاتہا ۴

(SURA HADEED, SENT DOWN IN MEDINA, VERSES 29, SECTIONS 4)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. All that is in the heavens and the earth magnifies God,[1] and He is the All-Mighty, the All-Wise.

2. To Him belongs the Kingdom of the heavens and the earth, He gives life and He makes to die, and He can do everything.[2]

3. He is the First and the Last,[3] the Outward and the Inward, and He knows everything,[4]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ ○
۲۔ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○
۳۔ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيْمٌ ○

---

1. Either by the hidden tongue or by the actual tongue or by both.

2. Everywhere in the heavens and the earth only His command prevails. The rein of invention and annihilation lies in His hand only. No power in the universe can check His execution in the heavens and the earth.

3. When there was no one, He was. And when there is none He shall be.

4. The existence and manifestation of everything is due to His existence, so if His existence may not be outward and evident, then whose will it be? From the Throne to the Floor and from the atom to the Sun the existence of everything is a bright argument of His Being, but at the same time the access of wisdom and imagination to the nicety and essence of His Self, to the profundities of His Attributes is impossible. Not one of His qualities can be encompassed by anyone, nor anyone can describe some of its state by his guess and opinion. From this consideration We can say that no one is more hidden and inward than He. However, He is the Inward as well as the Outward, the Internal as well as the External, He is the Knower of all hidden and open conditions. Zahir (meaning the Prevailing) such, as no power is above Him. Batin such, that there is no occasion to take asylum hiding from His eyes. And the Holy Prophet has said :

وانت الظاهر فلیس فوقك شئ وانت الباطن فلیس دونك شئ

And Thou art Outward, and no one is above Thee.

And Though art Inward, and nothing is beyond Thee.

4. **It is He who created the heavens and the earth in six days, then established Himself upon the Throne,[5] He knows what penetrates into the earth and what comes forth from it,[6] and what comes down from the heaven and what goes up into it,[7] and He is with you wherever you are, and God sees those things which you do [8]**

5. **To Him belongs the Kingdom of the heavens and the earth, and unto God all matters are returned.[9]**

6. **He makes the night to enter into the day and makes the day to enter into the night,[10] and He is aware of the things within the hearts.[11]**

۴- هُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ
سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ؕ يَعْلَمُ مَا
يَلِجُ فِى الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ
مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ مَعَكُمْ اَيْنَ
مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○
۵- لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ
الْاُمُوْرُ ○
۶- يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَيُوْلِجُ النَّهَارَ فِى الَّيْلِ ؕ
وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

5. See Sura Aaraf, Verse 54.

6. For example the water of rain and the seed etc. go down into it, and the tree, crop, etc. grow forth from it. (See Sura Saba)

7. From the heaven come down the angels, orders, the Divine judgments, rain, etc. and go up the deeds of the servants and the angels of God etc.

8. He is never absent from you, nay, but wherever you are and whatever condition you are in, He knows well, and sees all open and hidden actions.

9. They can not go out of His Kingdom. The Kingdom is His only in the heavens and the earth. And eventually all affairs shall be decided from the Divine Court alone.

10. Sometimes He increases the night and decreases the day, and sometimes He does its converse.

11. Whatever intentions are created in the heart or the whims and satanic insinuations that come and strike—they are not beyond His knowledge.

7. Believe in God and His Messenger and expend of that which He has given in your hand making you His vicegerent.[12] So those of you who have believed and they expend shall have a mighty wage (Thawab).[13]

8. And what has gone wrong with you that you believe not in God ? and the Messenger calls you to believe in your Lord, and He has taken covenant with you strong, if you are but believers ![14]

٧- آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفِقُوا مِمَّا جَعَلَكُم
مُّسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنكُمْ وَ
أَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ○

٨- وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۙ وَالرَّسُولُ يَدْعُوكُمْ
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن
كُنتُم مُّؤْمِنِينَ ○

12. The wealth which is in your hand—its owner is God.. You are simply a trustee and a treasurer. So you should expend where that Owner tells you to, being His vicegerent, and you should also be considerate of this fact that aforetime this wealth lay in the hands of others and you became their successors. Obviously some other shall become your successor. Then when you have known that this thing neither remained with the formers, nor it shall remain with you, so why do you endear such thing so much to your heart, that at appropriate occasions you demur to expend.

13. Hence it is imperative that those who are bereft of this quality should create this character in their selves, and those who have already got it should be perseverant in it, and should be performing the demand of Eman.

14. What can hinder believing in God and leading the path of surety and recognition ? And why idleness and indolence in this matter ? When the Messenger of God is not inviting you to any strange and unreasonable thing, nay, but He is calling you unto your Real Lord and Cherisher, whose faith has been embedded in your original nature, and whose lordship you have confirmed before coming into this world, this is why some effect of that confirmation is still found today in the hearts of mankind. Then that eternal covenant was renewed and reminded by reasons, arguments and the sending of Messengers ; and the past Messengers also took this covenant with their respective nations that they would follow the Last Prophet, Mohammad (Be peace upon him) ; and there are many of you who have made a strong covenant with the Holy Prophet (Be peace upon him) that they would sincerely follow the voice of the Prophet, sincerely obey him, and expend in the way of God etc. So there is no occasion after these preliminary facts that he who intends to accept may not accept, and he who has accepted may swerve from it.

9. It is He who sends down upon His servants clear verses that He may bring you forth from the shadows into the light. Surely God, to you, is Gentle, Kind.[15]

٩۔ هُوَالَّذِیْ یُنَزِّلُ عَلٰی عَبْدِهٖٓ اٰیٰتٍۢ بَیِّنٰتٍ
لِّیُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ ؕ وَاِنَّ اللّٰهَ
بِكُمْ لَرَءُوْفٌ رَّحِیْمٌ ۝

15. He sent down the Quran and gave sign of truthfulness so that He may bring you forth from shadows of unbelief and ignorance into the light of Eman and knowledge. This is a great affection and kindness of God. Had He been severe He would have left you in darkness and annihilated you, or He would have not forgiven you even after your believing.

10. How is it with you that you expend not in the way of God? and everything remains to God in the heavens and the earth.[16] Not equal is he among you who spent before the Victory of Mecca[17] and fought. Those are mightier in ranks than those who spent afterwards and fought. And unto all God has made a fair promise of excellence.[18] And God is aware of what you do.[19]

۱۰۔ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ
السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ
مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً
مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ؕ وَكُلًّا
وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ ع ۱۰ ۱۷

16. The owner of wealth dies out and the ownership of God remains, and in its essence it had always been His wealth. Then why it appears heavy to expend of His wealth according to His order. If you do not give by your own free-will it shall however go unto Him. The demand of service is that he should offer with pleasure and should not fear poverty and indigence in expending in His way, because He is the Owner of the treasure of the heavens and the earth. Will the expender in His way be left hungry ? ولا تخش من ذی العرش اقلالا

"And have no fear from the Lord of the Throne, of indigeney."

17. Victory of Mecca--Some have said it is the Treaty of Hudaibeya, and some traditions support this viewpoint.

18. Though expending and fighting in the way of God is always excellent whenever it is done, God shall give the best recompense for such works in this world and in the other world, yet those men of power and riches who expended and fought in the way of God before the Victory of Mecca or the Treaty of Hudaibeya, earned great degrees. The Muslims coming thereafter could not overtake them, because the formers worked in a time when the upholders of truth and the fighters on truth were very few and the world was full of the Unbelievers and the worshippers of falsehood. Islam at that time required intense sacrifices of wealth and life. Moreover, the Mujahideen had little expectation of heavy plunders and booties seeing the external factors—in such adverse circumstances, believing in God and His Messengers and offering great sacrifices of wealth and life in the way of God, is the work of great determination, valour and courage and the work of men more firm and steadfast than the mountains (God is well-pleased with them and they are well-pleased with God. May God give us the grace of their following !)

19. God knows everything, He knows what degree and weight of sincerity certain actions carry. He shall deal with everyone according to His All-Comprehensive knowledge.

SECTION 2

11. Who is such as to lend God a goodly loan, and He may multiply it for him, and he may be given an honourable wage ?[20]

12. Upon the day when thou seest the Believers, men and women, their light running before them and on their right,[21] good tidings for you today—gardens underneath which rivers flow, dwelling therein for ever. This indeed is a mighty wage.[22]

١١- مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ
لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ۝

١٢- يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ
بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ
جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

---

20. Hazrat Shah Sahib says: "Loan means—'at this time you expend in Jihad, then it is you who will find the wealths and utilize them, and in the Hereafter you will get great degrees,' and this is the meaning of multiplying, otherwise between the master and the slaves there is no interest or usury, what is given is His, and what is not given is His.' (Mozihul Quran)

21. When they will go to the Straight Bridge (پل صراط) from the Field of Resurrection, it shall be pitch dark. At that time the light of Eman and the light of righteous deeds shall accompany the Believers. The Light of Eman whose place is heart, shall be guiding on the frontal direction, and the light of the righteous deeds shall accompany on the right side, because all righteous deeds are collected on the right side. The light of the frontal side shall be proportional to the degree of Eman and the light of the right side shall be proportional to the degree of righteous deeds. The greater the Eman and Amale Salih (اعمال صالح) the faster the lights. And most probably the light of this Ummat shall be faster and clearer than the light of other ummas.

Some traditions also speak about the left light. Perhaps the whole environs shall be enlightened by the front light and the right light, and the left side shall also be shinning. (God knows better)

22. Paradise is the place of God's good pleasure. One who reached there, it means he got all his goals.

١٣- يَوْمَ يَقُولُ الْمُنٰفِقُونَ وَالْمُنٰفِقٰتُ لِلَّذِينَ
اٰمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُّورِكُمْ ۚ قِيلَ
ارْجِعُوا وَرَآءَكُمْ فَالْتَمِسُوا نُورًا ۖ فَضُرِبَ بَيْنَهُمْ
بِسُورٍ لَّهٗ بَابٌ ۖ بَاطِنُهٗ فِيهِ الرَّحْمَةُ وَظَاهِرُهٗ
مِنْ قِبَلِهِ الْعَذَابُ ۝

13. Upon the day when the treacherous, men and women, shall say to those who have believed, 'Wait for us, we may also take light from your Light (we may too kindle from your Light). Someone will say : 'Return you back behind, then search for the light.' Then a wall shall be set up between them, therein a door, in its inward there shall be mercy, and against its outward there shall be chastisement.[23]

١٤- يُنَادُونَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۖ قَالُوا بَلٰى وَلٰكِنَّكُمْ
فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ بِاللّٰهِ
الْغَرُورُ ۝

14. These shall call them, "Were we not with you?"[24] They shall say : "Yes indeed, but you tempted yourselves, and you awaited, and you remained in deception, and fancies deluded you, until God's commandment came, and that Deluder deluded you by the Name of God."[25]

23. Between the Believers and the Hypocrites, a wall shall be set up. There shall be a door in this wall. Going from this door towards the Paradise, the Believers shall disappear from the sight of the Hypocrites. Beyond this door in the inward side there shall be a scene of the Paradise, and there, outside the door, the scene of divine chastisement shall be visible.

24. The story is that the Open Unbelievers shall not walk on the Straight Bridge, they shall be driven through the doors unto the Hell before the test of walking or running upon the Straight Bridge begins. Of course, those who are in the nation of any Prophet sincere or insincere, shall be ordered to cross the Bridge. Before climbing it there shall surround a pitch darkness throughout. At that time there shall be a light with the Believers. The Hypocrites shall also desire to follow

15. So today no ransom shall be accepted from you, and neither from the Disbelievers. The abode of all of you is Fire, that is your comrade indeed, and you have come to an evil place.[26]

١٥۔ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ
كَفَرُوْا ۭ مَاْوٰىكُمُ النَّارُ ۭ هِيَ مَوْلٰىكُمْ ۭ وَبِئْسَ
الْمَصِيْرُ ○

16. Has not the time come for the Believers, that their hearts should implore earnestly with the remembrance of God and the True Religion that is sent down,[27] and that they should not be as those to whom the Book was given aforetime, then the term passed long over them, then their hearts became hard, and many of them are disobedient.[28]

١٦۔ اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ
لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ
اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ
فَقَسَتْ قُلُوْبُهُمْ ۭ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ○

17. Know that God revives the earth after it is dead. We have made clear to you the discernments if you have understanding.[29]

١٧۔ اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ قَدْ
بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ○

26. If today, suppose, you (the Hypocrites) and the open Unbelievers should pay some ransom for deliverance, it shall not be accepted from you, nor from the Unbelievers. Now you shall have to live in this very House. This fire of the Hell is your abode, your comrade. Do not expect comradeship of any other !

27. The time has come that the hearts of the Believers should bow down before the Quran, the Remembrance of God and His true Religion, and becoming soft they should implore earnestly.

28. Eman is that, the heart should be soft, and the heart receives the effect of advice and God's remembrance very soon. In the beginning, these things, the People of the Book, received in the company of the Prophets. After a time heedlessness overwhelmed them, the hearts became hard, that thing was lost, many of them became insolent and committed sins. Now the time of the Muslims has come that they should be characterized by the qualities of soft-heartedness, perfect submission and humbility to God's remembrance, and should reach that sublime station where no Ummat could reach.

29. The Arabs were ignorant and were astray as a dead land. Now God revived them by the spirit of Eman and knowledge, and created in them all virtues. In brief, even the most dormant man has no occasion to become disappointed. If he resorts to a sincere repentance, then God shall breathe into his body, the spirit of life.

18. **Verily those who expend alms, men and women, and lend to God a goodly loan, it is to be multiplied for them and they await a reward (Thawab) of honour.**[30]

19. **And those who believed in God and in all His Messengers—they are the True Believers and the Tellers of the people's conditions with their Lord. For them is their reward (Thawab) and their light.**[31]

And those who disbelieved in and cried lies to Our verses—they are the people of the Hell.[32]

١٨- إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقٰتِ وَأَقْرَضُوا اللّٰهَ
قَرْضًا حَسَنًا يُضٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ○

١٩- وَالَّذِينَ اٰمَنُوا بِاللّٰهِ وَرُسُلِهِ أُولٰٓئِكَ هُمُ
الصِّدِّيقُونَ ۖ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ۚ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ ۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
ع ٩ ١٨ بِاٰيٰتِنَآ أُولٰٓئِكَ أَصْحٰبُ الْجَحِيمِ ○

---

30. Those who expend in the way of God with sincere intention, for the sake of achieving His good pleasure, and have no demand of any gratitude or recompense from other beside God, as if they lend a loan to God—they should be rest-assured that their expended wealth shall not be spoiled. Nay, it shall be returned after doubling and redoubling.

31. Those who believed fully in God and all His Prophets (and the effect of this belief should be demonstrated in their deeds and conditions)—so these are the true and the staunch Believers, and with God they shall tell the conditions of the people as witnesses, as God has said elsewhere :

وکذٰلک جعلنٰکم — — — — شہیدًا (بقرہ رکوع ١٧)

In the Hereafter these true Believers shall be given Thawab and light according to their respective deeds and degrees of Eman.

32. The Hell, as a matter of fact, is made for such people.

SECTION 3

20. **Know that the life of the present world is but a sport and a diversion and a make-up and boasting among themselves and searching for excess in wealth and children, as condition of a rain that its vegetation looked pleasant to the farmers, then it comes upon force, then thou seest it turning yellow, then it becomes broken orts. And in the Hereafter there is terrible chastisement, and forgiveness too from God and good pleasure. And the present life is but the enjoyment (wealth) of delusion.**[33]

٢٠ - اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّ
زِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَ
الْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ
ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ
وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ
اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ
الْغُرُوْرِ ○

33. Man in the early age requires sport, then diversion, then adornment, then fashion, then reputation and ostentatious assumption, then nearing death, anxiety for wealth and children so that after him his house should survive with ease, but all these adornments and glories are transient and temporary, just like the splendour of the harvest which remains for several days, then it turns pale, and the men and animals smash it to pieces, no vestige of verdure and beauty remains.

Similarly is the condition of the worldly life and its goods, that in fact it is a wealth of delusion and a shutter of illusion. A man destroys his end being deceived by its temporary blooming, whereas all these things shall not give any benefit after death, something else shall avail there i.e. Eman and Righteous Deed. That man who earned this thing for the Hereafter, understand that he is successful, his fleet is by the shore. In the Hereafter for him is the good pleasure of the Owner. And he who remained empty of Eman and Righteous Deed and went there with the load of unbelief and sins, for him is the terrible chastisement. And he who committed faults and errors in action despite having Eman—for him is forgiveness too, sooner or later, after some ups and downs.

21. Race towards the forgiveness of your Lord and to Paradise,[34] the breadth whereof is as the breadth of the heaven and the earth,[35] prepared for those who believe in God and His Messengers. This is the bounty (grace) of God, He gives unto whomsoever He will. And the grace of God is great.[36]

٢١- سَابِقُوٓا اِلٰى مَغۡفِرَةٍ مِّنۡ رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا
كَعَرۡضِ السَّمَآءِ وَالۡاَرۡضِ ۙ اُعِدَّتۡ لِلَّذِيۡنَ
اٰمَنُوۡا بِاللّٰهِ وَرُسُلِهٖ ؕ ذٰلِكَ فَضۡلُ اللّٰهِ يُؤۡتِيۡهِ
مَنۡ يَّشَآءُ ؕ وَاللّٰهُ ذُو الۡفَضۡلِ الۡعَظِيۡمِ ○

22. No disaster befalls in the earth, nor in yourselves, but it is writen in a Book, before that We create it in the world.[37] No doubt, it is easy for God.[38]

٢٢- مَاۤ اَصَابَ مِنۡ مُّصِيۡبَةٍ فِى الۡاَرۡضِ وَلَا فِىۡۤ
اَنۡفُسِكُمۡ اِلَّا فِىۡ كِتٰبٍ مِّنۡ قَبۡلِ اَنۡ نَّبۡرَاَهَا ؕ
اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيۡرٌ ۚ ○

34. Before death, do those things that failings are forgiven and Paradise is given. It is not good to be idle and indolent in this work.

35. If heaven and earth are put together then the breadth of Paradise shall be equal to it. What would be the length, God only knows it.

36. No doubt, the Eman and the Righteous Deeds are the external causes of achieving Paradise, but in fact it is received or given by the bounty (grace) of God. But for His grace, even release from punishment is difficult, much less to speak about obtaining the Paradise.

37. In the land the common disaster that befalls for example famine, earthquake, etc. and the affliction that befalls on your own selves e.g. disease, etc. all is already decided in the Knowledge of God from eternity and written in Loh-e-Mahfooz (Secure Table). According to it everything shall take place in the world. Nothing can precede or exceed His Knowledge.

38. The knowledge of everything with God is self-existent, and it is not something borrowed or earned by labour. Then what is difficult for Him to record all the events and accidents in His Book (Secure Table) according to His eternal knowledge before their occurrence in the world.

23. That you may not grieve what your hands missed, nor exult in what He has given you.[39] And God does not love any man proud and boastful.

24. Such as those who expend not themselves, and also teach others not to give (in the way of God).[40] And whosoever turns his face, so God is the All-Independent, the All-Laudable.[41]

۲۳۔ لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ۭ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِۨ ۝

۲۴۔ الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝

39. You are informed of this reality that you may understand well that the good which is destined for you shall surely reach you, and that which is not ordained for you, it will never come to your hand. Whatever is ordained in the knowledge of God shall definitely happen. Hence do not be sorry for that you could not receive in advantage and do not be distressed if you miss it. And be not boastful and proud of what you receive by luck. Nay, at the time of affliction and unsuccessfulness you should work with patience and submission, and at the time of ease and success you should work with gratitude and glorification.

Note :—Formerly in the above verse : اعلموا انما الحيوٰة الدنيا الخ it was told that a man should not become heedless of the Hereafter being absorbed in the wordly comforts and enjoyments. In the present verse it is revealed that a man should not cross the limits of moderation and justice if he is surrounded by some wordly miseries, neither should he change his religion and become a Kafir under the pressure of miserable circumstances or under the greed of abundant wealth.

40. The wealthy men are generally boastful of wealth but niggardly in expending. They seldom expend in some good work. And by their parsimonious words and actions they urge others to be unspending and niggardly. To expend with courage and before others is an act of trusting servants and a work of courageous souls--those who do not love money and know that adverse circumstances and favourable conditions are all from God.

41. God receives no gain or loss by your expending or non-expending. He is All-Independent, All-Sufficient and All-Carefree. He is the All-Laudable, all perfections and excellences are assembled in His Holy Self. Your deed or actions add nothing to His excellence. It is your own loss or gain in niggardliness or generosity.

25. **We have sent Our Messengers with clear signs and sent down with them the Book and the Balance so that men should keep upright on justice,[42] and We sent down iron,[43] wherein is great fight and many uses for mankind,[44] and so that God may know who helps Him and His Messengers in the Unseen,[45] surely God is All-Strong, All-Mighty.[46]**

۲۵. لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ
الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ج وَ
اَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ
لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ
ع اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ۝
۱۹

42. The Balances :—Perhaps this material balance is meant, because it is also a means to justice in the observation of human rights and transactions. The Divine Book is sent down so that mankind should lead the path of justice in faiths, morals and deeds, and abstain from extremes, and the Balance is created so that in buying and selling the balance should not be misha ndled.

Or Balance is the Shariat itself that tells the excellence or evil of all actions of the heart and body weighing them with absolute justice and uprightness. (God knows better)

43. He created the iron by His power, and in the earth placed its mines.

44. From iron, weapons are made, and there are hundreds of other uses for mankind.

45. Those who do not come to the straight path by the heavenly Book and do not set upright the balance of justice, need shall arise that they should be given some ear-pulling or ear-rubbing, and the sovereign influence and honour of Divine Laws should be established over the perverse and wrong people. At the time the hand shall go to the handle of sword, and the iron will be used in a purely religious Jihad. At that time it will be divulged : Who are those loyal servants who, in the love of the Unseen God, believing in the unseen reward and Thawab of the Hereafter, will help His Religion and His Messengers.

46. The teaching and persuasion of Jihad is not tendered because God is dependent of your help and succour. How can the All-Strong, the All-Mighty require the help of a weak creature ? Of course, your test is indeed required, so that the successful candidates should be raised to high stations.

SECTION 4

26. And We sent Noah and Abraham and We appointed Prophethood and Book among the children of both,[47] then there is some who is on the way, and very many are disobedient among them.[48]

27. Then afterwards We sent upon their footsteps, Our Messengers,[49] and We sent, following, Jesus son of Mary, and gave him the Gospel,[50] and We set in the hearts of those who followed him, tenderness and mercy;[51] and a renouncing of the world that they had invented a new thing, We had not written it upon them, but they did it to seek the good pleasure of God, but they accomplished it not as it should have been accomplished,[52] then We gave to those of them who were believers, their recompense, and many of them are disobedient.[53]

٢٦- وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا
النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ
فٰسِقُوْنَ ○
٢٧- ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى
ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ
قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ۭ وَرَهْبَانِيَّةَ
ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ
اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ
اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ○

47. For Prophethood and Book, God selected the progeny of these two great Prophets—Hazrat Noah and Hazrat Ibrahim—that after them this wealth will not go outside their progeny.

48. The people unto which those two were sent, or you can say that among the children of those two, some were guided but most of them proved disobedient.

49. The past Messengers were on the footsteps of the ancient Messengers. From the viewpoint of fundamental principle, the education of all was one and the same.

50. In the last, the final Messenger of the Bani Israeel—Hazrat Eisa—was sent with the Gospel, the Injeel.

51. The companions of Hazrat Eisa, who really followed his way—in their hearts God had placed love and affection. They dealt affectionately with the creatures of God. They were also affectionate and loving with one another among themselves.

52. Onward the followers of Hazrat Massieh (Be peace upon him) had invented an innovation (بدعت)—Ruhbaniyat i.e. renunciation of the world, being tired of the oppressions of the irreligious kings and rulers and being disgusted with the involvements of the world, but this renunciation was not prescribed by God upon them, but their intention was this only that the good pleasure of God should be sought, but they could not accomplish it fully.

Hazrat Shah Sahib says : "This asceticism and renunciation the Nasara had invented a custom, they made an abode in jungle, having neither wife, nor son, neither earning, nor amassing, merely busy in worship, neither mixing with the creatures of God—God has not given this order to His servants (that they should renounce the world in such a way), but when they imposed 'Renunciation of the World' upon themselves, then seeking world behind this curtain is a great curse." (Mozihul Quran)

The Shariat of Islam has not allowed this Ruhbaniyat that is exceeding human nature. Of course, in some Traditions it is given that the Ruhbaniyat of this Ummat is Jihad in the way of God, because a Mujahid practically renounces all the tastes of the world and goes out in the way of God.

(بدعت) Bid'at : Innovation is that whose origin is not found in the Quran, or in the Sunnah, or in the periods that are popularly known to be characterized by goodness i.e. the period of the four caliphs, the period of the Companions in general, the period of the followers of the Sahaba of the Holy Prophet ; and it is done, understanding it as a work of religion, with the intention of Thawab.

A doctor has written ten medicines in his prescription. The eleventh medicine is an innovation of the patient. This eleventh medicine presupposes the imperfect nature of the prescription and the error of the doctor. But Islam is the perfect most prescription and God has given the prescription through His most perfect and beloved servant—Muhammad—be peace upon him. Nothing can be added to or subtracted from the Prescription of Islam. (Tr.)

Jihad is an order of God. Formerly arrows and swords were used. Now modern weapons are used. The use of modern weapons is the accomplishment of the Divine Order of Jihad, hence it is not an innovation. (Tr).

53. This is why they do not believe in the Last Prophet.

28. O Believers, fear ye God, and believe in His Messenger, He will give you two portions from His mercy, and will place in you light, which you will walk with and He will forgive you ; and God is All-Forgiving, All-Compassionate.[54]

29. That the People of the Book may not know that they can find nothing of God's bounty, and that excellence lies in the hand of God, He gives it unto whomsoever He will, and God's bounty is great.[55]

۲۸- يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا
تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

۲۹- لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ
مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ
ع مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝
٢٠

54. Follow this Messenger and be obedient to him that you may receive all these bounties and blessings. The old faults shall be forgiven and every deed shall have twofold Thawab. And you will walk with light i.e. your existence shall become enlightened with Eman and Taqwa, and in the Hereafter this light shall go with you on the right and on the front.

Note :—Perhaps this address is to those People of the Book who had believed in the Holy Prophet. On this calculation the order in 'امنوا برسولہ' means to be steadfast and firm in Eman. As for the twofold Thawab of the People of the Book who embraced Islam, see Sura Qasas.

Or 'امنوا برسولہ' means : Make progress, you Believers, in Eman by means of purification (تزکیہ) so that you may become columns of light, and wherever you go in the world the people may benefit from your light. And this is what happened with the Sahaba, and after them the saints and sofis of Islam. (Tr.)

55. The People of the Book grieved when they heard the stories of the past Prophets, that alas ! they were far distant from time, they could not obtain those degrees that are achieved in the company of the Prophets. So this Prophet God has raised. In his company twofold excellence and godliness can be achieved, and God's grace (bounty) is not closed. (Mozihul Quran)

But most of the early scholars have said that here لئلا یعلم means لکی یعلم i.e. so that the People of the Book (who have not believed) may know that they have no power over the bounty of God, and bounty exclusively lies in His hand, He bestows it on whomsoever He will. As such those of the People of the Book, who embraced Eman, God did this bounty upon them that they receive twofold wage, and forgiveness of the past errors and mercy is bestowed upon them. But those who did not embrace Eman are bereft of these bounties and blessings.

(Sura Hadeed has ended by His grace and kindness)

آیاتہا ۲۲ سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ رکوعاتہا ۳

(SURA MUJADILA, SENT DOWN IN MEDINA, VERSES 22, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God who is Excessively Compassionate, Extremely Merciful.

SECTION 1

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ

1. God has heard the word of that woman that disputed with thee concerning her husband and whined before God,[1] and God heard the question and answer of you both. No doubt, God is All-Hearing, All-Seeing.[2]

---

1. Before Islam if a man would say to his wife : "Thou art my mother," they thought she had become Haram for him for ever, and there was no way (left) for their rejoining. In the days of the Holy Prophet one Musalman Oas binal Samit said these words to his wife Khola binte Tha'leba (خولہ بنت ثعلبہ). The woman went to the Holy Prophet and related the whole story. The Holy Prophet said that God had not sent down any special order concerning that matter and that he thought she had become Haram on him. How could they meet then ?

The woman whined sometimes before God and sometimes before the Messenger that her house was being ruined, the children were being distressed. Sometimes she said to the Prophet that by those words his husband had not intended divorce. Sometimes she whined unto God : "O God ! I make complaint of my misery and loneliness unto Thee. If I take these children with myself they will die of hunger, if I give them to their father they shall go to dogs. O God ! Solve my difficulty at the tongue of Thy Prophet. At this, these verses were revealed (sent down), and injunction about Zihar (ظہار) came down.

Note :—According to Hanafi School of Thought, Zihar is, that a man strikes upon his wife a similitude of such organ of his forbidden relations, as is not allowed to be seen by him e.g. he says : انت علی کظہر امّی —thou art to me as the back of my mother. (See details in Books of Fiqh)

2. God does hear and sees each and everything. Why should He have not heard the conversation between you and her ? No doubt, He came to the cry of that miserable woman, and by her virtue resolved for all times such accidents as follows.

2. **Those of you who say to their wives, mothers, they do not become their mothers, their mothers are only those who gave them birth, and they speak an undesirable word, and a falsehood.[3] And God is All-Pardoning, All-Forgiving.[4]**

3. **And those who say to their wives, mother, and then desire to do the same work whereto they have said, they shall set free a slave before they touch each other,[5] by that you shall be admonished.[6] And God is aware of what you do.[7]**

٢- اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ مَّا هُنَّ
اُمَّهٰتِهِمْ ؕ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓـِٔىْ وَلَدْنَهُمْ ؕ وَاِنَّهُمْ
لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ؕ وَاِنَّ اللّٰهَ
لَعَفُوٌّ غَفُوْرٌ ○

٣- وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآئِهِمْ ثُمَّ يَعُوْدُوْنَ
لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ
ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

---

3. The wife (who did not give him birth) can not become his real mother, that by these mere words she may become Haram upon him for ever. Of course, when a man says a false, irrational, unreasonable, indecent word, its retribution is that he should give expiation, then he should go to her, otherwise not, but the woman remained wife as before. By Zihar she had not become a divorced woman.

4. In the period of Ignorance what you did of such things is pardoned, but never repeat it after the Guidance has come to you. If by mistake you have done it, then repent before God that you may be forgiven, and before touching the woman pay the expiation.

5. This word "Be as my mother's back" was uttered to postpone the intercourse, then if they desire to intercourse, they should first set free one slave and, then touch their women.

Note :—According to Hanafi School the intercourse and its incentives are all Haram before expiation. In some Traditions it is said : The man should not go near the woman unless he is expiated.

6. The constitutionalization of expiation is for your advice and warning that you should not repeat this blunder in future, and others should also refrain from this error.

7. He sends orders according to your conditions and knows how far do you act upon them.

۴. فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ
فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۭ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ
اَلِيْمٌ ○

4. But whosoever finds not (the means), then for him are fasts of two successive months,[8] before they touch each other ; and if anyone is not able to do it, then giving food to sixty poor persons.[9] This order is for that you become obedient to God and His Messenger.[10] And these are the bounds of God, and for the disbelievers is a painful chastisement.

۵. اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا
كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۢ
بَيِّنٰتٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ○

5. Those who oppose God and His Messenger are disgraced as those before them were disgraced, and We have sent the verses, very clear, and for the disbelievers is a chastisement of disgrace.[11]

---

8. Sixty consecutive fasts without a break. If the succession is broken, he should start again.

9. If he is not able to set free a slave, then he can keep fasts, and if he can not keep fasts then he can give food. (See details in Books of Fiqh)

10. Leaving the customs and traditions of the pre-Islamic period (Days of Ignorance) follow the order of God and His Messenger, that is the state of a Perfect Momin.

11. This is not the work of the Believers that they cross the bonds which are set by God. As for the Unbelievers who do not care the bonds of God, and set the bonds and limitations by their own wisdom and wish, leave them, as a terrible punishment is prepared for them. Such people have also been humiliated and disgraced in the past and they are also now being disgraced. To become perverse in denying after hearing very bright and clear verses of God, and disregarding the Divine Commands and Orders is tantamount to self-involvement and self pegradation.

6. Upon the day when God shall raise them up all together, then He shall tell them their works done.[12] God has had numbered them all, and those people have forgotten, and before God is everything.[13]

٦۔ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ط
اَحْصٰهُ اللّٰهُ وَنَسُوْهُ ط وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
ع شَهِيْدٌ ○

SECTION 2

7. Hast thou not seen that God knows whatsoever is in the heavens and whatsoever is in the earth? Three men counsel not privately together but He is forth of them, neither five men but He is the sixth of them, neither fewer than that, neither more but He is with them wherever they may be.[14] Then He shall tell them what they have done, on the Day of Resurrection. No doubt, God has Knowledge of every thing.

٧۔ اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ط مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى
مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا
كَانُوْا ج ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ط
اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

---

12. The results of all those works which were done shall come before everyone. Not a single deed shall be absent.

13. They do not remember very many works of their life or they have no attention to those works, but they are all secure with God one by one. The whole record on that Day shall be opened before every one.

14. Not to speak of their deeds alone, God has knowledge of everything of the universe whether it is big or small. No meeting is held, no conspiracy is made, no secret counsel is done, but God is present there with His All-Comprehensive Knowledge. Where three men are making any secret scheme, they should not understand that the fourth person is not hearing it, and the committee of five should not think that there is no sixth one to hear. Understand well whether they may be three or five or fewer or more, and wherever and however they may be, God is with them with His All-Comprehensive Knowledge, and never far away from them.

Note :—If there are two members in a counsel a preferable decision is difficult in case there is difference of opinion. This is why the odd number is generally taken in important matters. The first odd number after the one is three, and afterwards is the odd number of five. Perhaps this is why five and three are described, and by more or less it is generalized.

As for the confinement of caliphate in six members, by Hazrat Umar, was perhaps due to this fact that at that time only those six were the most deserving for Khilafat, and no one of them could be left. Moreover, the election of the Caliph was to be done from amongst those six. Obviously excludiug the person nominated the counsellors to elect remained five. Despite that Hazrat Umar had suggested the name of Abdullah bin Umar in case there was a tie. (God knows better)

8. **Hast thou not seen those people who were prohibited to whisper together, even then they do what is forbidden, and they whisper of sin and excess and of disobedience to the Messenger ?[15] And when they come to thee they greet thee with a greeting that God never gave thee, and they say within their hearts : 'Why does God not chastise us for what we say ? Sufficient for them is Hell, they shall enter into it, and they reached a bad place![16]**

٨- اَلَمۡ تَرَ اِلَى الَّذِيۡنَ نُهُوۡا عَنِ النَّجۡوٰى ثُمَّ يَعُوۡدُوۡنَ لِمَا نُهُوۡا عَنۡهُ وَيَتَنٰجَوۡنَ بِالۡاِثۡمِ وَالۡعُدۡوَانِ وَمَعۡصِيَتِ الرَّسُوۡلِ وَاِذَا جَآءُوۡكَ حَيَّوۡكَ بِمَا لَمۡ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُوۡلُوۡنَ فِىۡۤ اَنۡفُسِهِمۡ لَوۡلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوۡلُ ؕ حَسۡبُهُمۡ جَهَنَّمُ ۚ يَصۡلَوۡنَهَا ۚ فَبِئۡسَ الۡمَصِيۡرُ ○

15. Sitting in the Majlis of the Holy Prophet the Hypocrites whispered together, made fun of the sincere Muslims sitting in the company of the Holy Prophet. They passed all sorts of remarks against them whisperingly. They found fault with them, and criticised them. While talking together they nodded their heads and cast dubious glances over the Muslims in order to tease them. And hearing the Prophet, they said : "How could they do that difficult work ?" Formerly they were prohibited to do such objectionable activities in Sura Nisa. But they were so much impudent that they did not refrain from their shameless activities.

16. God has sent down upon you with other
Prophets such greetings as : سلام على المرسلين
(Peace be upon the Messengers) and وسلام على عباده الذين اصطفىٰ
(And peace be upon His chosen servants) and
at the tongue of the Believers : السلام عليك ايها النبى ورحمة الله وبركاته

(Peace be upon thee, O Prophet ! and His mercy and His blessings) But some of the jews said with a pressed down voice (when they came to the Holy Prophet)— اسّام عليك i.e. (May death fall upon thee) instead of اسّلام عليك (Be peace upon thee). In other words God had given him the greeting of peace and security, while the jews invoked curse for him. And then they said to one another that why the chastisement of God did not seize them at such words if verily he was the true Messenger. Its answer is given by the words : حسبهم جهنّم i.e. do not make haste, a sufficient chastisement shall come and before this chastisement no other chastisement shall be required.

Note :—In the Traditions it is said about the jews that they used the words اسّامُ in stead of السلام. Probably some Hypocrites would have also uttered such words, because the Hypocrites were generally the Jews. It was the habit of the Prophet that, when some jew said اسام عليك, he only said : وعليك (i.e. and also upon thee) in answer to his (immoral) greeting.

Once Hazrat Aesha said 'عليك السام واللعنة' in respone to the words uttered by a coming jew, but the Holy Prophet did not like this answer out of his sublime morality.

9. O Believers ! When you say something into the ear, you should not speak of sin and of excess and of disobedience to the Messenger, and talk of virtue and piety,[17] and fear ye God, unto whom you shall be mustured.[18]

10. This whispering is an act of the Satan that he may grieve the Believers, and he shall not hurt them anything without God's order. And upon God alone the Believers could have their trust[19]

٩۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ تُحْشَرُوْنَ ○

١٠۔ اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَلَيْسَ بِضَآرِّهِمْ شَيْــًٔا اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

17. The true Muslims should avoid the nature and disposition of the Hypocrites. Their silent councils, their talking and speaking privily, their private consultations, etc. should not be for the sake of wrong and excess and for disobedience of God and His Messenger, nay but they should be for the propagation of goodness, virtue and piety as given in Sura Nisa :

لاخیر فی کثیر من نجواهم الا من امر بصدقۃ او معروف او اصلاح بین الناس (نساء رکوع ۱۷)

18. All shall be mustered unto God and everyone shall have to give his accounts even to the minutest particle. From Him the exterior and interior of no one is hidden. Therefore fearing Him do talk of virtue and piety.

19. The whispering of the Hypocrites was for this purpose that the Muslims should become sorrowful and nervous as to what conspiracies and plots these people might have been engineering against the Muslims. In reality Satan was causing them to do so. But the Muslims should remember that Satan can not hurt them anything. Nothing is under his control. Profit and loss wholly lies in the hand of God. If there is no order from Him, no conspiracy, no plotting, no division can hurt you a little. Hence you should have full trust in God instead of being grieved and sorrowful.

Note :—The Holy Prophet has prohibited two men to whisper with each other leaving a third man in the Majlis, because that third man shall be sorrowful. This Mesala can also be included in the comments of the present verse.

Hazrat Shah Sahib says : "If two men whisper together in a Majlis the onlooker shall be worried to think what blunder he had committed that they talked about it very secretly."

11. O Believers, when it is said to you, "Openly sit in the assemblies,"[20] then make room. May God give you expansion,[21] and when it is said, 'stand up,' move up,[22] God shall raise up, those of you who have belief and knowledge, in ranks,[23] and God is aware of what you do.[24]	١١- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِي ٱلْمَجَٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

20. Sit in a manner that room may be made and others should also find occasion to sit.

21. God shall remove your narrowness, and make the doors of His mercy wide open.

22. Hazrat Shah Sahib says : "These are the manners of the Majlis. If someone comes and finds no room to sit, then all should move a little that the circle of the Majlis may become wide, or transfer to another place and make circle. Or if it is said to retire completely then should move away completely. In such a little movement one should not be niggardly. God is kind upon good nature and is averse against bad nature."

Note :—In the Majlis of the Holy Prophet everyone liked to sit nearest to the Prophet, and this thing created narrowness in the assembly, so much so that at some occasions the elderly companions did not find a place near the Prophet. So these orders are given so that everyone should get a chance to gain inspiration by degrees, and the discipline also may be maintained. Also today in administrative matters and management affairs the President of the Assembly should be obeyed. Islam never teaches maladministration and mismanagement, nay, but it teaches politeness and discipline of a very high degree. When Islam has given such strict orders of discipline in such common meetings and assemblies, then in the field of Jihad and in the ranks of the armies a far greater discipline must have been ordered.

23. A true Eman and right knowledge teaches a man courtesy and civility, and makes him meek and humble. The greater the men of knowledge progress in degrees and perfections, the greater they become humble and submissive. من تواضع لله رفعه الله

Whosoever shows humbility and entertainment for the good pleasure of God—God raises him up in degrees.

This is the nature of an ignorant, secular and rustic fellow to quarrel and fall out at such ordinary matter that why he was raised up from that place and seated on such and such place or why he was told to go away from a certain meeting ?

Alas ! It is a great tragedy that many men of honour and knowledge today are suffering from this disease of imaginary respect and honour. They start an endless fight in this matter of prestige. انا لله وانا اليه راجعون

24. God gives degrees and ranks according to the work and talent of each ; and He alone knows who are really honest and are possessed of Eman and Knowledge.

12. **O Believers, when you want to say something into the ear of the Messenger, then advance a freewill offering before you say into the ear. That is better for you and very pure. Then if you do not find the means, God is All-Forgiving, All-Compassionate.**[25]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ ١٢
بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ
وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝

25. The Hypocrites talked aimless talks into the ear of the Messenger in order to show their position to the people. And some Muslims took so much time in unimportant ear talks that others could not find enough occasion to gain benefit from the Prophet. Or sometimes the Prophet required loneliness, and there was felt narrowness in it but out of morality and humanity the Prophet did not forbid anyone. At that time this order was sent down that a man having means should expend something before going to the Prophet for an ear-talking. There are many advantages in it :

(i) The helping of the poor.

(ii) The purification of the Nafs of the expender of alms.

(iii) The differentiation between the Sincere and the hypocrite.

(iv) Minimization of the whisperers, etc. etc.

But whosoever has nothing to give in alms, this restriction is forgiven for him. When this order came down the Hypocrites forsook that habit out of miserliness. And the Muslims also understood that much whispering is not desirable with God, this is why this restriction is imposed. At last, this order was abrogated by the next verse.

13. **Are you frightened that you advance alms before ear-talking ? So when you did not do it and God forgave you, then establish the prayer and pay the zakat and obey God and His Messenger. And God is aware of what you do.**[26]

١٣۔ ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ
صَدَقٰتٍ ۚ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ
فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ
وَرَسُوْلَهٗ ۚ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ ع ٢

SECTION 3

14. **Hast thou not seen those people who have become friends of a nation upon whom God is wrathful ?**[27] **They neither belong to you, nor to them,**[28] **and they swear upon falsehood, and they have knowledge of it.**[29]

١٤۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ۚ
مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ۝

26. The purpose which lay behind the promulgation of the said order of giving something in alms before a private talk with the Prophet is achieved. Now We have lifted up this provisional order. The servants should wholeheartedly obey those orders of God and His Messenger that are not to be abrogated ever, e.g. Salat, Zakat, etc. They shall get sufficient purification of their souls by obeying these orders.

Note :—By the words فاذ لم تفعلوا it appears that a general compliance of this order did not get an occasion. In some traditions Hazrat Ali is quoted to have said, "Among this Ummat I am the only person who acted upon this order."

مذبذبين بين ذالك لا الى هٰؤلاء ولا الى هٰؤلاء

27. These people are Hypocrites, and that nation is Jew.

28. The Hypocrites are neither fully included in the Muslims because by heart they are Unbelievers, nor they fully belong to the jews because, after all, they say that they are Muslims.

29. Not unknowingly but knowingly they swear upon falsehood. To the Muslims they say that they belong to the Muslims and are honest Believers, whereas they have not even a distant relation with Eman.

15. God has prepared for them a severe chastisement.[30] No doubt, bad are the works they are doing.[31]

16. They have made their oaths as shields, then they bar from God's way, so for them is a disgraceful chastisement.

17. Neither their riches shall avail them an aught, nor their children, against God. They are the inhabitants of the fire, dwelling therein for ever.[32]

18. Upon the day when God shall raise them up all together they shall swear to Him as they swear before you, and they think they are on something (of a good way).[33] Beware ! they are the real liars ![34]

۱۵۔ اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ سَآءَ مَا
كَانُوْا يَعْمَلُوْنَ ○
۱۶۔ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ○
۱۷۔ لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ
اللّٰهِ شَيْئًا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ؕ هُمْ فِيْهَا
خٰلِدُوْنَ ○
۱۸۔ يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا
يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَآ
اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ○

30. That is said elsewhere :

ان المنافقين فی الدرك الاسفل من النار (نساء ـ رکوع ۲۱)

31. Though they may not perceive today, yet by doing the works of hypocricy they are sowing a very bad seed.

32. By false oaths they save their life and property from the Muslims and they bar others from the way of God in the garb of friendship by showing themselves to be Muslims. So they should remember that they can not achieve any honour by this method; on the contrary they shall enter into a severe humbling chastisement. And when the time of punishment will come no one shall be able to save them from that punishment. Neither wealth will avail nor children shall avail an aught for whose protection they go on swearing on falsehood.

33. The habit created here shall not go away from them even there. As they save themselves from you by speaking false oaths and think that they are very wise and are making clever devices, they shall also get ready to swear before God : "O Lord ! We were not so bad and so sinful ! Perhaps they will think there that as much (false) speaking shall deliver them.

34. The real and double liar is that who is not shameful to speak falsehood before God.

19. Satan has taken them in his possession, then made them forget God's Remembrance.[35] They are the army of the Satan. Listen ! The army of the Satan—they are the real losers.[36]

20. Those who oppose God and His Messenger—those men are most worthless.

21. God has written: I shall certainly overcome, I and My Messengers. No doubt, Allah is All-Strong, All-Mighty.[37]

١٩- اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ
اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ
هُمُ الْخٰسِرُوْنَ ○

٢٠- اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ اُولٰٓئِكَ فِى
الْاَذَلِّيْنَ ○

٢١- كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ
عَزِيْزٌ ○

---

35. Upon whom the Satan has got full possession, his mind and heart are distorted so much so that he does not even remember what God is. How can he understand the glory, the dignity and the trancendent position of God ? Perhaps by empowering him upon falsehood in the Resurrection is meant to publish his shamelessness and idiocy that this distorted fellow has not even so much understanding that his falsehood will not do before God (in the Ressurrection).

36. The end of the Satanic Army is certainly bad, neither in the world their devices can see the face of final success, nor is there any way out to get deliverance from the chastisement.

37. They are most abject and disgraced who oppose God and His Messenger, and thus fight against Truth and Virtue. God has already written that eventually Truth shall get the upper hand, and His Messengers only shall be victorious and dominant.

٢٢- لَا تَجِدُ قَوْمًا يُّؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ
مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ
اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ
قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ
رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ
اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝ ع

22. Thou shalt not find any people who believe in God and the Last Day that they make friendship with any one who became opponent to God and His Messenger, though they are their fathers, or their sons, or their brothers or their clan. Those—in their hearts, God has written Eman,[38] and He has helped them by His hidden inspiration,[39] and shall admit them into gardens underneath which rivers flow, therein to dwell for ever, God being well pleased with them and they well-pleased with Him,[40] those people are the army of God. Listen ! God's party—those are the prosperous ![41]

38. God has embedded the Eman in their hearts, and engraved it on their hearts like the line on a stone.

39. God gave them a hidden light whereby the heart receives a spiritual life. Or He helped them through Hazrat Jibraeel—the Holy Spirit.

40. They were displeased with everyone for God's sake, hence God was well-pleased with them. What does he require more after the good pleasure of God ?

41. Hazrat Shah Sahib says : "Those who do not keep friendship with the opponents of God, though they are fathers and sons, are the Real and True Believers. They are given high ranks. This was the condition of the Sahaba (God is well-pleased with them), that they cared not for anything or any person in the affair of God and the Messenger. Hazrat Abu Ubaida slew his father for God's sake. In Uhad Battle Hazrat Siddique got ready to fight against his son—Hazrat Abdur Rahman. Hazrat Mus'ab bin Umair slew his brother Ubaid bin Umair, Umar binal Khattab slew his maternal uncle, Aas bin Hisham ; Ali bin Talib and Hamza and Ubaida binal Harith respectively slew their relations Atba and Shaiba and Valeed bin Atba. Abdullah bin Abdullah who was a sincere Muslim said to the Prophet, "O Messenger of God, if you order I shall cut the head of my father and present before you." But the Holy Prophet forbade him to do so.

فرضی اللہ تعالیٰ عنہم ورضوا عنہ ورزقنا اللہ حبّہم واتباعہم واماتنا علیہ (اٰمین)

(So God is well-pleased with them and they with Him, and May God give us in provision their love and their following and give us death on their way ! Amin)

Thank God—Sura Mujadila has ended.

آیاتہا ۲۴ سُوْرَۃُ الْحَشْرِ مَدَنِیَّۃٌ رکوعاتہا ۳

(SURA HASHR, SENT DOWN IN MEDINA, VERSES 24, SECTIONS 3)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

SECTION 1

1. All that is in the heavens and the earth celebrates the holiness of God ; and He is the All-Mighty, the All-Wise.[1]

١- سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

2. It is He who expelled them, who are disbelievers among the People of the Book, from their houses,[2] at the first mustering of the army.[3] You did not think that they would go forth, and they thought that their fortresses would defend them against God, then God came upon them from whence they had no idea, and He cast into their hearts terror,[4] they began to destroy their houses with their own hands and the hands of the Believers,[5] therefore gain lesson, O ye who have eyes ![6]

٢- هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ
يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ
اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۗ وَقَذَفَ
فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ
وَاَيْدِي الْمُؤْمِنِيْنَ ۗ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝

---

1. As such an event of His omnipotent power and wisdom is decribed in the following.

2. To the east of Medina, at a distance of several miles, there lived a clan of the Jews known as Bani Nazir (بنی نضیر). These people were capitalists and had powerful bands. They were proud of their strong fortresses. When the Holy Prophet came to Medina after Hijrat from Mecca, they had made a treaty of peace with the Prophet of Islam. According to this Treaty they promised that they would not help anyone against him. Then they began to send messages to the Unbelievers of Mecca with bad intention, till that Ka'ab bin Ashraf one of their big chiefs, went to Mecca with forty horsemen, made a pact with the Quraish against the Muslims, before the House of God (Baitullah). At last, after several days

Muhammad bin Muslima finished this traitor, Kaab bin Ashraf, by the order of God and His Messenger. Despite that, breach of contract continued from the side of Bani Nazir. Sometime they called the Prophet mischievously with some comrades in order to kill him all of a sudden. Once they dropped a millstone at that place where the Holy Prophet was sitting, to kill him ; but God saved the Holy Prophet on all such occasions. At last, the Holy Prophet assembled the Muslims with an intention to fight against those jews. When the Muslims readily and promptly be-seiged their buildings and their fortresses they were terrified. A general fight did not take place. Being embarrased they begged for peace. At last, it was decided that they should leave Medina and their lives would not be disturbed. As for their property they could carry with them as much as they could. The rest, houses, gardens, land, etc. came into the possession of the Muslims. But that was not declared a wealth of booty, because fight did not take place. The whole property was given in the control and discretion of the Holy Prophet. The Prophet distri-buted a major portion of the land among the Muhajirin. Thus the burden of the Ansars was lightened. Both Muhajireen and Ansars were benefited. Moreover, the Holy Prophet took the yearly expenses from this property. The expenses of the new-comers were also taken from this property. The rest, the Holy Prophet expended in the way of God. In this Sura this very story is described.

3. They were embarassed at the first assault, and in the first encounter they were prepared to leave their fortresses and run away. They were not a bit steadfast and firm against the Muslims.

Note :— اول الحشر according to some commentators means that it was the first chance for this nation to leave its mother country. Before that such an event had never taken place.

Or اول الحشر has this hint that the first mustering of the Jews is that they left Medina and went to Khaiber etc. and the second mustering shall be that which happened in the period of Hazrat Umar, i.e. along with other Jews and Christians, these people were also expelled from Khaiber to the country of Sham, where also the last resurrection shall take place. This is why the country of Sham is also called the Ardhul Mahshar (ارض الحشر) i.e. the Land of Resurrection.

4. Seeing goods and materials, their strong fortresses and militant manners you could not think that they would flee so soon and surrender so easily, nor the Jews could calculate that a handful of Muslims would reduce them to great straits. They were in this dreamland that the Muslims would not dare come to their fortresses—

(those Muslims upon whom was the hand of God). In other words they saw it very well that no power could defend them against the order of God. Upon them the order of God came from whence they imagined not, i.e. from the interior of their hearts, i.e. God cast terror into their hearts and established the power of the unequipped Muslims, having no spectecular material resources, upon the powerful enemy. On one side they were distressed and terrified at the sudden murder of their chief Ka'ab bin Ashraf, now this sudden assault of the Muslims lost their remaining senses.

5. Out of greed, anger and wrathful emotions they began to tear down the beams and planks of their houses, so that they could carry as much as they could and leave nothing for the Muslims. In this work the Muslims also helped them. On one side they dilapidated, on the other side the Muslims dilapidated, and if observed honestly the dilapidation at the hands of the Muslims was the result of their own treacheries and breaking of covenants.

6. For the wise men possessed of discernment, there is an ample lesson in this event. God has clearly showed what was the result of unbelief, wrong, mischief and breach of contract, and that mere putting trust in external causes, becoming heedless of God's power, is not the work of a wise man.

3. But for that God had written exilement upon them, He would have chastised them in this world, and in the Hereafter, for them is the chastisement of fire.[7]

٣- وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ؕ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ○

4. This is because they became opponent from God and from His Messenger, and whosoever opposes God, God is terrible in retribution.[8]

٤- ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

---

7. In their fate the punishment of exilement was written. But for this prescription, some other punishment would have been given in the world, e.g. they could have been killed like the Jews of Bani Quraiza. In brief, they could not escape the punishment. It is the wisdom of God that only exilement was considered sufficient for them in place of complete annihilation. But this abatement is only confined to the worldly punishment. So far as the eternal.punishment of the Hereafter is concerned it can not be lighted, reduced, remitted and diminished.

Hazrat Shah Sahib says : "When this tribe had come here (Medina) fleeing from the country of Sham, their elders had said to them that one day they would again have to go to the country of Sham after being ruined here. Accordingly being destroyed here some went to Sham and some went to Khaibar. Then in the days of Hazrat Umar they were ruined in Khaibar and went away to the country of Sham." (Mozihul Quran)

8. Such opponents are given such a servere punishment.

5. Whatever palm-trees you cut down or left standing upon their roots, so by God's leave,[9] and that He may degrade the miscreants (disobedient).[10]

٥۔ مَا قَطَعۡتُمۡ مِّنۡ لِّيۡنَةٍ اَوۡ تَرَكۡتُمُوۡهَا قَآئِمَةً عَلٰٓى اُصُوۡلِهَا فَبِاِذۡنِ اللّٰهِ وَلِيُخۡزِىَ الۡفٰسِقِيۡنَ ۝

9. When the Jews closed themselves in the fortresses the Holy Prophet gave permission that their trees should be cut down, the gardens should be ruined, that they should be compelled to get out of their fortresses feeling pain at this visible loss, and that their might be no hindrance of the trees in an open war. So some trees were cut down and some were left that after victory they might come in the use the Muslims. The Unbelievers began to taunt upon the Muslims that they forbade to do corruption, but they themselves did corruption—was the cutting and burning of the trees not an act of corruption ? At this the present verse was sent down. All this is by the order of God, whose dignity is dignified. The compliance of Divine Order is never called corruption, because it is comprehensive of deep reasons and profound consequences. Some reasons are also described above.

10. That He may give honour to the Muslims and degrade the Unbelievers. So leaving some of the trees uncut, contained two reasons :

(i) To show success of the Muslims against the treachorous Jews in that they would utilize the trees and draw benefit from them.

(ii) To burn the Unbelievers in rage, because when the Unbelievers would see their property being used by the Muslims, their heart burning is sure.

And in the act of cutting and burning of the trees there are also two reasons :

(i) The second success of the Muslims i.e. the clear marks of Muslim Domination.

(ii) To cause the Unbelievers to become agitated and agonised seeing the Muslims exploiting their properties.

Consequently both works—cutting of the trees and leaving them to stand—are correct and according to Law.

6. And whatever wealth God returned (gave) from them unto His Messenger, so you had not made the horses run upon it, nor the camels, but God gives domination to His Messengers upon whomsover He will. And God can do everything.[11]

٦- وَمَآ أَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

11. Hazrat Shah Sahib says: "There is a difference between Ghanimat (Booty— غنیمت) and Fay (Spoil — فئے)

The wealth which is seized in fighting is Booty, the fifth whereof is dedicated to God (see details in Sura Anfal—Verse 41, Part X) and the remaining four parts are distributed among the army.

The wealth that is gained without fighting is Fay and goes to the Treasury of the Muslims. It is spent in the benefit of the Muslim Welfare.

Note :—After a little fighting if the Unbelievers incline or run towards peace being overawed, and the Muslims accept it, the wealth etc. gained by such treaty shall also be included in Fay. During the period of the Prophet, the wealth of Fay were exclusively and peculiarly in the control and possession of the Holy Prophet. It is possible this possession was an ownership as the word علیٰ رسولہ in the present verse, indicates ; or it may be an authoritative possession. However, God in the next verse gave direction to the Holy Prophet to expend that wealth in such and such expenditures. After the Holy Prophet these wealth go into the hands and possession of the Imam, but this possession of the Imam is not by way of owning but by way of governing. He shall expend the Fay according to the counsel of the Muslims and his discretion, in the common needs and welfare works of the Muslims. As for the order of the Booty, it is separate. After taking one fifth of the whole plundered wealth, the rest four fifths is purely the right of the army, as God has said : واعلموا انما غنمتم الخ in Sura Anfal. If the army men leave it by their own free-will, that is another thing. Of course, Sheikh Abu Bakr Razi Hanfi has quoted in his Ahkam-ul-Quran (احکام القرآن) that this order is related with the movable property. In the immovable Property it is unto Imam—he may destribute it if he deems expedient, according to Shariah or he may retain it for the common welfare of the Muslims as Hazrat Umar acted in case of the lands of Iraq, after consulting some promiment Companions. According to this hypothesis, Sheikh Abu Bakr Razi has applied the verse : واعلموا انما غنمتم الخ to the immovable wealth, and the verses of Sura Hashr to the movable wealth, in this way that the first verse : وما افاء الله علی رسولہ منہم is attributed to the Order of Fay, and the second verse : ما افاء الله علیٰ رسولہ من اهل القریٰ is applied to the Order of Plunder, and the word Ghanimat can be interpreted by the word Fay. (God knows better)

٧- مَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ
فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ
مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا
نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ○

7. Whatsoever wealth God has returned to his Messenger from the people of the habitats, so it is for God and for the Messenger,[12] and for the near kinsman[13] and for the needy and for the orphans and for the traveller, so that it may not come in taking and giving among the rich of you.[14] Whatever the Messenger gives you, take ; whatever he forbids you, leave it,[15] and fear ye God. No doubt, God is terrible in retribution.[16]

12- In the previous verse only the wealth of Bani Nazir was mentioned. Now a general rule concerning the wealth of Fay is told i.e. on Fay is the possession of the Messenger, after him of the Imam, because on him fall such expenditures. As for the mention of God it is for the sake of blessing. He is the Owner of all things. Of course, the expenditures on Ka'aba and Mosques, that are dedicated to the Name of God, are included in it.

13. Near Kinsman i.e. the Kinsmen of the Holy Prophet. The Holy Prophet in his time also gave them of this wealth. And there is no condition of indigency in that; the Holy Prophet gave the share to his uncle, Hazrat Abbas, who was wealthy. Now after the Holy Prophet the Hanafis say that the kinsmen of the Holy Prophet, who are needy, should be given preference to other needy persons. The Imam or Ruler of an Islamic State should be conscious of these rules.

14. And these classifications of expenditure are told so that the orphans, the helpless and the common Muslims should always be looked after, and the common Islamic needs may be accomplished, and these wealths should not become a special property or jagir of the rich by the magic of a limited circulation among them, whereby capitalists enjoy and the poor go to dogs (starve).

15. Wealth and property etc. in whatever way the Prophet distributes by the order of God, it should be accepted with all joy and happiness. Whatever is given, take; and from whatever is given, take ; and from whatever you are prohibited, you should abstain. And in the same way obey all His orders, commands and prohibitions.

16. The disobedience to the Messenger is disobedience to God. So fear ye God, lest He should set over you some severe chastisement in case you disobey the Messenger.

8. **This wealth is for the indigent-migrants who have come expelled from their houses and their wealths, they have come seeking the bounty of God and His good pleasure, and to help God and His Messenger. Those—they are the truthful ones.**[17]

9. **And this wealth is for those who have been dwelling in this house (abode) and in belief before them,**[18] **love him who comes to them leaving his native land,**[19] **not finding in their hearts narrowness from that thing that is given to the Muhajireen, and they prefer them over their own selves, even though there may be starvation over themselves**[20] **and whoso is protected from the greed of his soul—they are the men who reached (their) goal.**[21]

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ ٨
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ ٩
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ
أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

17. As a rule the needs of the common Muslims are connected with this wealth, but specially the right of those sacrificing souls and true Muslims is foremost, who renounced all their belongings, households, etc. merely for the good pleasure of God and in the love and following of the Holy Prophet, and empty-handed came forth of their Native Land, that they might freely help God and His Messenger in the establishment of Islam.

18. This abode is Madina Tayyaba, and those people are Ansar who had been dwelling in Medina before the Muhajireen came there. They had become quite firm in the ways of Eman and Irfan (Belief and Recognition) before the Muhajir reached there.

19. i.e. with love do they serve the Muhajireen, so much so, that they are willing to make them equal owners of their wealth and property.

20. The Ansar are not narrowed in their hearts to see any grace or bounty that God gave to the Muhajireen, nor they are jealous of them if they are given something of the Wealth of Fay. On the contrary they feel very happy to see the prosperity and bounty of the Muhajireen. They prefer the Muhajireen in every good thing over their own selves. They do not fail to avail them and benefit them even though they suffer hardships and starvation. Which people has shown such an unparalled sacrifice to which people in the living memory of mankind ?

21. They are greatly prosperous and successful whom God protected from and guarded against the avarice of their heart, and the greed and covetousness of their souls. How can an avaricious and greedy man present sacrifice for his brothers, and how can he become happy to see others prospering and progressing ?

10. And this wealth is for them who came after them,[22] saying : 'Our Lord, forgive us and our brothers who entered into Eman before we (entered) and put not Thou into our hearts rancour for those who believed. Our Lord, Thou art the All-Gentle, the All-compassionate."[23]

١٠ وَالَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَآ إِنَّكَ رَءُوفٌ
رَّحِيمٌ ○ ع

SECTION 2

11. Hast thou not seen those people who are treacherous, they say to their brothers who are unbelievers from the People of the Book : 'If you are expelled we will also go forth with you and we will never obey anyone in your matter ; and if you are fought against, we will help you.[24] And God bears witness that they are liars.[25]

١١ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا لا
وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ط وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَٰذِبُونَ ○

---

22. Who came into existence after those Muhajireen and Ansar, or entered into Islam after them, or migrated to Medina after the preceding Muhajireen. The first word, however, is rather clear and comprehensible i.e. who came into being after these Muhajireen and Ansar.

23. They pray for the preceding Muslims, and they have no rancour or jealousy for any brother Muslim.

Hazrat Shah Sahib says : "This verse is for all the Muslims who recognize the right of the preceding ones, follow them and cherish no rancour in their hearts for them. From here Imam Malik has said that whosoever has rancour for the Companions and speaks ill about them—he has no share in the Fay (فَيْء).

24. Abdullah bin Ubai etc. the Hypocrites, had sent a secret message to the Jews of Bani Nazir not to become perplexed, and think not themselves alone. If the Muslims expelled the Bani Nazir they would also go forth with them. And if there was a war between the Muslims and Bani Nazir, they would help the Bani Nazir. They said it was their last and final decision. Against it they were not to hear anybody.

25. God bears witness that they are not telling these thing by their heart. They are making these talks only to instigate them against the Muslims. And what they are saying by the tongue, they will never act upon it.

12. If they are expelled, they will not go forth with them, and if they are fought against, they will not help them.[26] And if they help them, they will surely turn their backs, then they find help nowhere.[27]

13. Of course, your fear in their hearts is greater than the fear of God. That is because they are a people who do not possess sense (understanding).[28]

١٢- لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَلَئِنْ نَصَرُوهُمْ
لَيُوَلُّنَّ الْأَدْبَارَ ۗ ثُمَّ لَا يُنْصَرُونَ ○

١٣- لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ○

26. The fight was arranged and the Bani Nazir were closed in their fortresses, but no Hypocrite came to their help in such a delicate position. And when the Bani Nazir were expelled the Hypocrites sat hidden, with comfort, in their houses.

27. What would be the result, if suppose the Hypocrites came out for their help ? Save that they would run back in confrontation with the Muslims. These Hypocrites shall not be able to find any help for themselves, not to speak of helping the Bani Nazir.

28. If they could understand the dignity and might of God, and if they had fear in their heart, they would have not adopted the way of unbelief and hypocricy. Of course, they fear the courage and dauntlessness of the Muslims. This is why they dare not face them, nor can they keep steadfast in the battlefield.

14. They shall not be able to fight against you all together except in fortified habitations, or from behind the walls.[29] They are ferocious in fight against one another.[30] Thou thinkest them to be assembled but their hearts are scattered. That is because those people have no wisdom.[31]

۱۴- لَا يُقَاتِلُونَكُمْ جَمِيعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ
اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُهُمْ بَيْنَهُمْ شَدِيْدٌ ؕ
تَحْسَبُهُمْ جَمِيْعًا وَّقُلُوْبُهُمْ شَتّٰى ؕ ذٰلِكَ بِاَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُوْنَ ۚ

15. As the story of those who have lived before them nearby, they tasted the mischief of their action, and for them is a painful chastisement.[32]

۱۵- كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا وَبَالَ اَمْرِهِمْ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ۚ

29. Because the hearts of these people are fearful and overawed by the Muslims, hence they can not war in an open field. Of course, they can fight in fortified habitats, or from behind the walls or trees. One of our Elders has said that Europe has invented different kinds of weapons and methods of war being overawed by the sword of the Muslims. The modern technology of war clearly vindicates the truth of the present verse.

30. They are very hard and ferocious in mutual fights and wars, as experienced in the period of Ignorance before the advent of Islam, between Oas and Khazraj. But in front of the Muslims their valour dwindles.

31. Do not be deceived by the external unity and gathering of the Unbelievers. From within their hearts are torn asunder. Everyone is the slave of his own wishes and self-interests, and is different from one another in his thoughts and ideals. Then how can real unity be achieved ? If they had got wisdom they would have understood that the unreal unity was of no use. Unity is that which is found in the obedient Muslims that they have renounced all wishes and desires and caught hold of the Rope of God all together and their living and dying is for the One God alone.

32. In the near past the Jews of Bani Qainqa'a (بنی قنمتاع) have tasted the punishment of their treachery. When they showed treachery and broke their commitments, the Muslims turned them out after a brief encounter. And before that in the near past, the Meccans have received punishment in the Battle of Badr. The same was the end of Bani Nazir that they have received punishment at the hands of the Muslims and the chastisement of the Hereafter remained the same.

16. As the story of the Satan when he says to the man: "Thou become disbeliever," then when he became disbeliever, he says: "I am quit of thee. I fear God, the Lord of the Worlds."

١٦- كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ○

17. Then the end of both is—both are in the fire, therein dwelling for ever, and that is the punishment of the sinners.[33]

١٧- فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۭ وَذٰلِكَ جَزٰۗؤُا الظّٰلِمِيْنَ ○ ع

SECTION 3

18. O Believers, fear God and let every soul see what it sends for the morrow;[34] and fear God. No doubt, God is aware of what you do.[35]

١٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

33. The Satan first urges man to sin and unbelief. When he is entangled in the net of seduction, the Satan says to him: "I am quit of you and your work, I fear God (this saying would have also been out of cunning and show off), with the result that he became the fuel of the Hell and also made that man a wood of the Fire.

Hazrat Shah Sahib says: "Satan will say this word in the Hereafter. And also on the day of Badr he urged the people to fight, assuming the figure of an Unbeliever. When he saw the angels he ran away. (Refer Sura Anfal). The same is the example of the Hypocrites."

They assured the Bani Nazir of their support and comradeship and instigated them. At last, when they were entangled in misery, the Hypocrites kept aloof. But can they save themselves from the punishment and chastisement of God. No! Never! The abode of both is the Hell.

34. Fearing God you should provide the treasure of virtues and obedience, and think what you have forwarded for the morrow, that shall avail you after death.

35. None of your works is hidden from God. So fearing Him adopt the way of piety and guard against sins.

19. And be not as those who forgot God, then God caused them to forget their own souls. Those men—they are the disobedient.[36]

20. Not equal are the inhabitants of the Hell and the inhabitants of Paradise. The inhabitants of Paradise—they are the triumphant.[37]

21. If We had sent down this Quran upon a mountain, thou wouldst have seen it subdued, split asunder out of the fear of God.[38] And these similitudes —We strike them for men so that they may reflect.[39]

١٩. وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنْسٰهُمْ أَنْفُسَهُمْ ط
أُولٰٓئِكَ هُمُ الْفٰسِقُونَ ○

٢٠. لَا يَسْتَوِىٓ أَصْحٰبُ النَّارِ وَأَصْحٰبُ الْجَنَّةِ ط
أَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ ○

٢١. لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَأَيْتَهُ خٰشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ط وَتِلْكَ الْأَمْثٰلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ○

---

36. Those who forgot the Divine Rights and became heedless and careless of God's remembrance, God made them heedless and unaware of their own souls, that they never cared to purify them, and as such fell into the enternal loss.

37. A man should prove himself deserving of Paradise, whose way is nothing but to surrender whole-heartedly before the directions of the Quran.

38. It is a matter of great sorrow and grief that a man's heart may not receive the effect of the Quran, although the effect of the Quran is so powerful and strong that if it had been sent down on the mountain and the mountain would have possessed the faculty of understanding, then assurdely it would have been subdued and humbled before the glory and dignity of the Speaker, and out of God's fear it would have been split asunder and broken to pieces.

My father had composed these three couplets in a long poem :

(1) Hearing, hearing the songs of sinful concerts, the ears have gone deaf and the heart is distressed.

(2) Now let us make you hear that constitutional song whereby the mountain is apt to be split asunder.

(3) It is a sorrow if the Quran may not exercise any effect upon thy heart—the Quran whereby the mountain is to become خاشعًا متصدعًا

39. Hazrat Shah Sahib says : The hearts of the Unbelievers are very hard that they do not embrace Eman even after hearing this Word. If the mountain understands, it shall get subdued and be humbled.

Note :—This was the mention of the grandeur of the Divine Word (Quran). Onward is the description of the glory and eminence of the Speaker (God).

22. He is God, there is no god but He, He is the Knower of the unseen and the visible, He is the All-Merciful, the All-Compassionate.

23. He is God, there is no god but He: He is the King, The All-Holy,[40] the Giver-of-Safety,[41] the Taker-in-Shelter, the All-Mighty, the Omnipotent, the All-Sublime. God is pure and holy of that they associate.[42]

۲۲- هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَیْبِ
وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِیْمُ ○

۲۳- هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَیْمِنُ الْعَزِیْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا یُشْرِكُوْنَ ○

40. He is pure and holy of all kinds of deficiencies and weaknesses. He is secure of all disasters and defects. Neither any evil reached His Divine Self, nor can reach.

41. مومن according to some Commentators is that who confirms i.e. God is the Confirmer of His own Self and His Messengers, by words and actions, or He is the Setter of the confirming seal on the Eman of the Believers.

42. It means there can be no partner in His Self, in His Attributes and in His Actions.

۲۴۔ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ
يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝ ع

24. He is God the Creator, the One who causes to stand forth.[43] the Shaper.[44] To Him belong the Names most excellent.[45]
All that is in the heavens and the earth is speaking His glory,[46] and He is the All-Mighty, the All-Wise.[47]

43. The difference between خالق and باری (Khaliq and Bari) is indicated in the comments of the verse يسئلونك عن الروح —Sura Bani Israeel.

44. As He drew the picture of man on the sperm-drop.

45. Those Names that argue on the supreme beauties and perfections.

46. The whole creatures are busy in magnifying and glorifying God by their speaking tongue or by their silent tongue which we do not understand.

47. The resort of all divine perfections and qualities is towards these two attributes عزيز، حكيم، because حكيم (Aziz) argues on the absolute power, and argues on the perfection of knowledge. And all the attributes are connected with knowledge and power somehow or the other.

In the traditions, great excellence is described about the three above verses of Sura Hashr from هو الذى لا اله الا هو to the end. A Momin should recite these verses morning and evening punctually.

(Sura Hashr has ended by His Help and Grace)

آیاتها ۱۳ سُورَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ رکوعاتها ۲

(SURA MUMTAHINA, MECCAN, VERSES 13, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. O Believers, take not My enemy and your enemy for friends, you give (send) them message, with friendship (out of love).[1] and they have disbelieved in the True Religion that has come to you,[2] they expel the Messenger and you on this thing that you believe in God, who is your Lord ;[3] if you go forth to fight in My way and to seek My good pleasure,[4] you send them secretly messages of love, and I know well what you concealed and what you revealed ;[5] and whosoever does it among you, then he has forgotten the straight way.[6]

۱۔ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ
اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا
جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ
اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا
فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۖ تُسِرُّوْنَ اِلَيْهِمْ
بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ۗ
وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○

The treaty of peace between the Holy Prophet and the Meccans was concluded at Hudaibeya as mentioned in Sura Fath. That treaty continued for two years, then it was broken from the side of the Unbelievers. Then the Holy Prophet collected the army secretly to conquer Mecca. The news were stopped lest the Unbelievers of Mecca should become aware of the preparations, and themselves make military preparations, and the war in the Holy Precincts of Ka'aba should become unavoidable.

One Muslim, Hatib bin Abi Balti'a (حاطب بن ابی بلتعہ), who was one of the migrants and the Badr warriors, sent a letter to the Meccans that the army of the Holy Prophet was going to assail them like the dark night and a horrible flood. The Holy Prophet came to know about this letter through Revelation. He ordered Hazrat Ali and some other Sahaba that a woman was to be found travelling on the way to Mecca, at such and such place, carrying a letter with her; they should bring that letter from her. These men started and soon overtook the woman at the right spot indicated by the Prophet. She handed over the letter after a great subterfuge and an evasive procrastination. After reading, it was known that the letter was

directed towards the Meccans from the side of Hatib bin Ali Balti'a. The letter did inform the Meccans of an attack by the Muslims upon the Meccans. The Holy Prophet called him and asked him : "What is this activity ?"

Hatib said, "O Messenger of God, I have neither adopted Kufr, nor denounced Islam. The truth is that my family is in Mecca. There is none to support them there. I have done this favour to Meccans with this desire that they would in return look after my household, and behave with them with kindness. I thought there was no loss of Islam in this little action, and my family by this device would remain safe. The promises of victory and help that God has made to you shall be definitely fulfilled, and no one could hinder them." (It was written in the letter : "By God ! If the Messenger of God, be peace upon him, makes an attack upon you by his single person, God will help him and shall fulfil those promises which He has made to the Holy Prophet.")

No doubt, it was a big blunder committed by Hazrat Hatib, but the Prophet said about him : لا تقولوا له الا خيرا "Nothing but good, say about him !" And the Prophet said, "Hatib is one of the participants of Badr, haply God would have forgiven the faults of participants of Badr. A major part of this Sura has been send down in connection with this story.

1. The Unbelievers of Mecca are the enemies of God as well as of you. To have friendly relations with them and to send them friendly messages does not behove the Momins.

2. When they disbelieved in the True Religion they became the enemies of God.

3. They teased you and the Messenger of God, and compelled you to forsake native land, only because you believe in One God, your Lord and the Lord of all others. What a greater enmity and wrong would be than this ? So naturally it would be strange on your part to stretch the hand of friendship unto such foes.

4. If your going forth of the houses was for My good pleasure and for Jihad in My way, and if it is for My good pleasure that you have made every one your enemy, then what is the meaning of making friends with the same enemy ? You had made them angry in order to please God, so do you want to displease God by pleasing them. (God forbid)

5. A man can hide a work from the whole mankind but he can not conceal it from God. Just see, Hatib tried to keep the message secret, but God divulged it before time, and informed His Messenger.

6. It is a huge blunder if a Muslim does a work secretly thinking that he would succeed in its concealment.

2. If you come in their hands, they will be your enemies and stretch against you their hands and their tongues with evil and they wish that you may also become disbelievers.[7]

٢. إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ○

3. Never shall avail you your blood relations, nor your children upon the Day of Resurrection, He will decide between you, and God, what you do, sees.[8]

٣. لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ
يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

7. Do not hope for any good in these circumstances from these Unbelievers. You may show any degree of toleration and friendship, yet they will never become the well-wishers of the Muslims. Despite your extreme toleration if they get the upper hand over you they will not hesitate to do any kind of evil against you. They will tease you by tongue and by hand, in all ways. They will wish to force upon you the untruth, and try to make you unbelievers as they are. Do such evil and mischievous men deserve any kind of intimate communications from the side of the Muslims ?

8. Hatib had written that letter for the sake of his children and wife. Upon it, warning is given that children and other relatives will not avail you on the Day of Resurrection. God sees the smallest possible action and work of every soul. He will judge accordingly. No son, grandson, relative can avert His decision. Then it is not wisdom for a Muslim to displease God for the sake of his children. Remember! The foremost thing is the good pleasure of God. If He is pleased then all works are set aright by His grace. But if He is displeased then no one shall avail an aught.

4. You have had a good example in Abraham and those with him when they said to their people: "We are quit of you and of those you worship apart from God,[9] we disbelieve in you,[10] and enmity and hatred have been laid bare between us and you for ever, until you believe in God alone,[11] but a saying of Abraham to his father: 'I shall ask forgiveness for thee and I have no power to avail thee an aught against God.'[12]

Our Lord, We put our trust in Thee, and to Thee We turn and unto Thee is the return of all."[13]

٤- قد كانت لكم أسوة حسنة في إبراهيم
والذين معه إذ قالوا لقومهم إنا برآؤا
منكم ومما تعبدون من دون الله كفرنا بكم
وبدا بيننا وبينكم العداوة والبغضاء أبدا
حتى تؤمنوا بالله وحده إلا قول إبراهيم لأبيه
لأستغفرن لك وما أملك لك من الله من
شيء ربنا عليك توكلنا وإليك أنبنا وإليك
المصير ○

9. Those who followed Hazrat Ibrahim, becoming sincere Muslims, had always expressed their abhorrence in their own times against polytheism and association by words and by actions.

10. "You disbelieve in God and do not pay heed to His orders. We deny your way and not care a bit for you," said Ibrahim and his companions, to the associators.

11. This enmity and hatred can be finished only when you become the slaves of that One Master, denouncing the way of association, of Whom we are the slaves and servants.

12. I can only pray to God for you. I am not the owner of any profit and loss. I do not avert what God wills to afflict.

Hazrat Shah Sahib says: "Hazrat Ibrahim migrated (from Iraq). Then he never turned his face towards his people. You should also do the same. One was the prayer of Hazrat Ibrahim for his father, till he knew not, you have now come to know it therefore you should not ask forgiveness for Kafir."

Note :—The story of the Istighfar of Hazrat Ibrahim for his father is mentioned in Sura Tauba. See comments of the verse 114, Sura Tauba.

13. Leaving all we put our trust in Thee, and turning away from the nation we turned towards Thee, and we know well that all shall finally come to Thee.

۵. رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا
رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ○
۶. لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ
ع هُوَ الْغَنِيُّ الْحَمِيدُ ○

5. 'Our Lord, test not the Unbelievers upon us,[14] and forgive us, our Lord,[15] Thou art the All-Mighty, the All-Wise.'[16]

6. Of course, you should follow the good example of those fellows, for whoever hopes for God and the Last Day. And whoever turns away, so God is the All-Sufficient, the All-Laudable.[17]

14. Make us not for the Unbelievers a trial, and place us not in such condition that the Unbelievers may be happy to see it—pass remarks against Islam and the Muslims, and argue against us upon their truthful stand, and yet they are absolutely wrong.

15. Forgive our sins and pardon our mistakes and faults.

16. From Thy unlimited wisdom and mighty power we expect that Thou shall not let Thy loyals become vanquished by Thy enemies.

17. You Muslims, or in other words those who are hopeful of meeting God and the upstanding of the Hereafter, should follow the good way of Hazrat Ibrahim and his companions. However prejudiced and narrow-minded the world may call you, but you should never turn your face from that way which the Greatest Unitarian had established by his mode of conduct. The future eternal prosperity can be achieved only by means of walking upon this very way. If you go the other way and make friendship with the enemies of God, you will yourselves bear the loss. God has no care of anyone's friendship or enmity. He is by Himself possessed of all excellent virtues and perfections. No harm can reach Him.

SECTION 2

7. There is hope that God may create friendship between you and those of them with whom you are at enmity. And God can do everything. And God is All-Forgiving, All-Kind.[18]

8. God forbids you not as regards those who have not fought you in religion and have not expelled you from your habitations, that you should do kindness to them and act justly towards them. No doubt, God loves the just.[19]

٧- عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ
مِّنْهُمْ مَّوَدَّةً ؕ وَاللّٰهُ قَدِيْرٌ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

٨- لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ
وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا
اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

---

18. It is not beyond God's power and mercy that He may convert the worst enemies of today into sincere Muslims of tomorrow, and thus brotherly and friendly relations may be established between you and them. And so it happened in the Victory of Mecca ! Nearly all the people of Mecca became Muslims. And those who were at daggers drawn with each other became intimate friends, ready to sacrifice their lives for one another.

In this verse, consolation is given to the Muslims that the Jihad of severing relations with the Meccans, was only temporary. Onward there shall be no need of it. So the Muslims in the present circumstances should be firm in this boycot. Whoso ever has done some fault he should beg pardon from God for his faults and sins, and should think that He is All-Forgiving, All-Kind.

19. There were some such souls in Mecca who though did not become Muslims themselves, yet cherished no enmity and jealousy in their hearts against the Muslims, neither they faught them in religion nor they helped those oppressors who expelled the Muslims and teased them. Islam does not forbid to deal with such non-Muslims with kindness and morality. When they deal with you with leniency and toleration, justice demands that you should also tender them good treatment, and show to the world how lofty and high is the standard of Islamic Morality. This is not the teaching of Islam that if one party or nation of the Unbelievers is at deggers drawn with the Muslims, we should start driving all the Unbelievers with the same staff without distinction. Such doing shall be against wisdom and equity. Difference shall have to be maintained between man and woman, children and old men, old women and old men, the peaceful and the inimical among them according to their circumstances.

9. God does forbid you, as to those who fought you on religion and expelled you from your habitations and took part in your expulsion, that you should take them for friends. And whosoever makes friendship with them, those—they are the sinners.[20]

٩- اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِى الدِّيْنِ
وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ
اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ
الظّٰلِمُوْنَ ○

20. To make friendship with such wrong-doers is undoubtedly a heinous wrong and an act of sin.

Connection : Upto this place dealing with the two parties of the Unbelievers—peaceful and inimical—is mentioned. Onward it is told how we should deal with those women who enter into Darul-Islam from Darul-Harb, or those women who stay in Darul-Harb. The story is that in the Treaty of Hudaibeya the Meccans had given this covenant that if any man from Mecca went to the Muslims in Medina they would have to return him to Mecca. The Holy Prophet had accepted it. Many men came to Medina from Mecca and the Holy Prophet sent them back. Some women also came to Medina. If they were returned they would fall into Haram in the house of an Unbeliever. The ensuing verses were revealed at this situation. It seems the Unbelievers did not stress at the return of women after this event, otherwise the Treaty could not survive.

10. O Believers ! when the believing women come to you leaving their country, test them. God knows very well their Eman.[21] Then if you come to know that they are on Eman, return them not to Unbelievers. These women are not Halal to those Unbelievers, nor those Unbelievers are Halal to those women. And give the Unbelievers what they have expended, and there is no sin upon you that you marry them when you give them their dowry.[22] And do not keep in your possession the honour of the unbelieving women and you demand what you have expended and let them demand that they have expended. This is the decision (judgment) of God. He decides (judges) between you. And God is All-Knowing, All-Wise.[23]

١٠. يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ؕ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ يَحْكُمُ بَيْنَكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

21. God only knows very well the condition of the heart, but by external manner you should test those women to see whether they are really believing women and they have migrated from their country for the sake of Islam, or else some wordly purpose or selfish aim has been the cause of migration. It is said in some traditions that Hazrat Umar (God is well pleased with him) tested such women, and took Bait from them on behalf of of the Holy Prophet (Be peace upon him), and the Holy Prophet sometimes took Bait himself as mentioned in the end of the present Sura : يا ايها النبى اذا جاءك المؤمنٰت يبايعنك الخ

22. If the wife of a Kafir comes to Darul Islam after becoming Muslim, the marriage-relation is dissolved. If a Muslim of Darul Islam marries her it is incumbent upon him to pay off what the Kafir-husband had expended on her as dowery. In addition the new dowery appointed at marrying her shall also be his responsibility. Then he can take her in marriage.

23. Against the previous order another order is given that if the wife of a Muslim remains infidel he should leave her. Then the Kafir who marries her should return the money which that Muslim had expended upon her as dowery. In this way each party should demand of each other what they have expended. When this order came down the Muslims became ready to give and take. But the Unbelievers did not get ready to give then the following verse came down.

11. And if some women slip away from you to the Unbelievers, and then you retaliate, give those whose women have gone away the like of what they have expended. And fear you God in whom you have faith.[24]

١١- وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ
فَعَاقَبْتُمْ فَاٰتُوا الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ
مَآ اَنْفَقُوْا ؕ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

12. O Prophet, when Muslim women come to thee to swear Bait to thee upon this thing that they will not associate with God anything and will not commit theft, neither commit adultery, nor slay their children,[25] nor bring calumny forging between their hands and their feet,[26] nor disobey thee in any fair work, then administer Bait to them,[27] and ask God's forgiveness for them. No doubt, God is All-Forgiving, All-Compassionate.[28]

١٢- يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى
اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ
وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ
بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ
مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ؕ اِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ○

---

24. If the Kafir does not give what is expended by the Muslim whose wife has gone away, then the Muslim in Darul-Islam should also not give what is expended by the Kafir in Darul-Harb on his wife who has come into possession of that Muslim. On the other hand that Muslim should give that money to the Muslim whose wife has gone away and his right is unpaid. If some amount is in excess over the rightful demand of the Muslim, whose woman has gone away, then the remaining amount should be given back. Some scholars have said that if some Muslim is unable to pay what is expended by the Kafir, then the amount should be paid from the Baitul Mal. Glory to God ! what an excellent education of justice and fairplay is given by Islam ! But upon this instruction only that man can act who has fear of God in his heart and who has got right faith in Him.

Note :—Some scholars have said that the Muslim whose woman has gone away and he has been denied what is expended on his woman, then such Muslim should be paid from the booty. This meaning is implied in the word فعاقبتم in the verse.

25. As was the custom in the Days of Ignorance that they buried their girls alive in the graves out of customary disgrace and shame, and sometimes also killed the sons for fear of starvation and poverty.

26. Forging calumny between their hands and feet is that they make a false claim against someone, or give false evidence, or utter a false oath by themselves in some affair. One meaning is that they attribute an illegitimate child to the husband.

or take possession of a child of some other woman by deceit and deception and say : "It is mine." The Holy Prophet has said if anyone attributes a son to other than his real father or mother, Paradise is Haram on Him.

27. Formerly it was said that the Muslim women who came to Darul- Islam from Darul-Harb, as emigrants, should be tested. Here it is told that their test is that if they accept those orders which are mentioned in the present verse their Eman should be declared proved. This verse is called the Verse of Bait (Verse of Fealty). Women swore fealty to the Prophet and he administered Bait to them by these words (mentioned in the verse) but at the time of administering Bait, the hand of the Prophet never touched the hand of any woman.

Note :—The Bait that is conventional among the Mashaekh is also proved by this verse. The Bait mentioned in the present verse is not the Bait of Islam because here Muslim women are mentioned, nor it is the Bait of Jihad because jihad is not obligatory on women. Hence it is the same type of Bait that has been in vogue among the Saints of Islam (as Abdul Qadir Jilani, Khawja Shahbuddin Suharwardy, Khawaja Moinuddin Ajmeri, Data Ganj Bukhs of Lahore, Junaid Baghdadi, Bahauddin Naqshband, Mujaddid Alfe Thani of Sirhind, Khwaja Nizamuddin of Delhi etc.—may God enlighten their graves !) These saints or Mashaekh also administeted the Bait to men and women by the words or their substance, given in the present verse. The main purpose served by the Bait is the purification of heart and soul of the disciple. Though in the present verse only the believing women are mentioned, the Prophet also administered Bait to men and recited the words of the present verse as given in Bukhari. (Tr.)

28. Ask God's forgiveness for the faults and defects left in these affairs in the past, and also for the possible failings in complying with these commands and orders in future. God by your blessing shall forgive them their faults and failings.

13. O Believers, take not for friends a people upon whom God has wrathed,[29] they have despaired of the last Abode as the disbelievers have despaired of the inhabitants of the graves.[30]

١٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللّٰهُ عَلَيْهِمْ قَدْ يَىِٕسُوْا مِنَ الْاٰخِرَةِ كَمَا
ع يَىِٕسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ۝

29 What was described in the beginning of the Sura is recollected in the end i.e. this is not for a Momin that he should enter upon friendly and intimate dealings with the one who is under God's wrath Against whom God is wrathful, the friends of God should also bear wrath upon him.

30. The disbelievers do not expect that anyone shall rise from the grave, and then they will meet one another in the next life. These unbelievers have also despaired like them.

Note :—According to some commentators من اصحٰب القبور is the description of the Unbelievers i.e. as the Unbelievers, who have gone to the graves, seeing the condition there, have absolutely despaired of God's mercy and His good pleasure, similarly these Unbelievers are despondent of the Last Day.

Sura Mumtahina has ended by God's mercy and His Kindness.

ایاتہا ۱۴ سُورَةُ الصَّفِّ مَدَنِيَّةٌ رکوعاتہا ۲

(SURA SAFF SENT DOWN IN MEDINA, VERSES 14, SECTIONS 2)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. **All that is in the heavens and that is in the earth glorifies God, and He is the All-Mighty, the All-Wise.**
2. **O Believers! Why do you say what you do not?**
3. **It is a thing of great detestation with God that you say a thing which you do not.**
4. **God loves those who fight in His way in ranks as if they are a wall engineered with lead.[1]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

۲- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○

۳- كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○

۴- اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ○

---

1. A slave should fear boastful talking and high sounding claims, that afterwards difficulty abounds. It is easy to utter a thing by the tongue, but it is not easy to afford it. God is abhorrently displeased with such a man who utters much by the tongue but does nothing. It is said in the traditions that once some Muslims were assembled somewhere (in Medina). They said, "If we come to know what is most pleasing to God, we will do the same." At this these verses were revealed i.e. they should be cautious of what they are saying. If they want to know what is most pleasing to God they should listen that God loves most those men who stand against the enemies of God in His way like an iron-wall, and in the battlefield they make ranks in such a lofty manner as if they form a wall, engineered, with lead, impervious to any break and disruption.

Now they should test themselves at this criterion. No doubt, there are many of you who have proved themselves perfectly true to the standard, but there may be some among you whose actions have falsified their oral claims. For example, in the Battle of Uhad that well-compacted wall could not remain intact. And when the Order of Fighting was sent down some of you even said: ربنا لم كتبت علينا القتال لولا اخرتنا الخ (Maeda) i.e. O our Lord wherefore have you written upon us fighting?

However, the Muslims were advised not to make big claims by the tongue but offer sacrifice in the way of God whereby glorious success may be achieved. Don't you see the people of Moses who made big claims before Moses but in the field of action they were zero. Whenever some grave situation arose they foundered, and began to make very painful talks. What was the result. It is given as under.

٥- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ ○

5. And when Moses said to his people, "O people of mine, why do you tease me and you know that I am the Messenger of God to you ?[2] Then, when they swerved, God caused their hearts to swerve. And God does not give guidance to the disobedient people.[3]

2. Hazrat Moosa said to them : "You believe in your heart, seeing the bright signs and dazzling miracles, that I am the Messenger of God, righteous and truthful. Despite clear knowledge about me how is it that you tease me by doing very mean and painful activities. These things should not be done even with an ordinary sermoner and preacher, while a Messenger of God demands a very honourable behaviour."

Hazrat Moosa was a gloricus Messenger of God but his people did not prove themselves loyal and faithful to his call. He liberated them from the slavery of Pharaoh but they began to worship the calf, made by Samree, and said that was the God of Moosa and his people. By his prayer they were given Mann and Salva from heaven but they did not pay thanks for these bounties they received without labour and began to demand earthly production of lower degree—a sign of ingratitude on their part. They said they wanted a civilized place to explore their fortune, but when they were ordered to wage jihad on the people of Emaleqa they foundered, and said Moosa and his Lord should go and fight them while they would remain sitting there and wait for the result. At these words Hazrat Moosa had prayed to God to create separation between Bani Israeel and them (Moosa and Haroon) : رب انی لا املك الا نفسی واخی فافرق بيننا وبين القوم الفاسقين

Qaroon, who was his cousin and a hypocrite among his people, had forged a shameless scandal against Hazrat Moosa.

In short, the Bani Israeel teased Hazrat Moosa variously. Being tired of their painful activities Hazrat Moosa said these words : يقوم لم تؤذوننی وقد تعلمون انی رسول الله اليكم ط —why do you hurt me when you have come to know that I am the truthful Messenger of God ? In other words Hazrat Moosa was warning them of the horrible result of teasing and hurting a Messenger of God.

3. When a man goes on doing evil, his heart, as a rule, becomes harder and harder. Darknsss prevails over his heart and leaves no room for virtue to enter it. Even so the hearts of the people of Moses became harder and they became impervious to goodness and virtue. When they became refractory against the glorious Messenger of God and went on walking crookedly, God also crooked their hearts, with the result that they lost the capability of receiving any kind of virtue. This is the habit of God with all such obstinate miscreants i.e. God does not show them the path of guidance and goodness. (God forbid)

6. And when Jesus son of Mary said : 'Bani Israeel, I am the Messenger of God unto you confirming what is before me of Taurat,[4] and giving good tidings of a Messenger who shall come after me ; his name is Ahmad.[5] Then when he came to them with the clear signs, they began to say : 'This is a manifest sorcery.[6]

٦- وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًاۢ بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِى اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ○

4. Hazrat Eisa declared that he confirmed the real Taurat, as a Book sent down from God and believed in its commands and tidings. So far as his own teaching was concerned, he said, was really based on those principles that were revealed in the Taurat.

Note :—Ibne Kathir has given this meaning of the words مصدقًالما بين يديه الخ that : "My very existence confirms what is given in the Taurat because I have come as a verification of those things whose tidings has been given in the Taurat." (God knows better)

5. "I confirm what is before me and give tidings of what is to come after me."

Though all other past Prophets have had been giving good tidings of the Last Prophet (Be peace upon him), the clarity and vigilance in the good tidings given by Jesus about the Last Messenger of God has its own vindication. Perhaps this peculiarity owned by Jesus is due to the nearness of time and perhaps he knows it well that there was no Prophet to come between him and the Last Messenger.

It is true that though the criminal heedlessness and hostile attitude of the Jews and Christians have not left any true document of the Taraut and Injeel in the hands of the world, whereby we could correctly know what were the exact words which were used by the Past Prophets and specially Jesus (Be peace upon him) in giving the good tidings of the Last Prophet (Be peace upon him) and as such no one has the right to deny this clear and manifest narration of the Quran on this ground that there is no such reference in the changed Bible of today, yet it is also the miracle of the Last Prophet (Be peace upon him) that those who changed the heavenly Books so dauntlessly could not gain power to obliterate totally all those predictions which were inscribed in the heavenly documents about the coming of the Final Prophet. There are so many places in the Bible of today where a just reader finds clear reference to the coming of the Universal Mercy (the Last Messenger of God on earth—Mohammad—Be peace upon him).

6. Hazrat Massieh came with clear signs or Hazrat Mohammad (Be peace upon him), whose tidings were given, came with clear signs, but the people began to say that was sorcery.

7. And who is a greater unjust than he who forges against God falsehood (lie) and he is being called unto Islam.[7] And God does not give guidance to the unjust people.[8]

٧۔ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

8. They desire to extinguish with their mouths the light of God, and God will have to perfect His light though the disbelievers be averse.[9]

٨۔ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ○

---

7. When they are invited to embrace Islam they conceal the truth and making false talks, deny to believe in the Holy Prophet. Apart from the falsehood of humanizing God and divinizing man, they have brought changes in the heavenly Books, and they deny those things which were really inscribed in the Books and those things which were not given in the Books they have written in them. What a greater wrong would be than that ?

8. Such unjust men can never get guidance. Perhaps there is also an implicit sense in the present verse that God shall never give them the way to success. howsoever these wrong-doers may try to change and deny the clear tidings, about the Last Prophet, in the past Books. In other words those tidings, about the Last Prophet in the past Books. In other words those tidings which are given in the past Books and which they want to conceal or obliterate, can never be concealed or obliterated. Verily, despite their strenuous efforts of changing, distorting and cutting and clipping, a pretty good store of good tidings about the Final Prophet—Ahmad Mujtuba, Muhammad Mustefa, be peace upon him—still exists.

9. The disbelievers may be averse, yet God will undoubtedly perfect His light. To try against the Will of God is as some idiot may try to put out the light of the sun with his mouth. Same is the condition of the opponents of the Holy Prophet and their efforts.

Note :—Perhaps there is an implication in the word بافواههم that the false talks which they are making with their mouths to deny and conceal the good tidings about the Last Prophet can not fructify. They may make thousand efforts to prove that the Holy Prophet is not Far Qaleet (فارقليط), but God will make them recognize that none but the person of the Holy Prophet is the only application of the said word.

9. It is He who sent His Messenger with the guidance and the true religion that He may uplift it above all religions, and though the Associators be abhorrent.[10]

10. O Believers, should I tell you a commerce that will save you from a painful chastisement ?

11. Believe in God and His Messenger and fight in the way of God with your possessions and selves. That is better for you if you have understanding.

12. He will forgive you your sins and admit you into gardens underneath which rivers flow,[11] and to fair houses in Gardens of Eden. That is the mighty success.[12]

٩- هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
ع لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝

١٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ
مِّنْ عَذَابٍ اَلِيْمٍ ۝
١١- تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝
١٢- يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ
عَدْنٍ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

10. See notes of verse 33, Sura Tauba.

11. To make this Religion prevail over all other religions is the work of God, but your duty is that, keeping firm in Eman, you should do jihad in His way with your selves and your wealth. This is that commerce wherein there is no loss ever. In the world men undertake hundreds of trade and commerce and invest all their wealth in it only on this hope that they will get benefit from it and thus their capital shall be saved from diminution and loss and then they and their families shall be secure from the bitters of indigency and poverty. But if the Momins invest their capital of life and wealth in this high commerce they will not only save themselves from the temporary poverty of this world, but shall also become secure from the painful chastisement and destructive loss of the Hereafter. If a Muslim understands then this trade is the best trade of all the trades of the world, whose profit he shall receive in the form of total forgiveness and everlasting Paradise. What a more magnificent success would be than that ?

12. Those fair houses would be in those gardens wherein the believers have to dwell. This is the success of the hereafter ; onward is related the loftiest and extreme success of this world.

13. And one thing more that you desire —help from God and a nigh victory.[13] And give thou good tidings to the Believers [14]

14. O Believers ! Be you God's helpers,[15] as Jesus son of Mary said to his companions : 'Who is that to help me in the way of God ?' The companions said : 'We are the helpers of God.'[16] Then a party of the Bani Israeel believed and a party disbelieved. Then We strengthened those who had believed against their enemy, and they became dominant.[17]

١٣- وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ الْمُؤْمِنِينَ ○
١٤- يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى
ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ
مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ
آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ○ ع

13. The real and big success is only that which will be obtained in the next world, in comparison whereof the kingdom of the seven seas is nothing. But in this world too one thing more shall be given to you by nature. What is that thing? That thing is نصر من الله وفتح قريب (a special help from the side of God and a nigh victory) that are so closely united with each other as the bodice and skirt of a garment. The whole world saw how clearly this Divine promise was fulfilled with the Muslims of the first Era. And today too if the Muslim nation become steadfast and firm in Eman and Jihad in the way of God that very success is present to kiss their feet.

14. Giving them the good tidings of Divine Help and Victory is in itself a mighty reward.

15. Be you God's helpers i.e. become the helpers of God's religion and His Messenger. The Muslims, so much so carried out this order that a part of them became well known by the name of Ansar (helpers).

16. The Havari (companions of Jesus) were few in number who were not considered respectable in status and lineage. They accepted Hazrat Massieh, and spread his message with great sacrifices in counties and regions.

Hazrat Shah Sahib says : "The companions of Hazrat Eisa (Be peace upon him) have done great labour after him, then his religion spread. After our Prophet too the Caliphs had done more." Praise to God at their magnificient services !

17. The Bani Israeel were divided into two groups. One group believed and the other disbelieved, then after Hazrat Messieh they were engaged in fight with each other. At last God, made the Believers prevail over the Disbelievers in those civil wars, debates and disputes. The Nassara who took the name of Hazrat Eisa overcame the Jews. And from amongst the Nasara those few who remained on the true faith, after the general error among the Christians, God made them dominate the rest of the world through the Last Prophet, in argument as well as in power and kingdom.

Sura Saff has ended by the grace of God and His Kindness.

اٰیاتها ۱۱ سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ رکوعاتها ۲

(SURA JUMA, SENT DOWN IN MEDINA, VERSES 11, SECTIONS 2

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. All that is in the heavens and all that is in the earth glorifies God, the King, the All-Holy, the All-Mighty, the All-Wise.

2. It is he who raised up from among the illiterate a Messenger from among them, recites to them His verses and purifies them and teaches them the Book and the Wisdom and before that they had been lying in manifest forgetfulness.[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ
الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ○
۲- هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا
عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ
وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ

1. اُمّيين (Illiterate) means here the Arabs who had no knowledge and no technology, neither they had any heavenly Book. Their ignorance and barbarity was proverbial. They were in utter forgetfulness of God. To them the Millat of Ibrahim was the name of superstitious beliefs, omens, divination and whim-worship. They had admitted polytheism, association, idol-worship and sins in the Way of Ibrahim. The whole nation was lying in manifest error. Unexpectedly God raised up from among the very nation, a Messenger, whose distinguished title is Nabi-Ummi (The Prophet who could neither read nor write). But despite his being illiterate he recites to his people the most glorious Book of God

and purifies their internal morals and teaches them the most prodigious and profound knowledges, sciences and sublime wisdom, that great scholars, saints, sages, and the ingenious souls of the world bow down before him in devotion and esteem.

Note :—This verse describes the four functions of the Holy Prophet. In the prayer of Hazrat Ibrahim the word يزكيهم was in the last, but in acceptance of the prayer, the order is changed i.e. تزكيه is put before the teachings of the Book and Wisdom. The change of order is perhaps due to two reasons.

(i) Admission to Paradise is based on Eman (ايمان), but security from Hell is based on Purification (تزكيه). It means he who has the slightest possible ray of Eman shall eventually enter Paradise, but he shall be detained in the Hell for purification and chastisement for a period that God knows better. In the Hell his impurities shall be burnt and after purification he shall be admitted to Paradise. But those who are purified in this very world shall straight away go to Paradise without any stay in the Hell for purification. Paradise, as a matter of fact, is made for the purified.

So far as the Unbelievers are concerned they shall not come out of the Hell because the fire of the Hell is unable to purify the soul of the Unbelievers. It can burn the impurities but not the unbelief. Purification without Eman is inconceivable. In this world too no one can be purified if he has no Eman. Consequently the purified believers shall go to Paradise without entering the Hell. The unpurified believers shall pass through the stages of chastisement and purification in the Hell and then go to Paradise. The Holy Quran says: "God will not purify the Unbelievers in the Hereafter." Perhaps this is why يزكيهم is put before كتاب and حكمت in the verse, and after يتلوا عليهم ايته that is indicative of Eman.

(ii) The second reason perhaps is that a holy mind can understand correctly the Holy Book like the Quran, an ocean of knowledge. Upon Ibrahim only pamphlets were sent down and not any big Book. Hence there was no requirement of a very high purificatian to understand those booklets. But upon the Holy Prophet this unlimited Ocean of Knowledge i.e. the Quran, was to be sent down, and to understand this great Book a very high purification was required. Hence تزكيه is put before كتاب and حكمت . No one can reach the profundity of Kitab and the pinnacle of Hikmat without purification. (Tr,)

٣- وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

3. **And raised up that Messenger for another people of them who have not yet joined them,[2] and He is the All-Mighty, the All-Wise.[3]**

٤- ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

4. **That is the excellence of God, He gives it to whom He will, and the grace of God is mighty.[4]**

---

2. It means this very Messenger is raised up for other people too coming in future time, who can also be called امیین (Uneducated) because of not being aware perfectly and correctly of the sciences of Heavenly Constitutions, origin and resurrection e.g. the nations of Persia, Rome, China, Europe, Africa and India etc. who joined them afterwards after embracing Islam. Hazrat Shah Sahib says : "God the High, first created the Arabs to uphold this Religion. Afterwards such perfect men rose up in 'Ajam."

It is said in a Tradition (Hadith) that when the Holy Prophet was asked about وآخرين منهم لما يلحقوا بهم he said, putting his hand on the shoulder of Hazrat Salman Farsi : "If Knowledge or Religion goes up to Surayya (the Pleiades) a man of his people shall get it down from there." Sheikh Jalaluddin Siyooti (Be God's mercy upon him) and others have recognized that this prophecy is largely applied to Hazrat Imam A'azam Abu Hanifa Na'man bin Thabit (Be God's mercy upon him).

3. He is the All-Mighty and the All-Wise whose mighty power and wisdom managed for the education and purification of the 'Arab' and 'Ajam' for all times till the last day (Qeyamat), through this grand and glorious Prophet.(صلی اللہ علیہ وسلم)

4. God gave this excellence to the Prophet, and to this Ummat gave such an Illustrious Messenger. So praise to God for this mighty bounty upon this Prophet and this great kindness upon this Ummat !

Note :—The Muslims should recognize the value of this reward and benefaction, and should not fail to avail themselves of the teachings of the Holy Prophet, and should try their level best to get purification.

Onward the example of the Jews is described in order to gain lesson. The Jews went far away from spiritual purification and thus became forgetful of the teachings of Hazrat Moosa (Be peace upon him). Though outwardly they bore the Religion and the Book, inwardly they had gone impure This is why the external adherence to the Book and Religion gave them no benefit. On the other hand they slipped away from the right path, which their Prophet had shown to them, began to worship their wishes, distorted the Book and changed the Divine Laws. The Muslims are indirectly advised not to do those wrong things which the Jews did, and yet they said that they were the sons and the beloved of God. (Tr.)

5. The likeness of those who had been loaded with the Taurat, then they did not bear it up, is as the likeness of an ass that carries the books on its back.[5] Evil is the example of those[6] who have cried lies to the verses of God.[7] And God does not give guidance to the unjust people.[8]

٥۔ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ○

5. On the Jews the burden of the Taurat was laid, and they were held responsible for it, but they did not care a little about its teachings and guidance, neither did they keep it secure, nor gave it place into their hearts, nor availed themselves of God's mercy and grace by acting upon it. No doubt, the Taurat, of whom they were appointed as upholders, was a Divine treasure of wisdom and guidance, but when they did not benefit from it they became an example of this couplet :

نہ محقق شدی نہ دانشمند چار پائے بر و کتابے چند

They neither became scholars, nor wise.

They simply became a beast carrying books on his back.

You load an ass with hundreds of books of knowledge and wisdom he will have no perception except of a heavy weight. He is only in search of green grass. It is equal to him whether you load him with jewels and diamonds or load him with earthen vessels or stones. It will be more foolish on his part if the donkey feels proud of the valuable load of books : "Lo ! I am a great honourable scholar."

6. That is a bad people whose example is given here. My God give us shelter !

7. To disbelieve in the good tidings which God has given in the Taurat etc. about the Last Prophet, and the reasons and arguments established in support of the Prophethood of Mohammad (Be peace upon him) is tantamount to crying lies to God's verses.

8. God does not give guidance to such inimical, refractory and unjust people.

6. Thou say: "You of Jewry, if you assert that you are the friends of God, apart from all mankind, then long you for death, if you are true."

7. And they will never long for their dying because of those works which their hands have forwarded, and God knows very well all the sinners.[9]

٦- قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ
اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

٧- وَلَا يَتَمَنَّوْنَهٗٓ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ
عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

---

9. Notwithstanding this stupidity, idiocy and foolishness their claim is that they are the only friends of God among the whole human race and exclusively entitled to Paradise—as if, as soon as they pass away from this world they shall enter Paradise. But if really they have such a strong confidence in their hearts and true in their assertion it was necessary that becoming tired and weary of the impure luxury of the transitory world they would have longed for death, in eagerness for God and in yearning for Paradise. One who comes to know that he has a dignified position with God has no danger, he will undoubtedly feel happy at the very thought of death,

and will think death a bridge that joins the friend with friend. Such words as given below shall come to his tongue ; غدًا نلقى الاحبه، محمدًا وحزبه،

Tomorrow I shall meet my beloved ones—Muhammad and his Companions What a beautiful place is Paradise and how excellent are its outskirts and how deliciously cold are its drinks ! حبيب جاء على فاقةٍ

At my last gasping my beloved came (to take me).

يا بنى لا يبالى ابوك سقط على الموت ام سقط عليه الموت

My son, your father has become care-free that he has fallen down on death, or the death has fallen down on him.

These are the words etc. etc. of those friends of God who longed for death, not because of worldly miseries and hardships but they desired to meet God and see Paradise. Their deeds and movements were a witness to this fact that death was more tasteful to them than all the tastes of the world. The Holy Prophet has said : I desire that I should be slain in the way of God, then I come to life and then slain." Just see comparatively, the condition and movements of those false claimants who assert they are the beloveds of God, while they are most afraid of death. They are dejected and depressed at the very idea of death and run away at its name, not because they desire to earn numerous virtues if they live long, but because their belly is never filled with the greed of the world ; and they conceive in their hearts that they shall definitely be seized for the misdeed that they have done in this world, just after death. In short, it is crystal clear from their deeds and actions that they can never long for death even for a second. It was possible that the Jews of those days would have falsely pretended to long for death in order to defeat the challenge of the Quran, but God did not give them this power too. It is said in the traditions that if some Jew would have longed for death, at once he would have expired by a throat suffocation.

Note :—See notes under verses, 94, 95, Sura Baqara.

According to some early scholars تمنی موت meant a Mubahila against the hostile Jews i.e. it was said to those Jews that if they were sure that they were the beloved of God and were on the straight path against the Muslims, they should invoke death for the party that was false ; but those Jews would not be prepared to meet this Mubahila because they were fully aware of their falsehood and wrong. Ibne Kathir and Ibne Qayyum have adopted the said interpretation. (God knows better)

8. Thou say : 'Death—that from which you flee—shall surely encounter you, then you shall be returned to the Knower of the Unseen and the Visible, then He will tell you that you had been doing (in the worldly life).[10]

٨۔ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ
ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
ع بِمَا كُنْتُمْ تَعْمَلُونَ ۝

10. Where can you flee fearing death. You make any possible effort, get yourselves closed up in fortified fortresses, yet death will not leave you even there and after death you shall come to the Divine Court.

Connection : The greatest short-coming of the Jews was that the books were laden on their backs but they did nc . benefit from them. They understood very many things of Divine Religion, but forsook them for the sake of the world. They so much absorbed in the worldly affairs that they had almost forgotten the very idea of the Hereafter. The Muslims are forbidden to adopt such a way of heedlessness and forgetfulness. The enjoining of Juma prayer embodies the spirit of wordly renunciation to a limited span of time. Islam does not say that you should renounce the world altogether. Islam says that worldly activities should not be done at the cost of God's worship and God's remembrance. Moreover the worldly engagements should not create forgetfulness and heedlessness in the interior. In the case of the Jews the worldly business had taken the place of God's remembrance. This is why, when they were ordered to reserve Saturday for God's worship alone and be away from commercial, economic and worldly activities, they could not abide by that Divine order, and mischievously resorted to economic and worldly exploitation as is given in the story of the prohibition, at various places in the Quran. The Muslims are ordered not to absorb themselves into the world so much as the Jews had done. Whenever they are ordered to come in the presence of God they should at once leave all worldly activities and forthwith start for His service. This instruction is given at the occasian of Juma Congregation, because it is a very important weekly assembling of the Muslims. The Muslims are ordered to stand up and leave their worldly activities when the Azan is heard, run to the Mosque and attentively listen to the Khutba and perform the prayer. The Holy Prophet has said : "One who talks during the Khutba is like an ass whereupon books are loaded i.e. he is like a Jew. (God forbid)

SECTION 2

9. **O Believers, when the Azan is proclaimed for prayer on Friday (the Day of Congregation) hasten to God's remembrance and leave trafficking aside,[11] that is better for you, if you have understanding.[12]**

10. **Then when the prayer is finished (completed) scatter in the land and seek God's bounty and remember God very much that you get prosperity.[13]**

٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ
الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۭ ذٰلِكُمْ
خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

١٠- فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا
مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ○

---

11. Hazrat Shah Sahib says : 'This is not the order for every Azan, because congreation can be had elsewhere, but Juma prayer was held only at one place, it could not be had elsewhere. Remembrance here means the Khutba and the prayer is also included in its generalization. It means one must reach Mosque at such time that he may find the Khutba At that time trafficking is Haram. And hastening means going with full preparations and it does mean running.

Note :— نودیٰ here in the Quran denotes Azan that was proclaimed at the time of revelation of the present verse i.e. the one proclaimed in front of the Imam sitting on the pulpit to deliver the Khutba of the Juma prayer. The Azan that is proclaimed before the traditional Azan was appointed in the days of Hazrat Usman by the concensus of the Sahaba. But in the unlawfulness of trafficking, this Azan has the same order which the traditional Azan, has, because the generality of reason determines the generality of command. Of course, this order of unlawfulness of trafficking shall be divine and absolute in the traditional Azan appointed by Hazrat Usman. It shall be deduced in character and presumptuous in nature. This explanation does away all scientific suspicions and doubts. Moreover, it should be noted that يا ايها الذين آمنوا is a general address to a particular extent because, Juma is not obligatory, according to unanimous opinion, on the travellers, sick men, etc.

12. The benefits of the present world, it is obvious, have no significance in comparison to the benefits of the Hereafter.

13. Hazrat Shah Sahib says : "Upon the Jews Saturday was enjoined as a Day of Worship. Trafficking was prohibited the whole day. Therefore, it is told that you should seek livelihood (provision) and during this business too forget not God's remembrance." (Mozihul Quran)

11. And when they see merchandise or some diversion they scatter to it and leave thee standing. Thou say: 'What is with God is better than the diversion and the merchandise, and God is the Best Provider.'[14]

١١- وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ
قَآئِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ
التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝ ع
١٢

---

14. Once the Holy Prophet was delivering the Khutba of Juma prayer. At the same time a trade caravan came with grains from outside. With it a drum was beaten for the sake of proclamation. Aforetime the city was suffering from scarcity of grains. The people ran towards it to stop it. (They would have thought that the order for listening to the Khutba was like that of the general sermons in which they could stand in necessity. They were not fully aware of the order concerning Khutba.) So many men scattered to it Twelve men including Hazrat Siddique, Hazrat Umar, Hazrat Usman, Hazrat Ali (God is well-pleased with them) were left with the Holy Prophet. At this event the present verse was sent down i.e. the worldly trafficking and diversion is nothing, seek that everlasting wealth which is with God and which is received in the company of the Holy Prophet and in the congregation of God's remembrance and in God's worship. As for the fear of provision due to famine on account of which you had scattered, so remember the provision lies in the hand of God and He is the Best of providers. The slave of that Master should not cherish such fears. After this warning and instruction the state of the Sahaba was that which is described in Sura Noor:

رجالٌ لا تلهيهم تجارةٌ ولا بيعٌ عن ذكر الله

Note :—Diversion (لهو) is every that thing which drives away from God's remembrance as some game, sport, show, etc. Perhaps the sound of that drum is likened to diversion.

Sura Juma has ended by God's grace and kindness.

اٰیاتہا ۱۱ سُوْرَۃُ الْمُنٰفِقُوْنَ مَدَنِیَّۃٌ رکوعاتہا ۲

(SURA MUNAFIQOON; SENT DOWN IN MEDINA, VERSES 11, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. When the hypocrites come to thee they say: 'We are convinced that thou art indeed the Messenger of God.' And God knows that thou art indeed His Messenger. And God bears witness that these hypocrites are liars.[1]

۱۔ اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ○

2. They have taken their oaths as a shield (covering),[2] then they bar from the way of God. These people—evil are the works that they are doing.[3]

۲۔ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

---

1. The hypocrites came to the Holy Prophet and said they were sincere believers and they acknowledged his prophethood by their hearts. But God refuted their words. i.e. they tell a lie when they say that they have faith in the Prophet by heart. As a matter of fact they are not convinced of the Prophethood of Mohammad (Be peace upon him). Only for the sake of their self-interest they make talks by their tongue and in their hearts they understand that they are telling a lie. Not only this, telling a lie has become their second nature and a distinguished habit. In every matter they use lie and falsehood. As such, a story of their lie is described in this Sura, in which they had spoken a manifest lie, and God from heaven falsified them.

2. They swear false oaths that they are Muslims. They have in fact, taken their false oaths as shield to save themselves from the sword of the Muslim fighters (Mujahideen). Whenever something culpable was committed by them and they were afraid of answerability to the Muslims at once they took false oaths and were liberated.

3. They bar others from entering into Islam by using fowl language against Islam and the sincere Muslims. They tried to find fault with Islam and the Muslims so that other men might not embrace the excellent religion of Islam. Thus they barred the people from the way of God. They thought they would easily deceive the people by their mischievous adherance to Islam. Hence their false oaths were not only injurious to themselves but also to others. What a more evil work would be there than to misguide others and bar them from the path of God?

(Till a man acknowledges the fundamentals of Islam, though by deception and lie, Islam does not give permission of his slaying.)

3. **That is because they believed, then they became disbelievers, then seal was set on their hearts, so now they understand nothing.**[4]

4. **And when thou seest them, their bodies look fair to thee; and when they speak, thou listnest to their speech.**[5] **How they are, as if timber laid by a wall.**[6] **They think every cry a calamity over themselves.**[7] **They are the enemy, so beware of them.**[8] **God assail their neck ! How they are perverted !**[9]

٣- ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ
فَهُمْ لَا يَفْقَهُوْنَ ○
٤- وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ط وَاِنْ يَّقُوْلُوْا تَسْمَعْ
لِقَوْلِهِمْ ط كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ط يَحْسَبُوْنَ
كُلَّ صَيْحَةٍ عَلَيْهِمْ ط هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ط قٰتَلَهُمُ
اللّٰهُ اَنّٰى يُؤْفَكُوْنَ ○

---

4. It means they believed by tongue but remained disbelievers by heart, and becoming the claimants to Islam they did the works of the Unbelievers. The effect of this betraying and infidelity was that their hearts were sealed. Their hearts became totally impervious to Eman, truthfulness and goodness. It is obvious that they can not be expected to understand anything of truth and virtue. When the heart of a man is perverted on account of his misdeeds and infidelities, then the capability of differentiating and understanding good and evil is totally lost.

5. The hearts of the Hypocrites are perverted, but if you see their bodies, they are of heavy stature; they are wheedling in their speech, eloquent in their expression, greasy in style that the listener attends to them nolens volens, and becomes ready to

accept their speech seeing the superficial beauty of their oration. A poet has rightly said :

از بروں چوں گور کافر پر حلل   و اندروں قہر خدائے عزّ و جل
از بروں طعنہ زنی بر بایزید   و از درونت ننگ میدارد یزید

"It means a hypocrite is like the grave of a Kafir which is outwardly decorated with flowers etc. but inside his grave there is the wrath of God—the Respected, the Glorious."

"A hypocrite makes taunts against the pious saint like Bayazid Bustami but his own interior is so much filthy and unholy that even Yazid, the historial rival of Hazrat Imam Hussain, the Martyr, is ashamed of it."

6. A dry and useless wood, which is propped up against a wall, is merely lifeless and senseless, outwardly it appears to be huge but it can not stand a minute without a prop; it can be used in burning if needed, of course. Same is the condition of the hypocrites. Their fat and bulky bodies and statures are mere external coverings. From inside they are empty and soulless, only a fuel fit for the Hell.

7. The Hypocrites are cowardly, heartless and pusillanimous, their hearts tremble at any shrill or noise, thinking that some calamity has befallen them. Due to grave crimes and serious infidelities their hearts are always filled with alarm and apprehension that their mischiefs may have been divulged, or some calamity may have befallen in consequence of their mischievous activities.

8. They are indeed the most dangerous enemies. Beware of their insidious tactics.

9. How strange is this infidelity after the expression of Eman, and how strange is this darkness-loving after the coming of the light of Truth !

5. **And when it is said to them : 'Come, God's Messenger may ask forgiveness for you,' they twist their heads, and thou seest them that they pause and they wax proud.[10]**

6. **Equal it is for them, whether thou seekest forgivencss for them or thou seekest not forgiveness for them, God will never forgive them. No doubt, God does not give guidance to the disobedient people.[11]**

٥. وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ○

٦. سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

10. Sometime when the treachery of the Hypocrites was clearly divulged or their infidelity and lie was openly brought to light, the people said to them. "The time has not gone even now, come, ask forgiveness of God for your fault in the presence of the Holy Prophet, by the blessing of the Prophet's Istighfar (asking forgiveness) God will forgive you your fault." But in their obstinacy they did not get ready for it out of arrogance and pride and twisted their heads with utter carelessness and paused to come to the Prophet. Nay, but some wretched souls openly said that they had no need of the Prophet's Istighfar.

11. It is possible that you seek forgiveness for them in the present condition, out of extreme mercy and kindness, but God is not to forgive them in any way neither such disobedient souls get the grace of guidance from Him.

Note :--See notes under verse 90, Sura Tauba, of the same type.

7. Those are they who say : 'Do not expend on them that are with the Messenger of God until they scatter off ;'[12] and with God are the treasures of the heavens and of the earth, but the hypocrites do not understand.[13]

٧. هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ
رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ
وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝

12. Once in a journey, two men, one from the Muhajirin and the other from the Ansar, fought with each other. Both of them called their parties for their support, and a considerable disturbance was created. This news came to Abdullah Bin Ubai, the chief of the hypocrites. He said, 'Had we not given them place in our city they would have never fought us. You look after them, so they gather round the Messenger. If you give up the financial help to them they shall scatter being tired of their livelihood expenses. All of them shall go away from the Messenger." He also said that at their return to Medina from the journey the mightier one in that city should expel the abased ones. It means Abdullan Bin Ubai thought himself and his men reasonable and the Muslims in his eyes were despicable More than that he also included the holy person of the Prophet in his evil remark. One Sahabi, Zaid Bin Arqam, communicated the remarks of Abdullah Bin Ubai to the Holy Prophet. The Holy Prophet called Abdullah Bin Ubai and others and investigated the matter. They totally denied the fact and swore false oaths that Zaid bin Arqam had spoken lie due to enmity against them. The people passed remarks against Zaid bin Arqam. He was very much sorrowful and abased. At that time these verses were sent down The Holy Prophet said to Zaid : "God has confirmed thy truth."

13. These idiots did not understand this much that God is the owner of all the treasures of the heavens and the earth. Will He let those men starve who live in the company and service of the Prophet ? If the people stop to help them, will God also shut all the doors of His provision ? The truth is that what these people are expending upon these godly men, it is God who has given them the grace to expend on them. But for His succour and grace no one can expend a penny in good work.

8. They say : 'If we return to Medina, the mightier one of it will expel the weaker (meaner) ones.' And unto God belongs the glory (power) and unto His Messenger and unto the Believers, but the hypocrites do not know it.[14]

۸- يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ
الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ
ع ۱۳ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ○

SECTION 2

9. O Believers, let not your wealth and your children turn you heedless from the remembrance of God and whoso does that, they are the losers.[15]

۹- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ
عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْخٰسِرُوْنَ ○

14. The Hypocrites do not know this who commands respect and wields authority. Remember, the respect and honour originally belongs to God, after that due to keeping relation with Him, honour belongs to the Prophet and the Believers according to their degrees.

It is said in the traditions that when the words of Abdullah Bin Ubai (the mightier in the City will expel the meaner ones) reached his son, Hazrat Abdullah bin Abdullah, (who was a sincere Muslim) he stood up with sword in front of the father and called out : "Unless thou acknowledgest this that the Messenger of Allah (Be peace upon him) is respected and honourable and thou art abased, I will not leave thee alive, neither will I let thee enter into Medina." At last, he acknowledged and then his son left his way—God is well pleased with him.

After condemning the Hypocrites, the Believers are given some valuable instructions in the coming section i.e. become not heedless, being engaged in the affairs of the world, as these unwise hypocrites have become heedless and careless about the Hereafter and the remembrance of God.

15. It is a matter of great loss to a man that he may engage himself in the transient leaving the permanent, and fall down from the high goal to lower levels. Only that wealth and seed is good that may not make a man heedless of God's remembrance. If a man becomes heedless of God's remembrance being absorbed in these affairs, he will lose the Hereafter as well as be deprived of peace in this world.

ومن اعرض عن ذکری فان له معیشة ضنکاً ونحشره یوم القیامة اعمیٰ

It means those who turn away from the remembrance of God, for them is narrow livelihood, and such men in the Hereafter shall be raised blind (because they remained blind to God's Book and God's remembrance in the world).

10. And expend some of what We have provided you before that death comes upon anyone of you, then he may say : 'O my Lord, why did Thou not give me respite for a short time (near term) that I would have given a'ms and become one of the righteous ?'

11. And God will never defer any soul when its term has come [16] And God is aware of what you do.[17]

١٠- وَأَنْفِقُوا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ أَنْ يَّأْتِيَ
أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِيْٓ إِلٰى
أَجَلٍ قَرِيْبٍ فَأَصَّدَّقَ وَأَكُنْ مِّنَ الصّٰلِحِيْنَ ○
١١- وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَاللّٰهُ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ○

16. Perhaps this is an answer to the words of the Hypocrites : لاتنفقوا على من عند رسول الله الخ (Expend not upon those who are with the Messenger of God). It means, in expending, there is your own benefit. Make haste in expending whatever you want to expend of alms and freewill offering otherwise you will be remorseful, when the death comes, for that why you did not expend in the way of God. At that time the miser shall wish, "Would that my Lord, my hour of death could be deferred for some time that I would come in Thy presence after expending too much of alms and freewill offerings and becoming one of the righteous." But there is no question of deference there. Not a single moment of respite or delay is made for a soul whose term is completed, the term that is written with God, the age that is fixed by God.

Note !—Hazrat Ibne Abbas has taken the said wish of the miser as an event of the Hereafter i.e. miser will say these words after resurrection i.e. would that he be returned to the world, to come again after expending much in the way of God and after becoming one of the righteous souls.

17. God also knows it well that if, suppose, your death is deferred or you are returned to the world from the resurrection, how will you act then. He knows the internal capacities and capabil ties of everyone and is perfectly aware of the inner and outer conditions of all the souls, and He shall deal with them accordingly.

Sura Munafiqoon has ended, praise and thanks to God at this kindness.

اٰياتها ١٨ سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ركوعاتها ٢

(SURA TAGHABUN, SENT DOWN IN MEDINA, VERSES 18, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. All that is in the heavens and in the earth is glorifying God. His is the Kingdom and His is the praise,[1] and He is the powerful over everything.

١- يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ ۫ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

2. It is He who created you, then some of you is disbeliever and some of you is believer,[2] and God sees what you do.

٢- هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۭ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

3. He created the heavens and the earth with planning, and drew your shape, then made your shape fair,[3] and unto Him is the return.

٣- خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ
صُوَرَكُمْ ۚ وَاِلَيْهِ الْمَصِيْرُ ○

---

1. Any kingdom which is seen in the world is a gift of God, and the praise which is celebrated for any soul in the world is, in reality, the praise of God.

2. God has created all men. It was incumbent on their part to believe in Him and obey that Real Benefactor, but it so happened that some became disbelievers and some became believers. No do bt, God had placed in man the capacity and power of going both the sides, but originally God had created them on the right nature. Then some kept on that nature and some adopted an opposite direction against it being impressed by the environment. And God had the knowledge of both from eternity that who would go to what direction by his own free-will and power, and accordingly deserve punishment or reward. This very thing He had written in his fortune according to His knowledge. The Divine Knowledge does not demand the extinction of free-will and optional power of man. Man is not made a stone that has no will or intention. He has got free will and free intention, and to a limited extent he acts according to his will and intention. He eats food and not filth by his own free choice. Similarly he chooses Eman or Kufr by his own free will and not under compulsion. This is the power of selection and choice for which he shall be rewarded or taken to task.

3. The creation of man is better than the creation of other living objects. In outward appearance he is beautiful, and in inward talents, distinguished, nay, it is the substance of all the talents scattered among different creatures. This is why the Sofis call him the Little Universe (عالم صغير).

4. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you do openly, and God knows what is there within the breasts.

5. Has there not come to you the news of those that had disbelieved before, then they tasted the punishment of their deed, and for them is a terrible chastisement ?[4]

6. That is because their Messengers brought to them clear signs, then they said, 'What, shall mortals guide us?' Then they became disbelievers and turned their face,[5] and God adopted carelessness (from them), and God is All-Sufficient, All-Laudable.[6]

٤- يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا
تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ
الصُّدُوْرِ ۝

٥- اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۫ فَذَاقُوْا
وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝

٦- ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ز فَكَفَرُوْا وَتَوَلَّوْا
وَّاسْتَغْنَى اللّٰهُ ؕ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ۝

---

4. Before, many nations like Aad, Thamood, etc. were annihilated and the chastisement of the Hereafter is apart from it. This address is made to the People of Mecca.

5. The Unbelievers could not assemble the idea of prophethood with the idea of humanity. They thought that a Prophet should be super-man or a super-natural person. So they said, "Are mortals like us have been sent down as guides. If it was needed to send down some guide, then some angel should have been sent down from heaven." In other words prophethood and mortality near them were antagonistic to each other. This is why they adopted Kufr and rejected the Prophets.

Note :—To prove by this verse that one who says : 'Messengers are mortals' is a Kafir (Unbeliever) is a sheer ignorance and heresy. On the contrary, if someone says that the present verse proves the Kufr (unbelief) of those who refute the mortality of Messengers—the children of Adam, that would be a more sound and reasonable argument.

6. What need or care would have God ? They turned their face, so God also lifted up His merciful eyes from there. He is All-Independent, All-Laudable.

7. **The Unbelievers assert that they will never be raised up.[7] Thou say : Why not? By my Lord, you shall undoubtedly be raised up, then you shall be told the things you did. And that is easy for God.'[8]**

8. **Therefore believe in God and His Messenger and in the Light that We have sent down.[9] And God is aware of all the works you do.[10]**

9. **Upon the day when He shall gather you for the Day of Gathering—that is the Day of Loss and Gain (Losing and Winning).[11]**

And whosoever believes in God and does good deeds, God will remove from him his evils,[12] and admit him into gardens underneath which rivers flow, to dwell therein for ever and for ever. That is the mighty success.[13]

٧- زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۭ قُلْ بَلٰى
وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۭ وَذٰلِكَ
عَلَى اللّٰهِ يَسِيْرٌ ○
٨- فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ۭ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○
٩- يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ۭ
وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ
سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

---

7. Like Messengership they also disbelieve in upraising after death.

8. What is the difficulty with God to raise up again and take the accounts of all mankind. Be sure that will certainly happen. By the denial of anyone that Hour can not be deferred or postponed. Hence it is incumbent on your part to leave the disbelief and think about that Time.

9. The Light here means the Noble Quran.

10. With the Eman action is also wanted.

11. On that day the people of the Hell shall lose and the people of Paradise shall win. Losing is that they, utilizing their energies in absurd activities, lost their capital too, and winning is that they gained thousands in recompense of ones. Of it some detail is given below.

12. The faults, which were commit'ed in the world, shall be forgiven by the blessing of Eman and righteous deeds.

13. He who entered Paradise, achieved all his desires—the place of God's good pleasure and His Sight is also the same.

10. And those who disbelieved and cried lies to Our verses—those shall be the inhabitants of the Hell, dwelling therein for ever and they reached a bad place.

١٠. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ○

SECTION 2

11. No affliction befalls without the order of God. And whoso believes in God, He gives guidance to his heart.[14] And God has knowledge of everything.[15]

١١. مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن
يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ○

12. And obey God and obey the Messenger, then if you turn your face, the job of Our Messenger is only that to deliver (the Message) explicitly and distinctly.[16]

١٢. وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ
فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ○

---

14. No affliction and misery befalls in the world without God's will or intention. When a Momin believes in this fact, then he need not be sorry and disheartened at it, nay, but he should keep acquiescent in the decision of the Real Lord in all circumstance, and he should say this :

نشود نصیب دشمن کہ شود ہلاک تیغت سر دوستاں سلامت کہ تو خنجر آزمائی

(It should not be the fate of the enemy to be killed by Thy sword. The head of the friends is present that Thou mayst try the dagger.)

By this way God guides the heart of a Momin to the way of patience and submission. Thereafter the wonderful ways of recognition and certainty are opened, and the door of inward progress and the heart-exhilarations is also opened.

15. Whatever affliction and misery He sends He sends it with absolute wisdom and knowledge, and He alone knows who of you walked at the path of patience and perseverance, obedience and submission, and His good pleasure, and whose heart is deserving of which states and conditions.

16. In mildness and hardship, in misery and comfort, in brief in all circumstances the order of God and the Messenger should be obeyed. If you do not do that you will yourselves incur the loss. The Messenger has had performed his duty explicating all good and evil to you. God does not receive any benefit or harm from your obedience or disobedience.

13. God—there is no god but He. And in God the Believers should put their trust.[17]

١٣- اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

14. O Believers! Some among your wives and children are enemy to you,[18] so beware of them; and if you pardon and overlook and forgive, so God is All-Forgiving, All-Kind [19]

١٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ
عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا
وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

15. Your wealth and your children are but for your trial, and with God is a mighty wage (Thawab).[20]

١٥- اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ وَاللّٰهُ
عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

17. The God and the Benefactor is His Self alone. Worship is reserved for Him alone, and help is sought from Him alone, No one deserves worship, nor anyone else can be trustworthy.

18. Many times, a man, being entangled in the love of wife and children forgets God and His commands. For these relations, how many evils he commits and how many virtues he is deprived of! The demands and desires of the wife and children and the efforts to please them never allow him to rest. In these engagements he becomes forgetful of the Hereafter. It is obvious that those wives and children who become the cause of loss to man can not be called his friends, nay, but they are the worst foes whose enmity very often is imperceptible. This is why God, the Most High, has warned man to beware of such enemies, and abstain to adopt such a way which tends to the loss of his own in the effort to ameliorate their world. But it does not mean that all wives and children in the world are of this demeanour. There are very many she-servants of God who safeguard the religion of their husbands and cooperate with them in good works. And there are very many blessed children who become the abiding virtues for their parents.

جعلنا الله منهم بفضله ومنّه

(May God admit us into those blessed ones by His grace and kindness!)

19. It means if they have done enmity against you and you incurred some mundane or religious loss, it should not lead you to retaliate and become severe to them unreasonably This behaviour will disturb the administration of wordly affairs. As far as wisdom and Shariah allows you should forgive and pardon their shortcomings and absurdities and adopt an attitude of connivance. At these morals God shall do kindness to you and forgive you your blunders.

20. It means God tests you by your wealth and children to see who forgets the permanent and everlasting blessings of the Hereafter getting engrossed into the transient pleasure of this world, and who has made these things a means to the provision of hereafter, and preferred the mighty wage of these to the tastes and lovings of here?

16. So fear God as far as you can and listen and obey,[21] and expend for your good,[22] and whosoever is guarded against the avarice of his soul, those—they reached the goal.[23]

17. If you lend God a goodly loan, He will multiply for you and forgive you.[24] And God is All-Thankful, All-Clement.[25]

18. Knower of the Unseen and the Visible, the All-Mighty, the All-Wise.[26]

۱۶- فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا
وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ
فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝
۱۷- اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۝
۱۸- عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ۝ ع

21. 'Fearing God as far as you can,' you should be firm in this trial, and listen to His word and obey.

22. If you expend in the way of God it shall be to your own good.

23. Only that one reaches the goal whom God saves from the avarice of his Nafs (soul), and whom He keeps secure from greed and miserliness.

24. If you expend pure wealth, in the way of God with sincerity and good intention, God shall give far more than that, and He will forgive you your faults and failures. This subject has also been discussed at very many places before.

25. 'He is All-Thankful' means He gives a great Thawab on a small action. 'He is All-Clement' means He does not send the chastisement all of a sudden seeing the sins. And most of the criminals are forgiven, and the punishment of many others is curtailed.

26 He alone knows the external actions and the internal intentions. By His mighty power and wisdom He will give the recompense accordingly.

Sura Taghabun has been completed by His grace and kindness.

اٰیاتہا ۱۲ سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ رکوعاتہا ۲

(SURA TALAQ, SENT DOWN IN MEDINA, VERSES 12, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is excessively Compassionate, Extremely Merciful.

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ
لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ
لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ
يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ
وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا
تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ○

1. O Prophet, when you divorce the women, divorce them on their term,[1] and count the term,[2] and fear you God who is your Lord. Do not expel them from their houses,[3] and they should not also go forth, but that they commit a flagrant indecency [4] And these are God's bounds tied by God, and whosoever trespasses the bounds of God has done wrong to himself.[5] He knows not, per chance after that (divorce), God may create a new situation.[7]

---

1. This is an address to the whole Ummat through the person of the Holy Prophet i.e. when anyone (due to some necessity or helplessness) intends to divorce his wife, he should divorce her on the term. It has been given in Sura Baqara that the term (Iddat) of the divorced woman is three menses. And it is the religion of Imam Abn Hanifa. Therefore divorce should be given before the menses, in the period of purity, so that the whole course may be reckoned. If, suppose, he pronounces divorce in menses then the situation would not be empty of two positions :

The course wherein the divorce is pronounced shall be reckoned, or it shall not be reckoned. In the first position the days of menses, which have lapsed the pronouncement of divorce, will be a diminution in the prescribed term i.e. there shall

not pass three complete menses. In the second position, when three menses are counted apart from the present menses, then this course shall exceed three prescribed menses of the term. Consequently, the constitutional way is that divorce should be given in the days of purity, and then the ensuing three menses should be counted.

One condition, that is proved by the Tradition (Hadith), is that during this period of purity the intercourse should have not been done by the husband.

2. The man and the woman both should remember the term lest some distrubance or incautiousness should take place due to mistake and heedlesness. Moreover divorce should be pronounced in a way that diminution or excess should not take place in reckoning the days of the term, as described in the above note.

3. It means the orders of God should be fully carried out with the fear of God in the heart. One of those orders is that divorce should not be given during the menses, and three divorces should not be cast at one time. Moreover, the divorced woman should not be expelled from her house, etc. etc.

4. The women should not also go forth by their own freewill, because this dwelling is not a mere human obligation that it may become void by her pleasure, nay, it is the constitutional right. Of course, if some woman commits open indecency, as adultery or theft, or according to some Ulema may use impudent language and is always bent upon fighting and grieving, then to expel is lawful. And if the woman herself goes forth, then it would be an act of flagrant indecency.

5. Whosoever trespasses the bounds of God becomes sinful and is liable to punishment with God.

6. لا تدری is translated in the third person that it may be known that the address is to the divorcing man and not to the Prophet.

7. Perhaps some mutual understanding or compromise may take place between them and they may feel remorseful at the divorce.

2. Then, when they reach their term, retain them according to law or leave them according to law,[8] and take witnesses, two men of equity (two men reliable), from among yourselves,[9] and perform straight the witnessing for God's sake.[10] This thing—from it will understand he who believes in God and the Last Day.[11] And whosoever fears God, He will create for him a way out,[12]

٢- فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
فَارِقُوهُنَّ بِمَعْرُوفٍ وَّأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ
يَجْعَل لَّهُ مَخْرَجًا ۝

8. When the term is near at end in a revocable divorce, you are given option of one of the two things :

Either retain the woman in marriage revoking the divorce, before the expiration of the term, with an established usage of the Islamic Society. Or at the expiry of the term leave the woman honourabley.

The main idea is that, whether retain or leave, deal humanly and honourably. Do not do this that you revoke the divorce for mere prolongation of the Iddat, and

yet you are not willing to retain her. Or if you are willing to retain, then do not, tease, trouble or taunt the woman.

9. After divorcing if the man wants to retain the woman, revoking the divorce, before the term expires, then he should call in two witnesses, two reliable men of equity, at the time of revocation, so that he may not become accused in the society.

10. This is an instruction to the witnesses that they should not be ambiguous or crooked but straightforward in giving evidence.

11. In the Days of Ignorance the women were dealt with very cruelly. They were behaved like cows and buffalos or like very abased and helpless prisoners. Sometimes they were divorced hundred times, but still their miserable plight did not end. The Holy Quran raised voice here and there against these barbarous cruelties and merciless treatments, and threw a very clear light on the rights and bounds of marriage and divorce, and especially in this Sura a very comprehensive and universal principle of guidance—retain them according to established usage or leave them honourably—is described together with other wise and useful instructions and advices, the substance whereof is that if you retain the women you retain them in a reasonable and honourable way, and if you leave them, leave them in a reasonable and honourable way. But from these golden instructions only that man can benefit who has faith in God and the Last Day, because this faith alone creates the fear of God in the heart of man, and only by this fear a man thinks that as a weak woman has come under their control and possession by fortune and chance, they are also under the sovereign power and possession of some Omnipotent Being. This is the only idea that can prevent a man from doing wrong and violence, and that urges man to the obedience of God, the Exalted, the High. This is why in this Sura much emphasis is laid upon piety and the fear of God.

12. Fearing God obey the orders of God by all means. Whatever troubles and hardships come in your way, God shall create for you a way out, and make provision for you in all adverse circumstances.

3. **And He will give him provision from whence he never reckoned.[13] And whosoever puts his trust in God, then He is sufficient for him. Verily God accomplishes His work. God has determined the estimate of everythings.[14]**

٣- وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ
عَلَى اللّٰهِ فَهُوَ حَسْبُهُ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ
جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ○

4. **As for those who have despaired of menstruating among your women, if you are in doubt, their term shall be three months, and the same for those who have not menstruated as yet.[15] And those who bear child, their term is when they deliver their burden.[16] And whoso fears God, God will generate in his work, easiness.**

٤- وَالّٰٓئِيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ اِنِ
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓئِيْ لَمْ يَحِضْنَ ۚ
وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ۚ
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ○

5. **This is God's command that He has sent down unto you. And whoso fears God He will remove from him his evils and magnify for him the wage.[17]**

٥- ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗٓ اِلَيْكُمْ ۚ وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ
عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ اَجْرًا ○

---

13. The fear of God is the key of the treasures of both worlds and the means to all successes. By its blessing the hardships are ceased, incalculable and incomprehensible provision is provided, sins are forgiven, Paradise is attained, the wage increases and a strange peace of mind and tranquility of heart is received whereafter no hardship remains a hardship and all complexities and distresses scampher off within. In a Tradition the Holy Prophet has said : "If all men of the world hold this verse, it shall suffice for them."

14. Put trust in God and do not rely on mere causes. The power of God is not bound by these causes Whatever He is to do, that work has to be accomplished. The causes are also subservient to His Will. Of course, there is an estimate of everything with Him according to which it comes into manifestation. Therefore, if there is some delay in the achievement of object the Mutawakkil should not become perplexed.

15. The Quran has told three menses as a term for the divorced woman (as given in Sura Baqara). As for those women who have not menstruated as yet, or whose menses have stopped due to old age, their term is three months.

16. According to the unanimous opinion of the scholars the term of a pregnant woman is till the delivery of the child even if it takes place after one minute or it takes place after an indefinite long period. This order applies to the divorced woman and the bereaved lady both (as elaborated in the Traditions).

17. After each sentence the subject of piety and the fear of God is repeated over and over again in different styles, so that the reader may be repeatedly warned that in the affairs of women this thing is most required.

6. Give them lodging to live where you yourselves are living, according to your means,[18] and do not desire to tease them, so as to bring straitened circumstances upon them.[19] And if they bear child, expend upon them until they deliver their burden,[20] then if they suckle for your sake, give them their wages, and consult together with virtue.[21] And if you are at opposition with each other, another woman shall suckle for him.[22]

٦. اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ۗ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ اُخْرٰى ۝

18. It is incumbent on the part of man to give lodging to the divorced woman to live during the period of the term. It is called Sukna (سکنیٰ). When Sukna (dwelling place) is incumbent on man, fooding shall also be his responsibility because the woman shall be bound within the four walls for his sake during the prescribed term. The words of the Holy Quran :

اسکنوھن من حیث سکنتم من وجدکم ولا تضاروھن لتضیقوا علیھن

also imply the meaning of fooding, because it is ordered in this sentence that the man should keep the woman in his house according to his means, which naturally bears the sense of fooding and clothing, together with lodging, in an honourable way. In the Mashaf of Hazrat Abdullah Ibne Mas'ood this verse read as follows :

اسکنوھن من حیث سکنتم وانفقوا علیھن من وجدکم

According to the Hanafi School the order of fooding and lodging is general for all kinds of divorced women, not exclusively confined to the revocable divorce, because the context i.e. the order for the term of the three kinds of women—the woman despaired of menses, the pregnant and the one who has not menstruated as yet, does not involve any speciality, then why should speciality be traced here without reason? As for the tradition quoted by Fatima binte Qais, in which she says that her husband had pronounced three divorces for her but the Holy Prophet did not allow her lodging and fooding, firstly Hazrat Farooqe A'zam, Hazrat A'esha and other Sahaba and their followers have denied this tradition, nay, but Hazrat Farooqe A'zam has said to this extent that they were not going to leave the Book and the Sunnah of the Messenger of God (Be peace upon him) only at the words of a woman, because they knew not whether she forgot or remembered. Hence the known fact is that Hazrat Farooqe Azam had understood this from the Holy Quran that provision of fooding and lodging was obligatory on the divorcing men for all the three types of divorced women. Moreover, in his support he had also got some

Sunnah of God's Messenger with him. As such Tahawee etc. have quoted traditions in which Hazrat Farooqe A'zam is quoted to have clearly described that he had himself heard that Masala (مسئلہ) from the Holy Prophet (Be peace upon him). And in Dar Qutna one Tradition is also clear about this matter, though remarks are made about some of its narrators. Secondly, it is also possible that the Holy Prophet might have not suggested the provision of lodging and food for Fatima binte Qais because she was impudent to her husband's relatives as given in some traditions. So the Prophet had ordered that she should leave their house. Then when lodging was gone, the fooding was also dropped as in the case of a rebellious wife (ناشـزہ), who goes forth of the house rebelling against the husband, the fooding is dropped, unless she comes back to the house. Moreover, in some traditions of the Jam'e Tirmizi, it is given that grains were provided, for her fooding, but she demanded more than that she was provided, and this demand was rejected. Then it will mean that the Holy Prophet did not grant the excess of the provision she was being given by the man. (God knows better)

Of course, this should be remembered that in some tradition of Nisai, Tibrani and Masnad Ahmad, Fatima binte Qais has quoted the clear words of the Holy Prophet that Sukna and Nafqa is only for that woman whose divorce is likely to be revoked. But the authorities of these traditions are not much strong.

19. Do not harass the woman that she may be compelled to go forth.

20. The period of pregnancy is sometimes very long—hence it is made clear that she shall be given the provision till the delivery of the child, however long the period may be. This shall not be done that provision may be stopped after three months, and still she has not delivered her burden.

21. After delivering the child if the woman suckles for your sake, the wage that could be given to any other woman for suckling should be given to her, and should enter into a contract after an honourable and amicable consultation. They should not adopt stubbornness and crookedness unreasonably. On the other hand they should behave with each other with honour and goodness. Neither the woman should deny to suckle the child, nor the man should hire another woman for suckling.

22. But if the woman is not pleased to suckle due to mutual hatred, then it does not rest upon her. Any other woman may be had for this purpose. She should not wax so much proud. And if the man does not want her to suckle her child, any other woman, after all, shall come to suckle, and something shall be given to her. Then why should he not give to the mother of the child ?

7. **Let the man of resources expend out of his abundance. And as for him whose provision is stinted to him, let him expend as God has given him. God does not impose a burden upon any soul but to the amount of what He has given him. Now God will create, after financial distress, some easiness.**[23]

٧. لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ
رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ○

SECTION 2

8. **And how many a city that went forth arrogantly of the Commandment of God and His Messengers, then We seized them in accounts with a terrible reckoning and cast upon them a calamity, an unseen calamity.**[24]

٨. وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ○

9. **Then they tasted the punishment of their action, and the last end of their action was loss.**[25]

٩. فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ○

---

23. The expenses of bringing up the child is the responsibility of the father. A man of affluence should expend according to his resources, and a man of small means should expend according to his condition. When a man is not given plenty and his provision is measured, he should expend of it according to his capacity. God does not impose a burden upon any soul more than his power. When you expend in the straits according to the Divine Order, He will change the hard and poor circumstances into easy conditions.

24. Be cautious about the observance of Divine Commands (especially belonging to the affairs of women). If you disobey then remember that many of the cities have been destroyed in consequence of God's disobedience. When they waxed proud and turned disdainful from the commandments We made reckoning with them and that too terrible. We did not forgive them even one sinful work, then We entangled them into such a strange calamity that was never seen by their eyes !

25. The transaction of the whole long life ended into a hopeless loss, and the capital was absolutely lost.

10. God has prepared for them a terrible chastisement,[26] so fear God, O men of wisdom, those who have faith,[27] no doubt, God has sent down unto you an instruction (advice) [28]

11. A Messenger who recites unto you God's verses, explicit narration.[29] that he may bring forth those who have believed and done righteous deeds, out of shadows into light.[30] And whoso believes God and does some virtue, He shall admit him into gardens underneath which rivers flow, dwelling therein for ever and for ever. Of course, God has excellently provided for him the provision.[31]

١٠. أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ
يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ
إِلَيْكُمْ ذِكْرًا ○
١١. رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ ۚ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ○

---

26. Formarly the worldly chastisement was described, this one is the chastisement of the Hereafter.

27. Hearing the lesson-giving stories, the wise Believers should be fearful, lest their should occur from them such immcderacy that they come under God's seizure. (God forbid)

28. Instruction here means the Quran, if zikr means Zakir then it will denote the person of the Holy Prophet.

29. Clear and manifest verses wherein God's commands are recited unto mankind, explicitly.

30. Shadows mean the shadows of Kufr and Ignorance. Light means the light of Eman, knowledge and action. The Holy Prophet has been sent unto mankind that he may bring forth mankind from the darkness of Unbelief and Ignorance into the light of Eman, recognition and action.

31. Where shall a better provision be found than that in Paradise ?

12. God is He who created seven heavens and the earth as many.[32] God's command descends in them,[33] that you may know that God can do everything, and that the knowledge of God encompasses everything.[34]

۱۲- اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ
مِثْلَهُنَّ ؕ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ
اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ
ع شَيْءٍ عِلْمًا ۝

32. The earths as well, He created seven, as given in the Traditions of Tirmizi etc. It is possible that they are not visible, it is possible that they are visible, but the people think them to be stars or planets, as the scientists of today have predicted the possibility of life in Mars etc. As for the description of those earths to be under our earth, in the Tradition, is perhaps with respect to certain conditions, and under some other conditions they may be above this very earth. As for the saying of Hazrat Ibne Abbas about the Adam in those earths like the Adam of this earth, it is elaborated in Ruhul M'aani. Maulana Mohammad Qasim, the founder of Darul Uloom, Deoband, has written a pamphlet on this subject (Tehzirun-Nas) in which he has proved by the present verse and the traditions that there are six other earths, and the finality of our Prophet is also proved for the Prophets sent in those earths.

33. For the administration and planning of the universe the commands of God—both constitutional and schematic—descend in the heavens and in the earths.

34. The main purpose of creating the heavens and the earths, and executing the administrative orders in them, is that the Divine Attributes of Knowledge and Power may be mainfested. Other Divine Attributes, somehow or other come under the above two Attributes. The tradition generally quoted among the Sofis (Saints)

كنت كنزاً مخفياً فاحببت ان اعرف

(I was a hidden treasure, so I liked that I should be recognized), though not recognized by the Traditionalists, yet it appears that the main idea of this tradition is derived from the present verse. (God knows better)

Sura Talaq has ended by His grace and kindness.

سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ اٰيَاتُهَا ١٢ رُكُوْعَاتُهَا ٢

(SURA TEHREEM, SENT DOWN IN MEDINA, VERSES 12, SECTIONS 2)

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. * O Prophet, why maketh thou unlawful what God has made lawful for thee, seeketh thou the good pleasure of the wives,[1] and God is All-Forgiving, All-Kind.[2]

١ يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

* In the comments of Sura Ahzab it has been given that when God conferred victories on the Muslims and the people became affluent, the holy wives of the Holy Prophet also thought why they also not become affluent. In this connection they demanded of the Holy Prophet some more Nafqa (expenses of fooding and clothing etc.). In Sahih Muslim one Tradition speaks : وهن جولى يطلنتنى النفقه (And they were around me demanding Nafqa) and in Bukhari, in the Chapter of good qualities, it is given : وحوله نسوة يكلمنه، ويستكثرنه، (And around him were women speaking to him and demanding increment). At this Hazrat Abu Bakr rebuked Hazrat Aesha and Hazrat Umar rebuked Hazrat Hafsa (God is well-pleased with all of them). At last the holy wives promised that in future they would not demand of him what he did not possess. Notwithstanding that position the pace of time ran in other way, and the Holy Prophet had to take up Eala (separation) from the wives for one month, till that the Verses of Option (verse 28, 29) came down in Sura Ahzab and ended this story. Meanwhile some more events took place to the grief of the Holy Prophet. The fact is that the intense love, which the holy wives had for the Holy Prophet, had naturally created some tension among them. Every wife desired and tried to draw the attention of the Holy Prophet more and more towards her own self in order to gain the prosperity

of the two worlds, abundantly For a man this occasion is the most delicate moment of test of his patience, thoughtfulness and morality. At this delicate occasion too the steadfastness of the Holy Prophet remained unshaken and proved to the very test that could be expected from the dignity of a grand and glorious Prophet like him. It was his habit that he went to the house of every wife after Asr (evening prayer) to remain with them for some time. One day he stayed in the house of Hazrat Zainab for some time more than usual. The matter was that Hazrat Zainab offered him honey, in taking which some time more than usual had passed. Then for a few days this practice continued. Hazrat Aesha and Hazrat Hafsa planned together that the Holy Prophet should give up drinking honey there. The Holy Prophet gave up and said to Hafsa: "I had taken honey in the house of Zainab, but now I say on oath that I will not drink honey there henceforth." And thinking that if Zainab came to know about it she would be grieved, he forbade Hazrat Hafsa to inform anyone about it. A similar event also took place about Maria Qibtiya (she was the Harem of the Holy Prophet and she had given birth to Hazrat Ibrahim who had died in the early age). The Holy Prophet also swore on oath at this occasion for the sake of his wives that he would not go to Mariya. This thing he had said before Hazrat Hafsa, and had instructed her with emphasis not to open it before others. Hazrat Hafsa, secretly communicated these events to Hazrat Aesha, and she also said to her not to inform anyone about those events. God informed the Holy Prophet. The Holy Prophet told Hazrat Hafsa that she gave information to Aesha about that thing though he had forbidden her. Hazrat Hafsa was astonished and asked the Holy Prophet, "Who told you ?" Perhaps she would have thought about Hazrat Aesha. The Holy Prophet said : نبأني العليم الخبير —The All-Knowing, the All-Aware informed me. About these events these verses are sent down.

1. 'The making of Halal as Haram upon himself' means that thinking that thing as Halal and permissible by faith, he had sworn that in future he would not use it. Doing this thing is constitutionally lawful, provided it is done on account of some sound and genuine reason (expedience). But it was not befitting the high dignity of the Holy Prophet to establish such an example, for the good pleasure of some wives, that would become a cause of distress and narrowness for the Ummat in futurity. So God has made it a point that the wives, no doubt, required a good moral behaviour, but not to such an extent that, for their account, difficulties may be born by making a Halal thing as Haram, upon himself.

2. God forgives the sins, and upon the part of the Holy Prophet no sin was done, only a thing beneath dignity had occurred.

2. God has had enacted for you the absolution of your oaths, and God is your Owner, and He is the All-Knowing, the All-Wise.[3]

3. And when the Prophet confided (said secretly) to one of his wives a certain matter, then when she gave information of it, and God disclosed that matter to the Prophet, the Prophet told some of it and some he put off, then when he told her of it, she said, 'who told thee this?' He said, That All-Knowing, All-Aware told me.'[4]

٢- قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ
وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ○

٣- وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا
نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ
وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ
اَنْۢبَاَكَ هٰذَا ۗ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ○

3. That Owner, by His knowledge and wisdom, has enacted for you suitable laws and rules, whereof one is that, if any man swears oath on a wrong manner, then giving the expiation (as mentioned is Sura Maeda, verse 89) he can open his oath. Hazrat Shah Sahib says: "If now someone says to his possession," "It is Haram (unlawful) on me, then the oath is asseverated. He shall give expiation (Kaffara), then utilize or make use of it, be it food, clo hes or hand-maid (and this is according to the Hanafiites.

4. In the introduction of this Sura the story of honey and Mariya Qibtiya is described, here in this verse it is told that whatever efforts the servants may make to hide a certain matter, but when God wills to disclose it, it can never remain hidden.

Moreover, the extra-ordinary leniency and connivance, which the Holy Prophet (Be peace upon him) did assume at the activities that were against his disposition, provides a proof of this excellent dealings and broadminded morals in his social and family life His good nature and lofty character was too innocent to seize them on small matters. Generally he put off some matters out of pardon and magnanimity, as he had not blamed fully Hazrat Hafsa at the occasion of complaint. (His amiable traits had captivated the heart of every wife, and his wide heart truely worked as a magnet).

Hazrat Shah Sahib says: "Some say that the Holy Prophet had informed Hazrat Hafsa about the dismissing of that Harem (Mariya Qibtiya) and also forbidden her to disclose the matter to anyone. In addition he had also said something more to Hazrat Hafsa. She disclosed all to Hazrat Aaesha, because in both matters both were interested. Then after coming to know through Revelation the Prophet blamed Hazrat Hafsa at the secret of the Harem (Mariya Qibtiya), but said nothing about the other matter. What was that thing? Perhaps it was that his father would be Khalifa after the father of Aaesha. The Unseen is with God! What God and His Messenger put off, we can't know about it. He put off that matter lest unnecessary propaganda should shoot out to the resentment of certain souls.

Note :—This subject of Khilafat has occurred in some week traditions, and some Shia Ulema have also recognized it.

4. **If you two repent unto God, so your hearts have had inclined.[5] and if you demonstrate against him, so God is his comrade, and Gabriel, and the righteous Believers, and after that the angels are his supporters (backers).[6]**

۴- اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ
تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ
الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ○

5. **If the Prophet leaves you all now, his Lord will give him in exchange, wives better than you, women submissive, believing, standing in prayer, penitent, devout given to fasting—married and virgins.[7]**

۵- عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا
مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ
عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ○

---

5. This is an address to Hazrat Aaesha and Hazrat Hafsa: "If you repent unto God, then, no doubt, it is an occasion of repentance, because your heart have had deflected from the path of rectitude and moderateness. Therefore abstain from all such immoderations in future."

6. The home affairs of the husband and wife sometimes appear to be very insignificant and trifling in the beginning, but if they are let loose they turn to be very dangerous in the long run; especially when the woman belongs to a high family she can also be proud of her father, brothers and other relatives. So they are warned that if they continue their activities and make demonstrations like that, then they should remember that it will give no harm to the Prophet, because human contrivance and planning fail against him whose comrades and supporters are God, the Angels and the righteous Believers in their respective degrees. Of course, they can receive loss if they do not refrain.

Note:—Some early scholars have given the names of Hazrat Abu Bakr and Hazrat Umar in the interpretation of صالح المومنين Perhaps it is because Hazrat Aaesha and Hazrat Hafsa are involved in this matter.

7. Let not this whim enter your mind that after all, man is in need of women, and where are women better than you? Hence all your activities will be inevitably tolerated. So remember, if God will, He may create better women than you for His Prophet. There is no scarcity of anything with Him.

Note:—In some peculiar conditions of life a man prefers widows to the virgins. Hence the women who have been married (ثيبٰت) are mentioned in the verse.

٦- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا
وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ
شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ
مَا يُؤْمَرُوْنَ ○

٧- يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا
ع ١ ١٩ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ○

6. O Believers. save yourselves and your families from that Fire whose fuel is men and stones,[8] upon it are appointed angels, harsh, terrible,[9] they do not disobey God in what He commands them and do whatever they are commanded.[10]

7. O you disbelievers, do not tell excuses today ; you shall only be recompensed for what you had been doing (in the world).[11]

8. It is incumbent on the part of every Muslim to bring the members of his family to guidance with himself, by teaching and instructing, by love and fear, by greed or beating. Whatever he can, he should try to make them religious. Even then if they do not come to the way of guidance, this is their misfortune. he is immune from censure and answerability.

9. These angels are very much hard-hearted, they neither feel pity on the criminals, nor anyone can escape their powerful seizure.

10. Neither those angels disobey the commands of God, nor do they delay or linger in complying with His order, nor they are helpless to carry out His commands.

11. Upon the Day of Resurrection, when the chastisement of the Hell shall be in front of them, it shall be said to the Disbelievers : Do not tell any excuse or pretences. Today no excuse or pretence shall be successful, nay, but you shall be suffering full punishment for what you had been doing in the world. From Our side there is no wrong or excess. These are your deeds that are appearing in the form of the chastisement.

SECTION 2

8 **Believers, repent unto God with a repentance of clean heart.[12] There is hope that your Lord may remove from you your evils and admit you into gardens underneath which rivers flow, the day when God will not degrade the Prophet and those who have believed with him,[13] their light running before them and on their right hand;[14] they say, 'Our Lord, perfect for us our light, and forgive us. No doubt, Thou canst do everything.'[15]**

٨- يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي
اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا
نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

9. **O Prophet, fight against the Disbelievers and the Hypocrites, and be thou harsh with them;[16] and their house is the Hell, and they reached a bad place.[17]**

٩- يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ○

---

12. The repentance of a clean heart is that in the heart the idea of that sin must remain. If the ideas of those very absurdities linger in the mind, then understand that some fraction has remained in the repentance, and the root of sin is not come out of the heart. May God confer upon us a plentiful delight of such a clean repentance by His grace and help! And He is powerful over everything.

13. Not to speak of the Prophet, He will not degrade even his companions, nay, but He will lead them, with great honour and kindness, to the high ranks of grace and glory.

14. Refer verse 28, Sura Hadid.

15. Preserve our light till the last! Let it not dwindle, as it is said about the Hypocrites in Sura Hadid that their light will dwindle away and they will remain standing in the darkness.

The Commentators have generally given the said interpretation, but Hazrat Shah Sahib while interpreting اتمم لنا نورنا says :

"The light of Eman is in the heart, increasing from the heart it scatters throughout the whole body, seething and surging in the flesh and bones." (Mozihul Quran)

16. The morality and tolerance of the Prophet was so high that God orders others to be clement, and commands him to be harsh.

17. Formerly the abode of the Believers was mentioned, here as their contrast the abode of the Unbelievers and the Hypocrites is told.

10. God told an example for the Disbelievers—the wife of Noah and the wife of Lut. They were under two good servants of Our righteous servants, then they betrayed them, so they availed them nothing against God, and the order was given: 'Enter, you two, the Fire with the enterers.'

١٠- ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ
وَّامْرَاَتَ لُوْطٍ ۭ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ○

11. And God has told an example (similitude) for the Believers—the wife of Pharaoh,[18] when she said, 'My Lord, build for me a house in Paradise with thee,[19] and deliver me from Pharaoh and his work, and do Thou deliver me from the cruel people.'[20]

١١- وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ
قف لازم اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ
الظّٰلِمِيْنَ ○

---

18. Hazrat Noah (Be peace upon him) and Hazrat Lut (Be peace upon him) were the righteous servants of God, but their wives were hypocrites. Outwardly they had relations with their husbands, but by heart they were with the Unbelievers. Then what happened? With the common people of the Hell, God also pushed them into the Hell. The marital relation with the Prophets could not save them a little from the Divine Chastisment. On the contrary, the wife of Pharaoh, whose name was A'sia binte Mazahim (آسیہ بنت مزاحم), was a staunch believer, a perfect saintess, and her husband, the greatest rebel of God; neither could that holy lady save the husband from the chastisement of God, nor could the wife be affected a little on the husband's crimes.

Hazrat Shah Sahib says: "Correct your Eman; neither the husband can save, nor the wife. This Law is rehearsed unto all in general. This whim should not be cherished that it is said upon the wives of the Holy Prophet (God forbid). For them that is said which occurs in Sura Noor: "الطیبات للطیبین" And suppose if such a whim is allowed then to whom the similitude of Pharaoh's wife will you apply."
لاحول ولا قوۃ الا باللہ

19. Hazrat A'sia prayed to God to give her His nearness and prepare a house for her in Paradise.

20. Hazrat A'sia further prayed to God to deliver her from his clutches and his tyranny. She had brought up Hazrat Moosa (Be peace upon him) and she was his helper. It is said that when Pharaoh knew the real fact he nailed her in hands and feet and persecuted her in all manners. In this condition the palace in Paradise was shown to her whereby her pain was relieved. At last Pharaoh slew her politically. She drank the cup of martyrdom and went away to the Real Owner! In a True Tradition the Holy Prophet has proclaimed her to be a Perfect (کامل), and has mentioned her with Hazrat Maryam. Be thousands of mercies upon that holy soul!

12. And Maryam, daughter of Imran, who restrained her place of voluptuousness,[21] then We breathed into her a spirit from Our side,[22] and she knew true the words of her Lord and His Books,[23] and she was one of the devouts.[24]

١٢- وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ
ع رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۝

---

21. It means she restrained herself from all Haram and Halal.

22. It means through an Angel a spirit was breathed. Hazrat Jibraeel (Gabriel) breathed into her, through the collar-place of the breast resulting in her pregnancy, and Hazrat Massieh (Be peace upon him) was born.

Note :— نفخ is connected here with God, because the Real Doer or Maker is God, and He is the Absolute Cause and the Absolute Effective. After all, who is the creator and maker of the child in the womb of a woman apart from God ?

Some Research Scholars have taken the word فرج to mean an open collar. Then احصنت فرجها will mean that she did not allow any hand to reach her collar. And that would be a very eloquent and mature indication to her propriety and innocence, as in Arabia نقي الجيب طاهر الذيل means that who has a spotless and undefiled character. It does not mean the skirt or collar of the cloth. At this estimation the pronoun in فنفخنا فيه shall reflex towards the word فرج in its verbal sense. (God knows better)

23. The 'words of God' would be those that are described in Sura Aale Imran through the angels (Ref. verse 42, Aale Imran—when the angels said, "Maryam, God has chosen thee and purified thee———")

The Books of God here indicate the heavenly books in general not in particular.

24. It mean she was steadfast in service and obedience to God like perfect men. Or it can be said that she belonged to the family of the devouts.

Sura Tehreem has ended by His grace and kindness, and the succour and the help is from Him. Right interpretation is an endowment of God.

اٰیاتہا ۳۰ سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA MULK, MECCAN, VERSES 30, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God who is Excessively Compassionate Extremely Merciful.

SECTION 1

۱۔ تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ز وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۨ ۙ

1. Blessed is He in whose hand is the Kingdom, and He can do everything.[1]

۲۔ الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ط وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ

2. Who created death and life so that He might try you which of you is excellent in deeds.[2] And He is All-Mighty, All-Forgiving.[3]

---

1. The whole Kingdom is His, and only His order pervades in the whole Kingdom.

2. Only He has appointed the order of dying and living. Aforetime we were nothing (i e. we were dead), then He created us, thereafter He sent death, then after death He will bring to life :

وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ (Verse 28, Sura Baqara)

This whole system of death and life is established to test your deeds that which of you does evil and which of you does good deeds, and which of you does the most excellent. In the first life this test is held and in the next life its result is shown. Suppose, there had been no first life, no one would have done the deeds. And had there been no death, the people would have abandoned to act, being heedless and careless about the origin and the end. And had there been no upraising, there would have been no recompense for the good and the evil.

3. He is All-Mighty that no one can escape His seizure ; and He is All-Forgiving too.

3. Who created seven heavens one upon another.[4] 'Dost thou see in the creation of Rahman some difference ?[5] Then view again, seest thou any fissure ?'[6]

4. Then returning, view thou again and yet again, thy glance shall come back to thee abased and aweary.[7]

٣- الَّذِىۡ خَلَقَ سَبۡعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰى فِىۡ
خَلۡقِ الرَّحۡمٰنِ مِنۡ تَفٰوُتٍ ؕ فَارۡجِعِ الۡبَصَرَ ۙ هَلۡ
تَرٰى مِنۡ فُطُوۡرٍ ○
٤- ثُمَّ ارۡجِعِ الۡبَصَرَ كَرَّتَيۡنِ يَنۡقَلِبۡ اِلَيۡكَ الۡبَصَرُ
خَاسِئًا وَّهُوَ حَسِيۡرٌ ○

4. It is said in the Tradition (Hadith) that upon the first heaven is the second heaven and upon the second is the third and so on till the seventh. These seven heavens are like concentric circles, and the distance between two heavens is a journey of five hundred years. In the Traditions and Verses it is not given explicitly that the blue space which is visible to the naked eyes is the heaven. It is possible that the seven heavens are above that blue surface, working as a ceiling-cloth of the heaven.

5 The Divine Nature has not left any difference in the administration and skill, anywhere. In everything from the man to the animals, vegetation, elements, heavenly bodies, seven heavens, the stars and the planets, the Divine Nature has shown a uniform artistic skill. This is not that some things are made with wisdom and insight, and some others are made at random, futile or useless. (God forbid). If someone thinks so, understand that something is wrong with his wisdom.

6. The whole universe from down to up is tied in one Law and one strong system, and the chains are bound with one another. There is no fissure or crack in the creation, neither any disorder is found in any creative art. Everything is made on a pattern that was necessary for it.

If these verses are only connected with the heaven then it will mean : "O observer, look towards the heaven thou will not find any uneveness, or fissure and rent. On the other hand, thou shalt see a clear, plain, compact, well-composed, concordant and consistent thing with a strong system, wherein no difference or disorder has taken place despite such long revolutions of time, upto this time.

7. It may be that in one or two observations the eye may err, hence see over and over again if there is any disturbance anywhere. Think repeatedly if there is any place of objection in the Order of Divine Nature. Remember, thy sight shall become weary and shall come back to thee abased and given in, but it will not be able to point out any defect or flaw in the Divine Creations and Administrations.

5. And We adorned the lower-most heaven with lamps,[8] and by them We have put a throw-hit for the satans,[9] and We have prepared for them the chastisement of the blaze.[10]

٥- وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنٰهَا رُجُومًا لِّلشَّيٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ○

6. And those who disbelieved in their Lord, for them is the chastisement of the Hell. And they reached a bad place.[11]

٦- وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ○

7. When they are cast into it, they will hear its roaring, and it will be springing up,

٧- إِذَآ أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ○

8. It seems as if it will burst with rage.[12] When a group is cast into it, the Inspectors of the Hell ask them, 'Had no warner come to you?'[13]

٨- تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ○

---

8. Just see towards the heaven what a glory and resplendence is visible by the twinkling of the stars. These are the Lamps of Nature and many worldly advantages are attached with them.

9. Ref. verse 16, sura Hijr.

10. In the world the meteorites are thrown on them and in the Hereafter the blaze is prepared for them.

11. It means the abode of the Unbelievers is also with the satans in that very Hell.

12. At that time the noise of the Hell shall be very dreadful and abominable; and it will seem by its extreme rage and fury as if it is going to burst in its anger. May God help us by His grace and mercy!

13. This question will be put to them in order to further degrade and ashame them: "Did anyone not warn you against the bitter consequences of misdeeds that you got entangled in this misery? Were you not warned that you should not lead the path of unbelief and arrogance, otherwise you would straight away go to Hell where such kinds of chastisement you would suffer.

9. They say: 'Why not, warner came to us, then we cried lies, saying, 'God has not sent down anything, you are indeed lying in great error.'[14]

10. And they will say: 'Had we heard or understood, we would have not been of the inhabitants of the Hell.'[15]

11. So they confessed their sins; now curse to the people of the Hell![16]

12. Those who fear their Lord in the Unseen,[17] for them is forgiveness and a great wage (Thawab).

13. And you say your word secretly, or proclaim it—He very well knows the secrets of the breasts.[18]

٩۔ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ ۥ فَكَذَّبْنَا وَقُلْنَا مَا
نَزَّلَ اللَّهُ مِن شَيْءٍ ۚ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ
كَبِيرٍ ○
١٠۔ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
أَصْحَابِ السَّعِيرِ ○
١١۔ فَاعْتَرَفُوا بِذَنبِهِمْ ۚ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ○
١٢۔ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ○
١٣۔ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ○

14. They will answer peevishly and regretfully: "No doubt, the warners had come, but we did not listen to them. We ceaselessly cried lies to them that they all spoke falsehood, neither God had sent them, nor revealed anything to them, rather, they had gone astray in far error away from the path of wisdom and understanding."

15. They will say: "We knew not that the warners would turn out true. Had we listened to some adviser, or using wisdom, understood the reality of the matter, we would have not entered the inhabitants of the Hell, and you would have not got the chance of taunting us in this way."

16. It means they confessed themselves that they were criminals, and they were not being cast into the Hell without fault. But that untimely confession shall not avail them an aught. It will be said: Curse to the people of the Hell now! For them there is no resort in the environs of mercy.

17. It means they have not seen God, but they have full faith in Him and His attributes, they shiver with the idea of His dignity and glory, they tremble with the thought of His chastisement. Or بالغيب means being isolated from the crowd of the people, remembering God in loneliness, they live trembling and fearing.

18. Though you do not see Him, yet He is seeing you, and He knows your everything, hidden or open, whether it is in public or in loneliness, nay, rather He is aware of your secret ideas that pass in your breasts. In brief, He is hidden from you but you are not hidden from Him.

14. What, shall He not know, who created? And He is the Knower of secrets, the All-Aware.[19]

۱۴- اَلَا يَعْلَمُ مَنْ خَلَقَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝ ۱۴ ع

SECTION 2

15. It is He who made the earth low before you, now walk upon its shoulders, and eat some of His provision, and to Him is the uprising[20]

16. Have you become fearless of Him who is in the heaven about that He may sink you into the earth, the while it rocks ?[21]

17. Have you become fearless of Him who is in the heaven about that He may let loose upon you a squall of pebbles,[22] so you shall know how My warning (threatening, intimidating) is ?[23]

۱۵- هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا
فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ۖ وَاِلَيْهِ النُّشُوْرُ ۝
۱۶- ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ
الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ۝

۱۷- اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ
حَاصِبًا ۖ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ۝

---

19. He is the creator and guardian of yourselves, your actions and words all, and the creator and guardian must necessarily know what he creates and guards, otherwise creating is not possible. Then how can it be that He who created may not know.

20. So low, subjected and submissive He has made the earth for you that whatever you will you are at liberty to exploit. So walk and move upon it and its mountains, and earn livelihood, but remember this much that you shall have to be returned unto Him who has given you the provision.

21. Formerly, the rewards were recollected, now the state of Omnipotence and Retaliation is stated in order to intimidate and warn, i.e. the earth, no doubt, is subjected to you but it should be remembered, that the sovereign control of the earth lies in the power of the Owner of the Heaven. If He will, He may sink you into the earth. At that time the earth may tremble due to the earthquake, and you sink down into it. So it is not lawful for a man to be insolent on the earth and start disobedient activities, and wax proud at His respite.

22. Walk and move you may without hesitation upon the earth and earn livelihood, but forget not God, otherwise He is powerful over that He may send upon you a terrible wind, or loosen upon you a squall of pebbles, then what will you do ? All your activities shall be broken at once.

23. How terrible and destructive is the chastisement wherewith you were warned and intimidated ?

18. And they have had cried lies who were before them, then how was My denial (chastisement) ?[24]

19. Do they not see the birds above them spreading their wings and closing them? No one holds them but the All-Merciful. In His sight is everything.[25]

20. Or who is that that shall be an army for you to help you, apart from the All-Merciful? The Disbelievers are lying in an evil delusion (deception).[26]

١٨- وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ
نَكِيرِ ۝
١٩- أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ ۝
٢٠- أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ
دُونِ الرَّحْمَٰنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ۝

وقف لازم اختلاف
وقف غفران
وقف منزل

24. Learn lesson from the end of nations like Ad and Thamood etc. Just see, We had denied their activities, then how did that denial appear in the shape of a (terrible) chastisement ?

25. Formerly the heaven and the earth were mentioned, here the mention is made of things between them, i.e. just see the power of God that how the birds, between the heaven and the earth, fly spreading and closing their wings, and despite their bodily weight they do not fall down upon the earth, nor the gravitational power of the earth captivates them. Tell, who is that to hold them in the space except the Divine Hand. No doubt, the All-Merciful, by His mercy and wisdom has made their structure in such a way and put in them such power whereby they can stay in the space for hours without difficulty. He alone knows the capacity of everything and sees His whole creation. Perhaps the example of birds indicates this fact that God is powerful over sending the chastisement from heaven, and the Unbelievers deserve it because of their unbelief and insolence, but as the mercy of the All-Merciful has held the birds in the space, the chastisement is also held up by His mercy alone.

26. The Disbelievers are lying in a bitter delusion. If they understand that the army of this false gods and imaginary idols will save them from the chastisement of God and the impending calamity, then remember very well that no one will reach to help, apart from Rehman.

21. Or who is that that shall give you provision if He withholds His provision?[27] No, but they are persisting in disdain and aversion.[28]

22. What, does he who walks prone upon his face gets the straight path, or he who walks straight forwardly on a straight path?[29]

23. Thou say: 'It is He who has built you and made for you ears and eyes and hearts. Little gratitude do you render![30]

24. Thou say: 'It is He who scattered you in the earth, and unto Him you shall be mustered.'[31]

٢١- أَمَّنْ هٰذَا الَّذِىْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ
بَلْ لَّجُّوْا فِىْ عُتُوٍّ وَّ نُفُوْرٍ ۝
٢٢- اَفَمَنْ يَّمْشِىْ مُكِبًّا عَلٰى وَجْهِهٖٓ اَهْدٰٓى اَمَّنْ
يَّمْشِىْ سَوِيًّا عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
٢٣- قُلْ هُوَ الَّذِىْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۖ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝
٢٤- قُلْ هُوَ الَّذِىْ ذَرَاَكُمْ فِى الْاَرْضِ وَاِلَيْهِ تُحْشَرُوْنَ ۝

27. If God withholds the means of provision then whose power is that he may open the door of provision?

28. In the heart, these people also understand that apart from God neither anyone can avert the loss nor can avail an aught, but only out of mischief and arrogance they are averse and disdainful to accept Islam.

29. Passing through the path of external progress, only he will reach the real goal who walks upon the straight path like men, straight forwardly. A man who walks upon the uneven path prone upon his face can not be expected to reach the desired goal. This is the similitude of a Unitarian and an Associator. In the Hereafter too their walking styles shall have similar difference.

30. God had given ears to hear, eyes to see and hearts to comprehend for this purpose that recognizing His right, these powers would have been put to right use, and spent in His obedience and submission. But such grateful servants are very little. See the Unbelievers that how did they pay thanks for these bounties. They utilized these God-given powers against God Himself.

31. The origin began from Him and the ultimate end shall also end in Him. Wherefrom we had come, thereto we shall have to go. It was necessary that they would not have become heedless of Him even for a breath, and all the time they would have been careful about Him that they should not go in the presence of the Owner with empty hands. But such servants are very few.

25. And they say: 'When shall this promise come to pass, if you are true?'[32]

26. Thou say: 'The knowledge is with God alone, and my job is to deliver (rehearse) the warning explicitly.'[33]

27. Then when they see it near (at hand), the faces of the Disbelievers will be disfigured, and it will be said: 'This is what you were demanding.'[34].

28. Thou say; 'Just see, if God annihilates me and those with me, or He does Kindness to us, then who is that that will protect the Disbelievers from the painful chastisement?'[35]

٢٥- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

٢٦- قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ○

٢٧- فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ○

٢٨- قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ
رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ○

32. "When shall we be gathered and when will the Hour come, call it very soon," the Unbelievers often said.

33. I cannot fix the time. Its knowledge is with God alone. Of course, it was my duty to intimidate and warn against the horrible future and against the Hour which is sure and certain. That duty I have discharged.

34. Now you are making haste in its demand, but when the promise is nigh, the faces of the great froward tyrants shall be disfigured and aghast.

35. The Unbelievers wished that the story of the Prophet and the Believers should end soon by some disaster or annihilation (God forbid). Its answer is given, "Suppose, according to our faith I and all my companions die out, or according to our faith I and my companions become triumphant and succeed by the grace of God—whichever the case may be, but what is your gain in it? Whatever our end may be in this world, but in the Hereafter it is all good and well, that is because we are struggling in His way. But you should be careful about yourselves; who will save you from that terrible chastisement which is sure to come at your unbelief and insolence? Leave us and think about yourselves, because a Kafir can not be delivered from the Divine Chastisement in any way."

29. Thou say : 'He is the All-Merciful, we have believed in Him, and in Him we have put all our trust ;[36] so now you will know who is lying in manifest error.'[37]

۲۹۔ قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

30. Thou say : 'Just see, if in the morning your water becomes dry, then who is that that will bring to you purified (transparent) water?'[38]

۳۰۔ قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ○ ع

---

36. When we have faith in Him, then salvation is sure by virtue of the Eman. And when we have put our trust only in Him in the real sense, then success in our purposes is sure and certain.

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ

You are bereft of both things, neither you have Eman, nor trust. Then how are you careless ?

37. Either we, as you think, or you, as we believe.

38. It means all the factors of life and death are in His possession alone. Take the water, for example, which is the source of life itself. If, suppose, the water of the fountains and wells sink into the earth, as experienced in hot season, then who has the power to provide the water, clear and clean like pearl, in such a plentiful quantity, sufficient for your life and sustenance. Therefore, a Momin, who has put his trust in God, should rely upon that Absolute Owner. From this place it should also be understood that when all the fountains of guidance have dried up, the issuing of the never-drying fountain of guidance and recognition in the form of the Holy Prophet (Be peace upon him) at this time can be the work of that Absolute-Merciful alone, who has created the means of the external and internal animation for all living creatures by His grace and bounty. If, suppose, this very fountain dries up, as the unfortunate and wretched Unbelievers desire, then who is that who will provide such a pure and clear water for the creatures ?

Sura Mulk has ended by His grace and kindness.

اٰیاتہا ۵۲ سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA QALAM, MECCAN, VERSES 52, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Nun, By the Pen and what they
2. inscribe, thou art not, by the blessings of thy Lord, a maniac.[1]

۱- نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝
۲- مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۝

1. The Associators of Mecca called the Prophet, Maniac or Mad. Some of them said he was possessed by the Satan that getting exclusive of the Society, all of a sudden, he has begun such things that could not be believed by the people. God, the Most High, repudiated this fantasm of the Meccans and consoled the Prophet by the current verses, i.e. how such a man could be called a maniac upon whom there are such rewards and bounties which are being observed by every man possessing eyes, e g. eloquence of the highest degree, sermons of transcendent wisdom and insight, exercising so much powerful effect on the hearts of those who agree and those who do not agree, so high and pure morals ? Is not this an insanity itself to call such a man, insane or mad ?

In the world so many mad men have lived, and so many mighty reformers have passed initially whom the people have called mad. But the treasure of knowledge which the Pen has collected into the papers is giving a loud witness to this fact that there is a tremendous difference between the real mad and these so-called mad. To call the Holy Prophet today by the title of Maniac (God forbid) has the same colour wherein all the honorable and resolute reformers had been remembered by the insolent and foolish men of every age. But as history has set a seal of immortality on their glorious performance and obliterated the name and vestige of their traducers, it is well-nigh that the Pen and the inscriptions written by it will, for ever, preserve his mention with goodness, together with his unique performances, knowledges and divine recognitions, and his traducers will have to be obliterated from the face of the earth. A time will come when the whole world shall admire his wisdom and prudence, and shall acknowledge him as a unanimous faith, the perfect-most man of the whole human race. When God, the Holy, has had inscribed, in eternity, on the Secure Table, by His enlightened Pen, the superiority and supremacy of the Holy Prophet, then who is so powerful as to blot out even an ingot of his excellency by dint of demented remarks and insane jesting ? One who has such an idea is a mad and ignorant of the superlative degree.

3. And for thee is recompense (Thawab) limitless [2]

4. And thou art created upon a mighty morality.[3]

٣- وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۝

٤- وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

---

2. You should not grieve. Your wage increases at their calling you 'Mad', and an unlimited inspiration of guidance is to scatter from you unto mankind; you shall receive a boundless wage (Thawab) for it. Has any one ever seen such a constant and resplendent future of the mad men? Or has anyone ever heard the successfulness of the scheme of a mad man in such a way. Then he, who has such a high rank with God, must have no care of the insane remarks of the foolish men.

3. Can those high morals and sublime perfections on which you have been created, be ever imagined to have been possessed by a mad man. There is no order or arrangement in the words and actions of a mad man, neither his words stand correct against his actions. On the contrary, your tongue is the Holy Quran and your actions and morals are the silent interpretation (Tafsir) of the Quran. Those virtues, goodness and welfare to which the Quran invites are found in your character by nature, and the evil and badness, which it prohibits from, you are averse to it by your very nature. By creation your disposition and character is so composed that any action or movement of yours does not oscillate an inch from the point of moderateness. Your excellent morality did not allow you to give ear to the taunts and censures of the ignorant. Whose morality is so mighty and whose goal is so high, how would such a man pay attention to the remark of 'Maniac' passed by a maniac? You had rather been melting yourself in aspiring for the welfare of these traducers so much that the time came when you heard the Quranic address:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰى اَنْ لَّا يُؤْمِنُوْا

The most profound aspect of a lofty morality, as a matter of fact, is that man should not become heedless and forgetful of God, the Most Holy, while dealing with these insignificant creatures of the world. So long as this thing pervades the heart, all the dealings shall be fully correct in the balance of justice and morality. In the beautiful words of Hazrat Junaid Baghadi :

سُمِّیَ خُلُقُهٗ عَظِيْمًا اِذْ لَمْ تَكُنْ لَهٗ هِمَّةٌ سوى الله تعالىٰ عاشر الْخَلْقَ بخلقه

وزايلهم بقلبه فكان ظاهره مع الخلق و باطنه مع الحقّ

(The morality of the Holy Prophet is named the "Mighty Morality" because he did not pay attention towards other than God—associating with the creatures with his (high) morality and breaking of them from his heart, as if his exterior was with the creatures and his interior was with God.)

And according to some other scholars :

عليكَ بالخُلق مع الخلقِ وبالصدق مع الحقّ

(With the creatures with morality and with God with sincerity).

5. So now thou shalt see and they will see too.	٥- فَسَتُبۡصِرُ وَيُبۡصِرُوۡنَ ۙ
6. Which of you is demented (fascinated).[4]	٦- بِاَيِّىكُمُ الۡمَفۡتُوۡنُ ○
7. No doubt, thy Lord—He alone knows well him who has gone astray from His way and He alone knows well those who have found the way.[5]	٧- اِنَّ رَبَّكَ هُوَ اَعۡلَمُ بِمَنۡ ضَلَّ عَنۡ سَبِيۡلِهٖ ۖ وَهُوَ اَعۡلَمُ بِالۡمُهۡتَدِيۡنَ ○
8. So obey thou not the Disbelievers.	٨- فَلَا تُطِعِ الۡمُكَذِّبِيۡنَ ○
9. They wish that somehow thou become loose, then they will also get loose.[6]	٩- وَدُّوۡا لَوۡ تُدۡهِنُ فَيُدۡهِنُوۡنَ ○

4. It means they believe in their hearts since before, but soon both parties shall see by their eyes that which of the two was prudent and provident, and which one was deranged and talked nonsense like the insane.

5. Complete knowledge is with God alone, that who are to come to the right way and who are destined to go astray, but when the results shall come to light then everyone shall see who reached the goal and who remained unsuccessful due to the temptation of the Satan.

6. Those who will receive guidance and those who will not receive guidance are all ordained in the comprehensive knowledge of God, hence there is no need of any concession or indulgence concerning Dawat and Tabligh (propagation of Islam and invitation to Islam). One who is to come to guidance shall come to guidance, and he who is deprived from eternity shall not surrender by any concession or favour.

The Idolators of Mecca said to the Prophet to give up his hard role against idolatery, and that he should not negate their idols, they would also honour his God, and would not oppose his modes and methods, his conduct and institution. It was possible that upon the heart of a mighty reformer who has been created upon supereme morality a hazy notion might fall with a good intention that if there were the chances of good results by the adoption of a soft behaviour and by granting a little concession, then there was no harm in becoming somewhat lenient or loose in dealings. At this God gave an outright warning that the Prophet should not obey these Disbelievers. The chief aim of these Disbelievers is not but to make you loose in Religion. They are not inclined to embrance Eman and accept the Truth. In that case the main purpose of your upraising (بعثت) can not be achieved. You should go on performing your duty, not having regard of anyone (irrespective of all events). You are not responsible to make one to believe or bring to guidance.

Note :—There is a delicate difference between مداہنت (adulation and fawning and مدارات (courtesy and hospitality) The former is abominable and the latter is admirable. So do not mistake.

10. And obey thou not any mean swearer,[7]

11. Taunting, going about backbiting,

12. Hinderer of good work, transgressor, sinner,

13. Obscene, moreover ignoble (notorious).[8]

14. For that he has wealth and sons.[9]

15. When Our verses are recited to him, he says: 'These are fairytales of the ancients.'[10]

16. Now We shall brand him upon the trunk (nose).[11]

١٠- وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝

١١- هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ۝

١٢- مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝

١٣- عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝

١٤- أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝

١٥- إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ الْأَوَّلِينَ ۝

١٦- سَنَسِمُهُ عَلَى الْخُرْطُومِ ۝

---

7. In whose heart there is no esteem of God's Name, he thinks it an ordinary thing to swear false oaths, and because the people do not believe him, he swears repeatedly in order to convince the people, but becomes more dishonoured and abased.

8. With all these qualities he is also notorious and ignoble. Hazrat Shah Sahib says: "All these are the qualities of a Kafir (Unbelievers). A man should see into his own interior and give up these qualities."

Note :—According to some early scholars زنیم here means a bastard. That Kafir was also ignoble about whom these verses were sent down.

9. If a man looks fortunate and lucky in the world i.e. he has ample wealth and children, so merely by these things it does not mean that his word should be obeyed. The main thing is the morals and habits of man. A man who does not possess gentleness and good morality—this is not for the Men of God to pay attention to his allurements.

10. Such a man nullifies the verses of God calling them stories of the ancients.

11. It is said that there was a chief of the Quraish, Waleed bin Mughaira, he had all these qualities described above. And branding nose implies the sense of his disgrace, degrading and blackening his face. Perhaps in this world too some perceptible brand might have been wrought on his nose or face, or it shall be done in the Hereafter.

17. We have tried them as We had tried the owners of the garden,[12] when they swore that they would pluck the fruit of the garden just at dawn.

18. And they did not say: 'Insha Allah.'[13]

19. Then roved upon it a rover from thy Lord and they were sleeping.

20. Then by the morning it was as if it were plucked.[14]

١٧- إِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ أَصْحٰبَ الْجَنَّةِ ۚ إِذْ
أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۝
١٨- وَلَا يَسْتَثْنُونَ ۝
١٩- فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ۝
٢٠- فَأَصْبَحَتْ كَالصَّرِيمِ ۝

12. It means the plentitude of wealth and children is not a sign of acceptability with God, neither it has any value with God. So the Meccan Idolators should not be proud of it. It simply is a trial for them, as aforetime some people were tried.

13. There were several brothers whose father had left a garden of fruits in property. There might have been some crops too. The whole family was economically satisfied with its produce. During the life of their father, it was a habit that the poor men and beggars of the city gathered at the time of harvesting and plucking, and that gentle father gave them some part of its produce in the way of God. It was a source of great blessing to them. After his death the sons thought that if they possessed the whole produce and saved what they gave to the beggars, then it would be well and good. Why should they not plan to bring the whole produce to the house without giving anything to the beggars. Then after consultation they opined to go very early in the morning and bring the whole produce to the house after plucking and harvesting. The beggars would find nothing when they reached there. They were so much sure about their planning that they did not even say Insha Allah.

14. In the night a tornado visited the garden and the tillage, and burnt the whole produce.

21. **Then they spoke to one another in the morning.**

22. **'Come forth early upon your tillage, if you are to pluck.'**

23. **So they departed and they were whispering together,**

24. **'No needy man should enter it today unto you.'**

25. **And early they went forth nimbly with a force.**[15]

26. **Then when they saw it, they said :**
27. **'We are gone astray ; nay, rather we are down on our luck.'**[16]

28. **Said the middle one of them : Did I not say to you : Why don't you say the glory of God?'**[17]

29. **They said : 'Holy is the Self of our Lord, we were mistaken indeed.'**

30. **Then facing one another they blamed each other.**[18]

۲۱- فتنادوا مصبحين ○

۲۲- أن اغدوا على حرثكم إن كنتم صارمين ○

۲۳- فانطلقوا وهم يتخافتون ○

۲۴- أن لا يدخلنها اليوم عليكم مسكين ○

۲۵- وغدوا على حرد قادرين ○

۲۶- فلما رأوها قالوا إنا لضالون ○

۲۷- بل نحن محرومون ○

۲۸- قال أوسطهم ألم أقل لكم لولا تسبحون ○

۲۹- قالوا سبحن ربنا إنا كنا ظالمين ○

۳۰- فأقبل بعضهم على بعض يتلاومون ○

---

15. With this determination that they would achieve the whole produce of the garden.

16. That land was so much cleansed of tillage and trees that reaching there, they could not recognize their garden. They thought they had gone astray. But when they observed they said "No, that place is the same but our luck is broken, and we are deprived from the Court of God, the Most High."

17. The middle one was wiser. At the conference he would have warned them not to forget God, and understand that what was given to them was a reward from Him, and it was not becoming to deprive the needy and the beggars. When no one gave ear to his word, he became silent and joined them. Now seeing the grave calamity he made them recollect his old remark.

18. Now confessing their fault they turned to their Lord, and as it is the behaviour in general calamity, they began to accuse each other. Everyone censured the others that they were the cause of that calamity.

31. They said : 'Woe to us ! Surely we were transgressors.'

32. Perhaps our Lord may give us in exchange a better one, unto our Lord we are desirous.[19]

33. Thus comes the disaster (calamity). And the calamity of the Last Day is the greatest of all, if they had understanding [20]

SECTION 2

34. Of course, for the God fearing are the gardens of bliss with their Lord.[21]

35. What shall We make the law-abiding equal to the law-breaking ?

36. What has gone with you, how you judge ?[22]

۳۱- قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ○

۳۲- عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ○

۳۳- كَذٰلِكَ الْعَذَابُ ۭ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

۳۴- اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ○

۳۵- اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ○

۳۶- مَا لَكُمْ ۪ كَيْفَ تَحْكُمُوْنَ ○

19. In the last they all said together : "In reality we were all wrong that we tried to devour the right of the needy and the beggars, and being overpowered by greed and avarice we even lost the capital We are ourselves responsible for the calamity that visited. But even now we are not despondent of our Lord. It may be that He may give us a better garden than the lost one."

20. It means that was a little sample of the chastisement of the Hereafter, and even that little chastisement could not be averted by anyone ; who then can avert that big calamity of the world to come ? If there is understanding, then a man can understand this thing.

21. What think you of the verdure and gardens of this world, the gardens of Paradise are far better than the gardens of this world, wherein all kinds of bounties are found (gathered) and they are especially prepared for the God fearing !

22. The Unbelievers of Mecca cherished this thought in their heart that if the Believers would have some mercy and kindness in the Hereafter they would receive better than the Muslims, and as God had placed them in affluent circumstances, even so they would enjoy in the Hereafter. Answer is given to them that how was that possible ? If it is so, then it will mean that a loyal servant who is always ready to carry out his master's orders, and a criminal rebel, are equal in end, rather the criminals would be better than the loyal servants. This is such a thing which can never be acknowledged by a secure wisdom and true nature.

37. Or have you a Book wherein you read ?

38. Therein you find whatever you like.

39. Or have you taken oaths from Us directly reaching upto the Day of Resurrection, that you shall have whatever you judge ?

40. Ask them, which of them takes its responsibility ?[23]

41. Or do they have some associates ? Then they must bring their associates if they are true.[24]

٣٧- أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ۝

٣٨- إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝

٣٩- أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ الْقِيَٰمَةِ
إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ۝

١٥ مع ٤٠- سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ۝

٤١- أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا بِشُرَكَآئِهِمْ إِن
كَانُوا صَٰدِقِينَ ۝

23. This thing that the surrenderers and the criminals may be made equal, is evidently against reason end nature. Then have you any bookish reason (argument) in support of it. Do you read this subject in any reliable Book, that you wll get what you choose for yourselves, and your feign desires shall be fulfilled ? Or has God sworn oaths till the Day of Resurrection that you will be given what you do maintain by your hearts, and as you are passing today in luxury and affluence you shall be kept in the same condition upto the Last Day ? The one who makes such claim or assertion and takes the responsibility of its proving; bring him in Our presence. Let us see wherefrom he says this thing.

24. If they do not possess any rational or traditional argument, and they are simply making these claims upon the prop of their false gods—that they would do this and that for them and they would recommend such ranks for them (because in their assertion they are partners with Divinity) then their claim shall be true only when they bring those associates against God and cause them to do what they are desirous of. But they should remember that those gods are more helpless than their worshippers. What help can they render to you when they can not help themselves ?

42. Upon the day when the Leg shall be bared and they shall be called to do Sajda, then they shall not be able to do that.[25]

43. Swooping downward shall be their eyes,[26] advancing upon them the abasement, and aforetime they were summoned to do Sajda and they were whole (hale).[27]

٤٢۔ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّيُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ۝

٤٣۔ خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ۝

25. The Leg—its story in the Tradition of Sheikain is deseribed in this manner that God, the Most High, shall cause His Leg to appear on the Day of Resurrection. The Leg is some special Attribute or Reality of the Attributes and Realities of God, and it has been so named on account of some special connection therewith. In the Holy Quran some such Attributes or Realities are described e.g. the Hand of God, the Face of God. These objects are understood to belong to the clan of Mutashabehat (متشابہات). In them we should have belief in the same way as we believe in the self of God, His Existence, His Life, His seeing and hearing Attributes etc. In this very Tradition it is said that seeing that Tajalli of Saq all the believing men and women shall fall down in Sajda, but the one who performed Sadja ostentatiously (with a show-off) shall not be able to do it, because his back will not bend and will remain like a board of wood. And when the people of ostentation and hypocricy (اہل ریاو نفاق) shall not be able to do the Sajda, the Unbelievers shall all the more be unable to do that because of apparent corollary. All this shall be done in order to bring to light the Momin and the Kafir, the Sincere and the Hypocrite, very openly, and that the interior condition of everyone may be perceptibly observed.

Note :—Mutasbabehat—Ref. Verse 7, Sura Aale Imran, Hazrat Shah Abdul Aziz, the elder brother of Shah Abdul Qadir of Mozihul Quran and the son of Shah Wali Ullah of Delhi, has given a very glorious account of the Mutashabehat in his Tafsire Azizi that consists of Part XXIX and Part XXX.

26. Weighed down with penitence and shame, the eye would fail to rise up.

27. In the world the Order of Sajda was given, when they were quite whole and healthy, and by their own freewill they could perform the Sajda, but they never performed the. Sajda with sincerity in the world. It's effect was that the capability was utterly ruined. Now they can not perform Sajda even if they desire to.

44. Now leave Me and those who cry lie to this discourse. Now We shall bring them down step by step whence they know not.[28]

45. And I go on respiting them. No doubt, my guile is very strong.[29]

46. Or dost thou ask them for a wage, and so they are weighed down with the pecuniary penalty?

47. Or do they have the news of the Unseen, and they write it down?[30]

۴۴- فَذَرْنِي وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ؕ
سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ۙ
۴۵- وَأُمْلِي لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ○

۴۶- اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ○
۴۷- اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ○

---

28. Their chastisement is sure and certain. But you should not grieve if their chastisement is delayed a little, and leave their matter to Me. I shall Myself deal with them, and I will carry them gradually, step by step, to the Hell in a way that they will not perceive it. They will be rejoicing in their condition (manners), but from within the roots of ease shall be undergoing the process of erosion.

29. My subtle and secret plan is so strong that it is beyond their comprehension, less to speak of its evasion.

30. It is a matter of great amazement and sorrow that they are going towards ruination in this way, but they do not accept your word. What is the reason of their non-acceptance, after all? Do you demand some wage, commission or salary of them that they are being weighed down by its burden? Or do they themselves receive the news of the Unseen and the Divine Revelation? which they write down for preservation, and as such they do not feel any need to follow you? After all, there must be some cause of their non-acceptance. When no burden is put on them and they are not independent of it too, then the cause of non-accepting can be none but enmity and perverseness.

48. Now wait thou with perseverance for the order of thy Lord, and be not as the Man of the Fish.[31] when he called, and he was filled with anger (choking with grief).[32]

۴۸- فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ○

49. Had there not upheld him the benefaction of his (thy) Lord, he had had been cast in the desolate plain (wilderness), and blamed he was.[33]

۴۹- لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِّنْ رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ○

---

31. Be not be expressing perplexity and confusion in the matter of the Disbelievers like the Prophet of the Fish (Hazrat Yunus—be peace upon him). The story of Hazrat Yunus has been described at many places in parts.

32. He was filled with anger at his nation. Being fretful He prayed for an immediate chastisement, nay, but he made a prediction about the chastisement that it was to come soon.

Note :—Some of the commentators have taken this meaning of مكظوم that he was choking with grief. And that grief was a collection of many sorrows—the nation had rejected him, the chastisement was postponed, he had left the city without leave, and finally he was confined to the stomach of the Fish. At that time He called unto God : لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

At this the grace of God turned toward him and from the stomach of the Fish he was delivered.

33. If after the acceptance of repentance there had not been additional grace and benefaction of God upon him, he would have been lying in the wilderness or at that place where he had been brought forth from the stomach of the Fish, blamed and choking with grief, and those perfections and wonders would have been withdrawn that remained intact by the kindness and mercy of God, even in that condition of trial.

50. Then his Lord endowed him with favour, then made him of the Righteous.[34]

51. And the Unbelievers are yet engaged (in the effort) to make thou slip (in error) by their glances when they hear the Quran, and say ; 'He is but insane.'[35]

52. And this Quran is nothing but advice for the worlds.[36]

٥٠- فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ○

٥١- وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ
لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ○

٥٢- وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ○

34. Then God increased him in degree and kept him admitted into polite and righteous men of very high degree. In the Tradition (حديث) the Holy Prophet has said : "No one should say that I am better than Yunus bin Matta."

Note :—This Tradition means that Hazrat Yunus bin Matta had not deviated from the path of Prophethood, as Maudoodi has said in his Tafhimul Quran that Yunus had committed errors in the observation of his duty as a Messenger, and before time he had deviated from (or left) his orbit of Prophethood. Maudoodi's remarks for a Prophet are clear heresy. (Tr.)

35. They are filled with abhorrence and anger hearing the Quran, and gaze thee with so terrible a glance as if they would remove thee from thy place (stand). They also pass absurd remarks by tongue that this man has gone mad, he is not worthy to be heard. Their main effort is this that the Prophet should slip away from the position of determination and resoluteness, and fall into error. But you should remain steadfast in your stand and should never adopt the manner of distress, or hastiness or looseness in any matter being perturbed by their profane activities.

Note :—Some commentators have taken this sense from (ليزلقونك بابصارهم) that the Unbelievers prepared some men, proficient in the art of eye-glancing, to strike down the Prophet by their glancing. So when the Holy Prophet (Be peace upon him) was reciting the Quran, that man came and with all his courage attempted to strike down the Prophet by his glances. The Holy Prophet said (لاحول ولاقوة الا بالله) and he went back, defeated. So far as the effect of eye-glancing is concerned, it is not to be debated especially when today mesmerism has become a systematic art in the world.

36. What is that in the Quran which is insanity or fanaticism in your eyes. That is for the whole world a treasure of glorious sermons and instructions. By it alone, the reformation of mankind and the revolution of the world shall be brought about, and only those men shall be dubbed insane who do not run mad after this Word.

Sura Qalam has ended by the grace and mercy of God.

اٰیاتہا ۵۲ سُوْرَةُ الْحَاۗقَّةِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA HAAQQAH, MECCAN, VERSES 52, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- اَلْحَاۗقَّةُ ○

1. The Proven.

٢- مَا الْحَاۗقَّةُ ○

2. What is that Proven ?[1]

٣- وَمَآ اَدْرٰىكَ مَا الْحَاۗقَّةُ ○

3. And what think thou what is that Proven ?[2]

٤- كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ○

4. Thamood and Ad cried lies to that Pounder.[3]

٥- فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ○

5. As for Thamood they were destroyed by throwing up.[4]

---

1. i.e. the Hour of Qeyamat, whose coming is proven and ordained in the Divine Knowledge in eternity, when tne Truth shall be separated from the Falsehood in a hair-splitting way without any sort of vagueness and ambiguity. All realities shall appear evidently conspicuous with their absolute fullness and perfection, and the disputers about His Existence at that time shall be thoroughly vanquished and disturbed. Do you know what is that Hour, and what sorts of conditions and events does it hold in itself ?

2. No man of any prominence and understanding can fully perceive the heart-rending and horrible scenes of that Day, however he may think upon and ponder over them. Of course, several events of this world are narrated below, for example and precedent, in order to bring those horrible events within reach of understanding and conception, but they can only serve as a very insignificant and imperfect sample to signify that Great Hour. In other words the mention of these little Haaqqahs is a preface and prelude to the narration of that Great Haaqqah.

3. Ad and Thmood had cried lies to the coming Hour that will pound down the whole heaven and the earth, and all other bodies like the sun, the moon, the mountains and the men, and crush down the hardest of creatures in the universe. Just see, how was the end of those two arrogant nations ?

4. Thamood were destroyed by a terrible earthquake that came with an extremely terrible screaming. They were all subverted and overthrown.

6. And as for Ad they were destroyed by a cold clamorous wind, getting out of the hands.[5]

٦. وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝

7. He had forced it upon them for seven nights and eight days, constantly, then thou seest that those people were thrown down on the backs in it as if they were the stumps of palm-trees, hollow.[6]

٧. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝

8. Dost thou see then any remnant of them?[7]

٨. فَهَلْ تَرَىٰ لَهُمْ مِنْ بَاقِيَةٍ ۝

9. And came Pharaoh and those before him and the subverted habitats committing errors.

٩. وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ۝

10. Then they did not obey the order of the Messenger of their Lord, then He seized them with a terrible seizure.[8]

١٠. فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ۝

---

5. That wind was so violent and swift that no creature could have any control over it, to such an extent that it was getting out of the hands of the angels appointed over the administration of the atmosphere.

6. That people, who had come down in the arena with a wrestling style, saying: مَنْ أَشَدُّ مِنَّا قُوَّةً (who is more powerful than we) could not face Our wind, and such grandiose wrestlers were thrown down by the blasts of the wind on their backs as if they were stumps of the palm-trees, hollow and lifeless, whose heads are cut off from above.

7. No vestige of those nations is left on the surface of the earth. They were completely destroyed.

8. It means after Ad and Thamood came Pharaoh talking bombasm, and before him many other nations had come committing sins e.g. the People of Noah, the People of Shu'aib and the People of Lut, whose habitats were overthrown topsy turvy. All of them disobeyed the order of their Prophets and came out to face God. At last God captured them with a terrible grip. Before Him no one could do anything for defence.

11. We, when the water rose, bore you in the running Boat,

12. That We might make it a reminder for you, and that the heeding ear should hold it (remember it, preserve it).[9]

13. Then when the Trumpet is blown with a single blast,

14. And the earth and the mountains are lifted up and crushed with a single blow,

15. Then on that day shall come to pass the Event,[10]

١١- إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَٰكُمْ فِي الْجَارِيَةِ ۝

١٢- لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝

١٣- فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝

١٤- وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً ۝

١٥- فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝

9. In the time of Hazrat Noah when the Flood came, no one of you mankind could be saved from its delapidations apparently. It was only Our power, wisdom, reward and kindness that drowning all the Disbelievers We saved Noah and his companions. What, in such a tremendous Flood was the possibility of the protection of a Boat? But We showed the wonder of Our power and wisdom that people should remember this event throughout the living age of this world, and those ears that hear some rational word and understand it and preserve it should never forget that once a great kindness of God had been done to them, and should also understand that as the good men are kept far distant from the evil men in the worldly seizures, similar shall be the position in the horrible event of the Qeyamat. Onward the word is turned towards the horrible event of the Last Hour.

10. With the blowing of the Trumpet the earth and the mountains shall leave their placement and everything shall be crushed down and pounded into particles. It is then the time when the Qeyamat shall come to pass.

16. **And the heaven shall be split, for on that day it would have become frail (easily shattered).**

١٦- وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ۙ

17. **And the angels shall be upon its corners,[11] and eight persons shall bear upon them the Throne of thy Lord on that day.[12]**

١٧- وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ۭ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ۭ

18. **On that day you shall be exposed, not one hidden thing of yours shall remain secret.[13]**

١٨- يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ

19. **So he whose book is given in his right hand says: 'Here, take and read my book of deeds.'[14]**

١٩- فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ۚ

20. **'I bore this thought that I would be given my account.'[15]**

٢٠- اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ۚ

21. **So he shall be in a heart-desiring living,**

٢١- فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۙ

22. **In a high garden,**

٢٢- فِيْ جَنَّةٍ عَالِيَةٍ ۙ

23. **Whose fruits are lowering.[16]**

٢٣- قُطُوْفُهَا دَانِيَةٌ

11. The heaven, which is so strong and fortified today that not a single crack is seen therein despite that lacs of years have passed over it, shall burst into pieces, and when it starts splitting in its middle zone, the angels shall move towards its corners.

12. Now four angels are holding up the Mighty Throne, and only God knows their greatness and bulkiness, on that day four more shall join those four. Shah Abdul Aziz has given a very wonderful account on the wisdom of this number and the reality of those angels in his famous Tafsire Azizi.

13. Upon that day you shall be brought in the Divine Court, and the virtue or vice of anyone shall remain no secret, all shall become public.

14. On that day he, who is given his book in his right hand, a sign of acceptability, will show it to everyone out of joy, saying : "Take and read my book."

15. He will say : "I had cherished this thought in the world that my account shall be reckoned one day. I was afraid of this thought and I was vigilant over it. Today I am looking a happy result of that thought and the audit of my account, that by the grace of God my account is quite clear.

16. That can be plucked in any position—standing,sitting or lying.

24. Eat and drink with wholesome appetite, the recompense of that you had forwarded in the last days.[17]

25. And he who is given his book of deeds in his left hand says: 'Would that I had not been given my book !'

26. 'And I would have not come to know what my reekoning is !'

27. 'Somehow the very death would have ended it !'

28. 'My wealth availed me naught,

29. My authority is gone from me.'[18]

30. Seize him then put irons on him,

31. Then cast him into the heap of fire,

32. Then in a chain of seventy yards' length, fasten him.[19]

۲۴- كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى الْأَيَّامِ
الْخَالِيَةِ ۝
۲۵- وَأَمَّا مَنْ أُوتِىَ كِتٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يٰلَيْتَنِى
لَمْ أُوتَ كِتٰبِيَهْ ۝
۲۶- وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝
۲۷- يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝
۲۸- مَآ أَغْنٰى عَنِّى مَالِيَهْ ۝
۲۹- هَلَكَ عَنِّى سُلْطٰنِيَهْ ۝
۳۰- خُذُوهُ فَغُلُّوهُ ۝
۳۱- ثُمَّ الْجَحِيمَ صَلُّوهُ ۝
۳۲- ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
فَاسْلُكُوهُ ۝

17. In the world you had restrained yourselves from the desires of soul for the sake of God, and endured the pains of hunger and thirst, today there is no hindrance or checking, eat with wholesome desire and appetite, neither any loathsomeness, nor indigestion, nor sickness, nor the fear of loss and decline.

18. He, who is given his book of deeds in his left hand from behind the back, will understand that misfortune had come. At that time in extreme agony he would desire: "Would that I had not been given my book of deeds; I would have not come to know what my account is ! Somehow the death would have finished me for ever, without a misfortune of upraising, or else if I had risen, the death would have again devoured me. Alas ! the wealth and richness, the authority and power, nothing of the sort availed me an aught. Today they are not seen anywhere, neither any reason or argument of mine works, nor there is any room for apology and excuse."

19. The angels shall be given order to seize him, to put irons round his neck, then dive him into the fire, and fasten him in a chain whose length is seventy yards that he may not move a little in the burning condition, because a little movement too gives some relief to the one chastised by burning.

Note :—The yard here denotes the unit of the Hereafter, and God alone knows its correct measurement.

33. **He was that he never believed in God the All-Mighty,**

34. **And he never urged on the feeding of the needy (beggar).[20]**

35. **So no one today is his intimate here.[21]**

36. **Neither any food for him but the wash of the wounds,**

37. **None shall eat it but the same sinner.[22]**

۳۳- اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ۝

۳۴- وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝

۳۵- فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ۝

۳۶- وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ۝

۳۷- لَّا يَاْكُلُهٗٓ اِلَّا الْخَاطِئُوْنَ ۝

---

20. In the life of the world he neither knew God, nor recognized the human obligations. He neither served the poor and the needy himself nor urged others to serve them. Then when he did not embrace Eman in God as it was required, then where is the salvation ? And when he did not do any small or big work of virtue, then there is also no room for the concession in the chastisement.

21. When he did not take God as friend, then who can become his friend today who may support him and deliver him from the chastisement, or console him in misery ?

22. The food also gives strength to man, but the people of the Hell shall not be given any such pleasant food that may be a source of strength and comfort. There the pus of the wounds of the people of Hell shall be provided, and no one except those sinners can eat it. They will yet eat it thinking by mistake that it would be somewhat useful or nutritious to them. But after eating it they will know that its devouring was a greater chastisement than the chatisement. May God save us and give shelter from all kinds of chastisement of appetite.

SECTION 2

38. So I swear by those things you see.

39. And by those things you do not see.

40. It is the speech of a noble Messenger;[23]

۳۸۔ فَلَآ اُقۡسِمُ بِمَا تُبۡصِرُوۡنَ ۙ

۳۹۔ وَمَا لَا تُبۡصِرُوۡنَ ۙ

۴۰۔ اِنَّهٗ لَقَوۡلُ رَسُوۡلٍ كَرِيۡمٍ ۙ

23. It means whatever is described about the Hell and Paradise is neither poetry, nor the surmise of the sooth sayers, nay, it is the Quran—the Word of God—that has been brought down from heaven by a pious angel on the pious most Messenger. The one who brought it down from heaven, and the one who delivered it to the inhabitants of the earth are both noble Messengers. The nobility of one you are seeing by your own eyes and the nobility of the other is proved by the statement of the former.

Note :—In the universe two kinds of things are there—things that are seen by the human eyes, things that are not seen by the naked eyes, but man is compelled to accept them, through wisdom etc. For example, we do not see the movement of the earth, though we may observe with all possible efforts of observations. But on the basis of arguments put forward by the scientists we believe that our eyes are mistaken, and through our own wisdom or through the wisdom of other wise men, we rectify the mistake of our own senses ; but the difficulty is that the wisdom of any one of us is not secure from faults and mistakes. Now the question is how to rectify the human error ? In the whole universe only the power of Divine Revelation remains that is secure and innocent in itself from errors and faults and can also rectify the human errors and perfect the rational powers. As where the senses fail to work, there the rational power works, similarly where wisdom fails or stumbles there Divine Revelation helps it to recognize the transcendent realities. Perhaps this is why the oath of ما تبصرون وما لا تبصرون is taken i.e. if the realities of Hell and Paradise etc. described in the previous verses, are beyond your comprehension, due to their being above the orbit of senses, then understand by the very division of the seen and the unseen or the perceptible and the imperceptible things, that it is the word of a Noble Messenger that gives the information of realities, through Divine Revelation, above the circuit of sense and reason. When we accept the existence of many imperceptible things, nay, of many such things that are against sensibility, on the authority of our own wisdom or the wisdom of other proficient men, then what is the hitch in accepting some very high things on the basis of Prophetic Authority ?

41. **And it is not the speech of a poet, Little do you believe !**[24]

42. **Nor the speech of a soothsayer. Little do you think (consider) !**[25]

43. **It is a sending down from Lord of the Worlds.**[26]

۴۱- وَّمَا هُوَ بِقَوْلِ شَاعِرٍ ۭ قَلِيْلًا مَّا تُؤْمِنُوْنَ ۝

۴۲- وَلَا بِقَوْلِ كَاهِنٍ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝

۴۳- تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝

24. Sometimes momentary gleam of light and certainty comes into your hearts concerning the Holy Quran as sent down by God, but it is too small to give you salvation. Moreover, you denounce it, calling it poetry or magic etc. Will you really say by justice that it is the word of a poet? Can you truly prove that it is simply a poetic diction? Very often the poetry of the poets is without originality, and most of their subjects are the efforts of mere imagination and thought, whereas the Quran contains all proved realities and strong principles that are described with all conclusive arguments and absolute reasons.

25. If you think over fully you will know that it is not also the word of a soothsayer. The soothsayers in Arabia were people who had relations with the ghosts, spirits and the jinn. They revealed to them some partial news of the Unseen in a versatile language. But the word of the Jinn is not miraculous that no one can produce the like of it, nay, but what once jinn can communicate to one soothsayer, the other jinn can also communicate the like word to another soothsayer, but this Word i.e. the Holy Quran is such a miracle that all the jinn and men altogether can not bring a like word. Moreover, the word of the soothsayers is full of meaningless words for the purpose of making their false message versatile and eloquent, whereas this Quran is a mighty miracle of words and meanings without the insertion of any useless letter or ingot. Moreover, the words of the soothsayers merely comprise some ambiguous and ordinary informations, but they can not be informed of knowledges and realities, the principles of religions and constitutions (ادیان و شرائع), and they can not know the fundamental laws of this worldly life and the other-worldly life (معاد و معاش) and they can not know the secrets of the angels and the hidden mysteries of the heaven. On the contrary, the Holy Quran is full of these subjects.

26. This Quran is sent down by the Lord of the Universe, this is why the loftiest and the strongest principles are described in it for the training of the whole world.

44 Had he invented against Us any sayings,

45. We would have seized him by the right hand,

46. Then We would have cut his neck (life-vein),

47. Then there is no one of you that he may defend him.[27]

۴۴- وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۝

۴۵- لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝

۴۶- ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝

۴۷- فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حٰجِزِينَ ۝

27. Hazrat Shah Sahib says: "If the Prophet would have forged a lie against God, then the first enemy to him would be God Himself and caught him by the hand. This is the manner of beheading, that the executioner seizes his right hand in his left hand lest he could move away."

Hazrat Shah Abdul Aziz says: "The pronoun of تَقَوَّلَ returns to the Prophet— if the Prophet, suppose, invents something against God, or mixes something in His Word from himself which God has not said, then at once this chastisement shall be given to him (God forbid), because his truthfulness and righteousness has been divulged by clear verses, arguments and reasons, then if chastisement is not given to him on such thing then Divine Revelation shall become incredible, and such confusion and ambiguity will be created in the Divine Revelation that its rectification will become impossible, and that is against the wisdom of constitutionalization, as against that man, whose prophethood is not proved by verses and reasons, contrariwise, clear signs and open reasons have nullified his prophethood, his words too are absurd and rubbish, no wise man can heed to his words, neither by the grace of God any ambiguity or confusion will be created in the Divine Religion, nor his prophethood will have to be confirmed by any miracle because God will create such circumstances to falsify his claim to prophethood that are totally against his assertion of messengership. Its' example is hat as a King appoints certain man on a certain rank and sends him somewhere with due credentials etc. now if he betrays during his service or forges against the King then atonce the reparation is made and punishment is inflicted, but if a road labourer or sweeper utters that such and such is the Ferman of the King for himself, or such ordinances are promulgated by the King through his person, obviously no one will heed to him, nor repudiate his assertions, that is because his utterances will exercise no effect on the Royal Administration. However, the current verse is not described to rationalize the Prophethood of Mohammad (Be peace upon him), but it is told that the Holy Quran is purely the Word of God wherein no letter or ingot can be added by the Prophet by himself, neither it is upto the dignity of his glorious self as a Messenger of God to attribute something to God that He has not said. It is given in the Taurat that a Prophet who commits such an insolence that he says something from God that is not ordered by God to be said, or he says something on behalf of other gods, then such Prophet should be slain. The substance is that it is not possible for him who' is actually appointed by God as a Prophet to say something from other than God The Holy Quran says:

وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيرٍ (بقره ع ۱۴)

48. **And this is an advice for the God-fearing,**

49. **And We know that some of you cry lies ;**

50. **And that is surely an agony for the Disbelievers.**[28]

51. **And that is indeed a truth of certainty.**

52. **So now celebrate the glory (holiness) of the Name of thy Lord the Ali-Mighty.**[29]

٤٨- وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ○

٤٩- وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ○

٥٠- وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ○

٥١- وَإِنَّهُ لَحَقُّ الْيَقِينِ ○

٥٢- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ○ ع ١٥

---

28. The God-fearing will receive advice hearing this Word (the Holy Quran). And those who have no fear in their hearts shall cry lie to it. But a time is coming when this very Word and their this very denial shall be a cause of intense regret and agony. Then they will regret that why they rejected this truthful Word that led them to this disaster.

29. This Book is such a thing that it should be believed in more than the truth of certainty, because its subjects are absolute truth and above every kind of doubt and suspicion. It is imperative that a man believing in it should be engaged in the celebration of His glory and praise.

End by His grace.

ایاتہا ۴۴ سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA M'AARIJ, MECCAN, VERSES 44, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. An asker asked of a chastisement that is to fall.

۱. سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ

2. For the Unbelievers, which no one can avert.[1]

۲. لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ

3. Coming from God, the Lord of the transcending degrees.[2]

۳. مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ۗ

1. Hazrat Shah Sahib says: "The Prophet has asked of chastisement upon you. That shall not be averted by anyone." (Mozihul Quran)

Or the Unbelievers are the askers of chastisement who said why, after all, the chastisement that was promised did not fall. They said: "If the word of Mohammad is true, O God! then send rain of stones upon us." They said these things by way of denial and jesting. At that it is said that the demanders of chastisement are asking of such a disaster that was assuredly to fall on them, and it can not be averted by anyone. It was the sheer nonsense of the Unbelievers and their impudence that they were demanding such a terrible disaster.

2. The angels and the spirits of the Believers rise up unto the nearness of His Divine Door climbing the heavens by degrees; or His servants struggling heart and soul in the obedience of His orders and being decorated with good attributes, making progress through the degrees of spiritual ascendancy and union, are endowed with the glory of His presence. And those degrees are different and variant in respect of the near and far distance of the journey. Some of them are those that progress can be achieved in the twinkling of an eye on their account as the saying of the Kalema of Islam, and some are those that in one moment progress is achieved by them as the observation of prayer, and through some, progress can be achieved in one full day as the fasting, or in one month as the fasting of the whole month of Ramadhan, or in one year as the performance of Hajj etc. etc. Similarly the rise and ascendancy of the angel and spirits, that are appointed on some work, after the completion of that work, is different and variant. And the up and down of the planning of that Holy God and His administration has also countless degrees.

4. **The angels and the Spirit will rise upto Him[3] on that day, the measure whereof is fifty thousand years,[4]**

5. **So be thou patient with a goodly patience.[5]**

6. **They see it distant,**

7. **And We see it nigh.[6]**

8. **The day when the heaven shall be as a molten copper.[7]**

9. **And the mountains shall be as wool dyed.[8]**

۴- تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ
مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ
۵- فَاصْبِرْ صَبْرًا جَمِيْلًا
۶- اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ
۷- وَّنَرٰىهُ قَرِيْبًا ۭ
۸- يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ
۹- وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۙ

3. It means the angels and the spirits of the people shall come in the presence of God.

4. The day of fifty thousand years is the Day of Resurrection i.e. since the first blowing of the Trumpet upto the entering of the people into Paradise and Hell, the duration is fifty thousand years. All the angels and the spirits of all kinds of creations shall be associating with this planning, as servants. Then after the accomplishment of this great work they will gain rise (unto God).

Note :—In the Tradition the Holy Prophet has said: "By God, to a believing man that long period shall look so short as the time in which he completes his obligatory prayer."

5. If these Unbelievers hasten for the chastisement, out of denial and jesting, even then you should not make haste, nay, but you should keep patient, neither be distressed, nor bring any word of complaint on your tongue. Your patience and their mockery shall surely bring about a change one day.

6. In their thought the coming of Qeyamat is beyond possibility and far distant from reason. And We see it as nigh as it is come.

7. Or the dregs of the oil according to some.

8. Wool is of different colours, and the colours of the mountains are also different, as God has said :

وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ (سورہ فاطر آیت ۲۹)

At another place it is said : كَالْعِهْنِ الْمَنْفُوْشِ like the spun cotton (Sura Qariah) i.e. the mountains shall fly like spun cotton.

10. And no intimate friend shall say 'how do you do ?' to the intimate friend,

11. They shall catch the sight of all.[9] The sinner will wish that he might give in ransom, from the chastisement of that day, his son,

12. And his companion woman and his brother,

13. And his house hold wherein he lived,

14. And whosoever is in the earth, all together, then save himself.

15. Nay, never ![10] That is a fire bursting forth into flames,

16. Sucking up the liver,[11]

17. Calling him who turned his back and went away turning,

18. Who amassed and hoarded.[12]

١٠- وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ۝

١١- يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ
عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝

١٢- وَصَاحِبَتِهِ وَأَخِيهِ ۝

١٣- وَفَصِيلَتِهِ الَّتِي تُـْٔوِيهِ ۝

١٤- وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝

١٥- كَلَّا ۖ إِنَّهَا لَظَىٰ ۝

١٦- نَزَّاعَةً لِلشَّوَىٰ ۝

١٧- تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝

١٨- وَجَمَعَ فَأَوْعَىٰ ۝

9. Hazrat Shah Sahib says : "All shall be in sight i.e. their friendship was futile."

One shall see the condition of the other but they shall be unable to help one another. Everyone shall be lying in his own self.

10. The sinner will wish to save himself by giving in ransom his whole household, nay, the whole world, but that will not be possible.

11. That fire does not leave the criminal, it snatches the scalp and sucks up the liver from within.

12. There shall be a pulling and calling from the side of the Hell. Well, all those people who had gone away turning their backs towards Truth in the world. and had been abstaining from righteous deed, and had been busy in amassing and hoarding wealth, shall be drawn towards the Hell, altogether. In some sayings of the Companions it is given that first the Hell will call them by the open tongue : إِلَيَّ يَا كَافِرُ إِلَيَّ يَا مُنَافِقُ إِلَيَّ يَا جَامِعَ الْمَالِ i.e. O Kafir, O Hypocrite, O, hoarder of wealth, come hither. The people will run hither and thither. Thereafter a long neck shall come forth and it will pick up the Unbelievers one by one as a bird picks up the grains by its peak. (God forbid)

19. **Surely man is made impatient and restless in disposition,**

20. **When evil visits him, impatient,**

21. **When good visits him, refusing.[13]**

22. **Save those prayer-observers,**

23. **Who are perpetual in their prayer,[14]**

24. **And those in whose wealth is a part fixed,**

25. **For the beggar and the have-not,[15]**

26. **And those who have faith in the Day of Judgment,[16]**

27. **And those who fear the chastisement of their Lord,[17]**

28. **No doubt, of their Lord's chastisement no one should be fearless (should feel secure).'[18]**

١٩- إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝
٢٠- إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝
٢١- وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝
٢٢- إِلَّا الْمُصَلِّينَ ۝
٢٣- الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝
٢٤- وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝
٢٥- لِّلسَّائِلِ وَالْمَحْرُومِ ۝
٢٦- وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝
٢٧- وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝
٢٨- إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝

---

13. It means he does show no courage or firmness in any side, he becomes distressed if starvation, sickness or severity visits him, nay, but he is despaired, as if there is no way out of the disaster, and if he gets affluence, health and wealth, his hand does not rise for doing good, never ready to expend in the way of his Lord, save those mentioned below.

14. They observe their prayer punctually, never slack in its performance, neither inattentive nor immethodical, while praying.

15. Ref. Sura Mominoon, Section No. 1

16. On the basis of that faith they do good deeds that may avail on that Day.

17. Fearing Him they leave evil things.

18. The chastisement of God is not such a thing that the servant may become careless or feel secure about it.

29. And those who guard their private parts,

30. Save from their wives or what their right hands own (female slave), so they are not blameworthy,

31. Then whoso seeks beyond that they are the transgressors,[19]

32. And those who preserve their trusts and their word,[20]

33. And those who are straight on their witnessings,[21]

34. And those who are observant of their prayers.[22]

35. Those people—they are in gardens, high-honoured.[23]

٢٩- وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حٰفِظُونَ ۙ

٣٠- إِلَّا عَلٰى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ

٣١- فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْعٰدُونَ ۚ

٣٢- وَالَّذِينَ هُمْ لِأَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُونَ ۙ

٣٣- وَالَّذِينَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُونَ ۙ

٣٤- وَالَّذِينَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُونَ ۗ

٣٥- أُولٰٓئِكَ فِي جَنّٰتٍ مُّكْرَمُونَ ۗ ع

19. One who seeks any other way of satisfying his sexual appetite beyond his wife and his slave-woman, crosses the border of moderateness and the border of lawfulness.

20. In it come the Divine Obligations as well as the Human Obligations, because all the powers of man are the trust of God, and they should be utilized in those ways only that are told by God, and man should not recede from the covenant he has made in eternity with God.

21. When required they give witness straightforwardly without any undue favour or regard, they do not conceal the truth.

22. They are observant of the timings, condition and venerations of the Salat, and save its form and essence from being ruined.

23. These are eight attributes of the People of Paradise. They are begun from Prayer and ended on Prayer that people may know that how highly important with God the worship of Salat is. He who is endowed with these qualities shall not be هَلُوْعٌ (impatient, of a timid heart), nay, he shall be a man of determination and courage.

SECTION 2

36. Then what has gone wrong with the Disbelievers, running towards thee.

٣٦- فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ۙ

37. From the right and from the left, crowd upon crowd,

٣٧- عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ○

38. What, does every man of them covet that he may be admitted to the garden of bliss,

٣٨- اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ۙ

39. Nay, never ![24] We have created them of that which they also know.[25]

٣٩- كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ○

40. So I swear by the Lord of the Easts and Wests,[26] verily We can do (are powerful over)

٤٠- فَلَآ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ۙ

---

24. Hearing the recitation of the Quran and the mention of the Paradise, the Unbelievers run towards thee with outstretched necks in crowds, from all sides, then they joke and laugh. So do they have greed, in spite of their insolence, that they all shall be granted admittance to the gardens of Paradise, as they used to say that if they happen to return to God, they shall be better off there too. Not so, there can not be such an injustice (blindness) with God.

Note :—Ibne Kathir has taken another interpretation of this verse :

What has gone wrong with these Disbelievers of thy side that they flee fast, right and left, crowd upon crowd i.e. hearing the Quran why do they run like a flogged horse ? Then, despite this hatred and aversion, do they still hope that everyone of them shall enter Paradise without fail. Nay, never ! And this is according to what God, the Most High has said : فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ كَاَنَّهُمْ حُمُرٌ

مُّسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ (مدثر رکوع ۲ ، آیت ۴۹ ، ۵۰ ، ۵۱)

25. He is created of an ordinary thing like mud or of a disgusting thing like the sperm-drop, how is he worthy of Paradise ? Of course, when he is purified and cleansed by virtue of Eman, and become honourable and glorious (then he is worthy of Paradise). And it is also possible that in the verse : اِنَّا خلقنٰهم مّمّا يعلمون there is a hint towards the verse اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا above, meaning thereby that man is verily created on these eight qualities mentioned above, but when he did not join with the exception of : الا المصلين الـذين الخ , then how could he deserve Paradise. On this estimation the composition of مِمَّا يَعْلَمُوْنَ shall be like that of خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ

26. The sun rises everyday from a new point and sets at a new point. These points are said Easts and Wests.

41. **That We may substitute a better than they, and We are not to be outstripped (they cannot get away from Our control).**[27]

42. **So leave them that they may plunge and play until they embrace that day of theirs which they are promised.**[28]

43. **The Day when they shall come forth from the graves running as if they run fast to a waymark,**[29]

44. **Bowing their eyes, the disgrace overspreading them ; this is that day which they were promised.**[30]

٤١- عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَمَا نَحْنُ
بِمَسْبُوْقِيْنَ ○
٤٢- فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ
الَّذِيْ يُوْعَدُوْنَ ○
٤٣- يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ
اِلٰى نُصُبٍ يُّوْفِضُوْنَ ○
٤٤- خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ ذٰلِكَ
ع الْيَوْمُ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ○

27. When We can bring a better than they, then why not are We able to create them again ? Can they go out of Our control anywhere ? Or خيرًا منهم indicates their own recreation, because whether chastisement or reward the second life will be far more perfect than the present life. Or it may mean that 'let them (the Unbelievers) jest and joke We shall bring a better nation than they for the service of Islam.' And so it happened. He raised up the Ansar of Medina in place of the Quraish of Mecca, and the Meccans even then could not flee from His control. In the long run they had to taste the punishment of their mischiefs and insolence.

Note :—The oath of the Easts and Wests is taken perhaps because God changes the East and West everyday. How can it be difficult for Him to substitute you ?

28. A respite of several days is released, thereafter the punishment is sure and certain.

29. As a race is made to a waymark or a sign. Or waymark (نصب) are the idols that were stood round the Kaaba. They went towards them hastily and eagerly with faith and devotion.

30. i.e. The Day of Resurrection.

Sura M'aarij has ended by His grace and kindness.

آیاتها ٢٨ سُورَةُ نُوحٍ مَكِّيَّةٌ رکوعاتها ٢

(SURA NOAH, MECCAN, VERSES 28, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

1. We sent Noah unto his people that : 'Warn thy people ere there come upon them a painful chastisement.'[1]

2. He said : 'O my people, I give an open warning to you,

3. That worship God, and fear Him and obey you me,[2]

4. That He may forgive you some of your sins and defer you to an appointed promise.[3] That which God has promised—when it comes, will not be deflerred,[4] if you have understanding.[5]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١. إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ
مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ○
٢. قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ○
٣. أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ ○
٤. يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ
مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۖ لَوْ
كُنتُمْ تَعْلَمُونَ ○

---

1. Before that you meet the Flood, on account of unbelief and insolence, in the world and the chastisement of the Hell in the Hereafter.

2. Fearing God leave unbelief and sinning. Adopt the way of obedience and worship.

3. If you come to believe, then God will forgive you your previous violations of Divine Obligations, and the chastisement destined to come in case of unbelief and insolence will not come by the blessing of Eman. You shall be given respite to live upto your natural age, untill the end comes, under the general law of life and death, at its appointed time ; and that is inevitable for every good and bad soul in the world.

4. If the promise of chastisement hovers over the heads—the promise which is made in case you do not believe—it would not be averted by anyone, nor respite of a single minute would be given.

Hazrat Shah Sahib says : "Worship you that mankind may survive in the world until the Day of Qeyamat, and the Qeyamat shall not be delayed, and if you abandon worship all together, then you shall be finished then and there, all together. The Flood had so come that no men could survive, but they were saved by the worship done by Hazrat Noah.

5. If you possess understanding, then these things should be understood and acted upon.

5. He said: 'My Lord, I had been calling my people by night and by day.
6. but my inviting only increased them in flight.[6]

7. And whenever I called them that Thou mightest forgive them, they put their fingers in their ears,[7] and wrapped themselves in their clothes,[8] and they persisted and showed pride, a great pride.[9]

8. Then I called them publicly.[10]

9. Then I said to them openly, and spoke to them secretly.[11]

10. So I said: 'Ask forgiveness of your Lord, surely He is All-Forgiving.[12]

٥۔ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝

٦۔ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝

٧۔ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝

٨۔ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۝

٩۔ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝

١٠۔ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

6. It means Hazrat Noah had been teaching them for nine hundred and fifty years. But when he saw no ray of hope, he said to his Lord in utter disgust and disappointment, "My Lord, I left no stone unturned in delivering Thy message unto them. I went on calling them unto Thee in the darkness of night and in the broad daylight, but the result was that the greater I called them unto Thee, the greater they ran back from here, and the greater the kindness and pathetic love was shown from me, the greater their aversion and hatred increased against me.

7. Because they could not tolerate to hear me they put their fingers into their ears so that my voice might not enter their ears.

8. They wrapped themselves in clothes that neither they might see my face, nor I might see their faces. Moreover, if sometimes the fingers became loose, then clothes might help them. In short, by any means, they wanted my words not to enter their ears.

9. By any way they did not desire to move from their way, and their pride did not allow them to give ear to my words in the least.

10. I addressed them in their gatherings and in their meetings.

11. Apart from gatherings, I talked to them in separation, openly as well as hintingly, loudly as well as quietly. In brief, I left no title and no colour of advice.

12. I said to them: "Notwithstanding my advising of hundreds of years, if you incline towards your Lord even now and ask forgiveness of Him for your sins, then He is ever All-Forgiving. He will forgive you all your past sins completely."

11. He will loose torrents of heaven upon you,

12. And will increase you in wealth and sons, and make for you gardens and, make for you canals.[13]

13. 'What ails you that you do not have hope of majesty from God (from God's greatness).[14]

14. And He created you variously (differently),[15]

15. Have you not seen how God created seven heavens one upon another.[16]

16. And set the moon in them for a light and the sun for a burning lamp.[17]

١١- يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝

١٢- وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ
جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ۝

١٣- مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۝

١٤- وَقَدْ خَلَقَكُمْ اَطْوَارًا ۝

١٥- اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۝

١٦- وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّجَعَلَ الشَّمْسَ سِرَاجًا ۝

13. "By the blessing of Eman and Istighfar the draught and the famine (in which they were lying so long) will be gone, and God will send rainfall in torrents from the heaven, whereby the fields and gardens shall fructify, and become producive of agricultural and horticultural wealth, the animals shall become fat and the milk shall increase, and the women who were becoming sterile and barren, due to the misfortune of unbelief and sinfulness, shall give birth to male children. In brief, with the wealth of the Hereafter, a great portion shall also be given of the world."

Note :—Imam Abu Hanifa has taken out this inference from the current verses that the essence of Salat of Istisqa is Istighfar and Penitence, the perfect most form whereof is the Prayer, and that is proved by the Tradition and Sunnah.

14. You should have hope from the greatness of God that He will confer upon you honour, greatness and reverence if you adopt piety and obedience to God. Or it means 'why do you not have faith in His majesty and greatness and why do you not fear His eminence and glory?'

15. You change thousands of colours in the womb of mother and on the surface of the earth from origin to death. And how many stages, periods and manners are there through which you pass, and what a tremendous variety of formation and structure is there in the human race !

16. The heavens are formed like concentric circles one upon the other.

17. The light of the sun is fast and hot, the appearance whereof removes the darkness of night. This is perhaps why it is likened to a burning lamp. And the light of the moon is but the expansion of the light of the same burning lamp, that becomes cool and thin due to the medium of the lunar body. (God knows better)

17. And God caused you to grow from the earth with implantation (cohesion).[18]

١٧- وَاللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ۙ

18. Then He shall return you into it and bring you forth.[19]

١٨- ثُمَّ يُعِيْدُكُمْ فِيْهَا وَيُخْرِجُكُمْ اِخْرَاجًا ○

19. And God has made the earth for you a bed,

١٩- وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ۙ

20. That you may move (walk) in it broadways.'[20]

٢٠- لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ۧ ع

SECTION 2

21. Said Noah : 'My Lord, they did not obey my bidding and followed him whose wealth and children do not increase him but in loss,[21]

٢١- قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَاتَّبَعُوْا مَنْ لَّمْ
يَزِدْهُ مَالُهٗ وَوَلَدُهٗۤ اِلَّا خَسَارًا ۚ

22. And they have devised a great device,[22]

٢٢- وَمَكَرُوْا مَكْرًا كُبَّارًا ۚ

---

18. He created you from the earth cohesively with implantion. First our father, Adam, was created of mud, then the sperm-drop, which is the matter of human creation, is the substance of the earth. In structure, man is an embodiment of coherent organs. Similarly his talents and powers are coherent. His strength depends upon his cohesive formation and structure.

19. After death men are mixed with the earth, then after Qeyamat they shall be brought forth from it.

20. You lie on it, sit on it, walk on it, everywhere broad ways are made, no hindrance anywhere, neither on land; nor on water; one can go round the earth if one has means.

21. They followed their wealthy lords and amirs, in whose wealth there is no blessing or betterment, nay, but their wealth is a misfortune for them. Due to their wealth and possessions they deprived themselves of religion, and also deprived others in their haughtiness and arrogance.

22. They have made a mighty device i.e. they advised all their men and women not to pay heed to my sermons and lectures, and should hurt me and vex me in various ways.

23. And they said : "Never leave your gods,[23] and do not leave Wadd, nor Suwa, nor Yaghuth and Ya'uq and Nasr."[24]

٢٣- وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَّلَا سُوَاعًا ۙ وَّلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۚ

23. They also advised their folk to be steadfast in supporting their gods and not to be deceived by Noah. It is said that for hundreds of years the father left an advice for his children and grand children not to come near that old man and leave his traditional religion (of association and unbelief).

24. These are the names of their idols. For every purpose they had designed a separate god. The same idols came to Arabia, and to India also. The same kind of idols are famous in the name of Vishnoo, Brahma, Sheo and Hanuman etc. Hazrat Shah Abdul Aziz has given some of their details in his Tafsire Azizi. In some traditions it is said that in the ancient times there were some holy men. After their death the nation made their pictures as their memory, then they began to revere them, by and by they began their worship. (God forbid)

24. And they have pushed many in error; and increase Thou not the unjust ones save in error.'[25]

٢٤. وَقَدْ أَضَلُّوا كَثِيرًا ۚ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ○

25. Hazrat Shah Abdul Qadir says: "They should go on astray, no plan should do."

And Hazrat Shah Abdul Aziz says: "Introduce them not to Thy recognition even by way of drawing them step by step (استدراج)." The common commentators have taken the apparent meaning i e. 'O God, increase them in error so that the cup of their misfortune may be soon filled and the chastisement may fall on them without much delay."

The commentators say that this imprecation was invoked when Hazrat Noah was utterly disappointed of their guidance, either the disappointment might be the result of one thousand years' experience, or he had inferred from these Divine Words of God:

إِنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ (ہود۔ آیت ۳٦)

that they have become hopeless.

However, this imprecation is not something strange in such a despondent situation created by the stubborn attitude of the nation in one thousand years.

Hazrat Shah Abdul Aziz says: 'When there is absolute disappointment about the guidance of a man or a group of men, and the Prophet reaches this result after thoroughly examining their capacity that they have become quite impervious to goodness leaving no room to accept guidance, and this existence has become like a corrupt organ, dangerous for the whole body, then there is no remedy save to uproot them and obliterate them from the surface of the earth. If there is the order of slaying then they should be exterminated by slaying, or breaking their power their obnoxious effects should be checked lest they should become outspreading like an epidemic or infectious disease. And the last resort is that imprecation should be invoked from God that He should cleanse the world from their unholy existence and protect humanity from their poisonous germs, as Hazrat Noah has said : إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ الخ onward in this Sura. However, the imprecation of Hazrat Noah, and similarly the imprecation of Hazrat Moosa (Be peace upon them), was of the same kind. (God knows better)

25. Else they were drowned due to their sins, then pushed into the fire,[26] then they found not beyond God any helper.[27]

26. And said Noah : "My Lord, leave not upon the earth one inhabited house of the Disbelievers.

27. Definitely, if Thou leavest them, they will lead Thy servants astray and beget none but the obstinate, disbelieving in the Truth.[28]

28. My Lord, forgive me and my parents and whosoever comes to my house as a believer and all believing men and believing women.[29] and do Thou not increase the sinners but in ruin."

٢٥. مِمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ۝

٢٦. وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَـٰفِرِينَ دَيَّارًا ۝

٢٧. إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ۝

٢٨. رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ وَلَا تَزِدِ ٱلظَّـٰلِمِينَ إِلَّا تَبَارًۢا ۝

26. The Flood came and apparently they were drowned in water, but as a matter of reality they went into the fire of Barzakh (the world between this World and the Hereafter).

27. It means those idols—Wudd, Suwa, Yaghuth, etc. could not help an aught, and they were drowned and destroyed in a very hopeless and helpless condition.

28. Hazrat Nooh prayed to God : "My Lord, leave not one Unbeliever alive. There is left none of them deserving survival. If anyone of them exists, my experience says that from his sperm-drop only the obstinate, impudent, unthankful and disbelievers in truth shall be created, and as far as anyone of them survives he will lead others astray, not to speak of his own guidance."

29. "Forgive me my faults that have come to pass in my position by Your grace, and pardon the mistakes of my parents, and those who come to my boat, or to my house, or to my mosque as a believer—pardon all of them, nay, but forgive all the believing men and women in time and space till the Day of Qeyamat.

Prayer :—"O God, by the blessing of Nooh's prayer also forgive this sinful and faulty servant by Thy mercy and benefaction without giving any chastisement, worldly or other worldly, and lead him to the palace of Thy good pleasure and honour ! Verily Thou art All-Hearing, All-Nigh, and All-Accepting."

Sura Nooh has ended by His grace and kindness.

اٰیاتها ۲۸ سُوْرَةُ الْجِنِّ مَكِّيَّةٌ رکوعاتها ۲

(SURA JINN, MECCAN, VERSES 28, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Thou say: "The Revelation has come to me that so many people of the Jinn[1] gave ear, then they said: 'We have heard a Quran wonderful,

۱۔ قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْۤا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ○

2. That brings home righteous way, so we believed in it and we will never associate with our Lord anyone.[2]

۲۔ يَّهْدِيْۤ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَاۤ اَحَدًا ○

3. 'And that high is the state of our Lord, He has taken neither wife nor son,[3]

۳۔ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ○

---

1. Hazrat Shah Abdul Aziz has given an elaborate account on the existence and reality of the Jinn in his famous Tafsire Azizee. In Arabic there is a comprehensive book on this subject— آکام المرجان فی احکام الجان here it is difficult to describe such elaborations.

2. It has been given in Sura Ahqaf that the Holy Prophet (Be peace upon him) was saying the morning prayer. In the morning prayer the Quran is recited loudly. A company of the Jinn passed there and being captivated by the recitation of the Quran, embraced Eman. Then they told the whole story to their people that they had heard a word that was wonderful in its versatile style, sweet sound, manner of advice, knowledges and sciences, effectiveness and maturity. It led to the Divine Recognition, righteousness and prosperity. It showed the way to the door of piety and goodness. So as soon as they heard it they believed in it without hesitation, and they became sure, without any ray of doubt, that it could not be the word of anyone except God's. So they had sworn, according to its teaching and guidance that they would never associate anything with God.

God sent down the Revelation of their statement till the end, upon His Prophet. Thereafter the Jinn very often came to the Prophet, embraced Eman and learnt, the Quran.

3. To adopt a son or have a consort is against the dignity of God. Hazrat Shah Sahib says: "All those errors which were prevalent among mankind were also prevalent among jinnkind. Like the Christians they also ascribed son and wife to God."

4. And that the fool among us spoke excessively against God.[4]

5. And that we had thought that men and jinn would never speak against God a lie,[5]

6 And that there were certain men of mankind who would take refuge with certain men of jinn-kind, and they began to wax more haughty.[6]

7. And that they had also thought as you had thought that God would never raise up anyone.[7]

٤. وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ
٥. وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ
عَلَى اللّٰهِ كَذِبًا ۙ
٦. وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ
٧. وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ
اَحَدًا ۙ

4. The fools among us said such absurd things inventing by themselves, and the greatest fool among them is Iblees. Perhaps here the word exclusively points out the same.

5. We had thought that so numerous a man and jinn, among whom are also sages and wise men, could not collectively dare to speak a lie against God. Thinking this we also went astray. Now the reality is brought to light after hearing the Quran and we got deliverance from the blind following of our leaders.

6. In Arabia this ignorance was common that they asked of the jinn about the news of the Unseen. They used to offer gift and oblations in their names. They made libations to please them. And whenever some caravan passed by a valley or stayed to rest there they loudly announced that they had taken refuge with the chief jinn of that sector that he would guard them with the help of his subordinates. The jinn became more proud by these things and waxed more haughty. And these articles of association also added to the sinfulness and insolence of the men. When they themselves caused the jinn to prevail upon them, why should they fail in tempting them ? At last, the Quran came down and uprooted these evils.

7. The Muslim Jinn are speaking this whole discourse to their nation. They said, "As you had thought that God would never upraise the dead from the graves, similarly most of the men among mankind had this faith that God was not to revive the dead. Or they had also thought like you that God would never raise any Messenger after those Messengers that had come before. But now from this wonderful Quran we have come to know that God had sent a glorious Messenger who tells the people that they shall be again raised up and put to reckoning in its minutest details."

8. And that we have groped (touched) the heaven and we found it filled with terrible guards and meteors.

9. And that we would sit on stations to hear, but whosoever hears now he finds a meteor in wait for him.[8]

10. And we know not whether evil is intended for those in the earth, or whether their Lord has intended for them guiding to the way.[9]

11. And that some of us are the righteous and some of us otherwise, on various ways differing,[10]

٨- وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ۝
٩- وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝
١٠- وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ
أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝
١١- وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا
طَرَائِقَ قِدَدًا ۝

8. They said to their fellow-jinn : We used to fly nearabout the heaven but never saw strong restrictions against our hearing except ordinary guards But now the situation is utterly changed. We find terrible military guard against any sort of investigation into the Unseen, and fierce meteors are thrown upon the satans intending to snatch the news of the Unseen. Aforetime such a terrible guard was never seen, neither were there such dreadful restrictions, and the jinn and satans sitting near the heaven would hear some news of the Unseen. But now there is such a thorough blockade and terrible guard that whosoever intends to hear the Unseen, he is pursued with a fiery meteor. (This subject is elaborated in Sura Hijr etc.)

9. These new administrations and terrible blockade—God knows for what purpose they have been executed. This much we have understood that its main cause has been the sending down of the Quran and the raising of the Arabian Prophet. But what will be the result ? Whether the people of the earth will come to the way accepting the Quran, and God will confer upon them special bounties and blessings, or whether it is intended that people should be destroyed and ruined in consequence of shrinking from the Quranic directions. It is only in the knowledge of that Knower of the Unseen. We can not say anything about it.

10 Before the sending down of the Quran the jinn were also not on one way. Some of them were good and polite, and many of them were miscreants and ill-natured. And they might have also been divided into sects and parties—some polytheist, some christian, some jew, etc.—and practically the way of one would have been different from the way of the other. Now the Quran has come down to obliterate the differences and divisions, but where are people to accept the Truth in unison and follow only one way ? Unavoidably there shall be differences even then.

12. **And that it has come into our thought that we shall not be able to hide ourselves from God in the earth, neither we shall be able to frustrate Him by flight.**[11]

13. **And that when we heard the guidance, we accepted it.**[12] **Then whosoever believes in his Lord he shall neither fear depreciation, nor coercion and excess.**[13]

14. **And that some of us are Muslims and some of us are unjust. So those who came under the order, they have guessed the good way.**

15. **And those who are unjust, they become the fuel of the Hell.'**[14]

١٢ وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِی الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۙ

١٣ وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰۤی اٰمَنَّا بِهٖ ؕ فَمَنْ یُّؤْمِنْۢ بِرَبِّهٖ فَلَا یَخَافُ بَخْسًا وَّلَا رَهَقًا ۙ

١٤ وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓىِٕكَ تَحَرَّوْا رَشَدًا

١٥ وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۙ

---

11. If we do not accept the Quran we can not escape the punishment from God, neither hiding anywhere in the earth, nor running hither and thither, nor flying into the space.

12. It is an occasion of pride for us that among the jinn we are the first to hear the Quran and accept it without hesitation, and in embracing Eman we did not lose a single minute.

13. For a truthful believer there is no scruple with God, neither the apprehension of loss or diminution that any good of his or his labour shall be void, nor the fear of injustice that the crimes of any other shall be laid on him, nor the fear of coercion that he shalt be compelled to do more than his power. In brief, they are secure from all kinds of loss, disparagement, misery and depreciation.

14. After the descension of the Quran there are two kinds of people among us—those who have accepted the message of God hearing it, and have bowed down their necks before His commandments and orders, they are those who succeeded in the search of truth and by their own research and investigation they reached the way of righteousness. The second group is of the unjust people who by way of swerving and injustice cry lies to the orders of God and deviate from His obedience—those are they that should be called the log of the Hell and the fuel for Gehenna.

Note :—Upto this place the word of the Muslim Jinn is described, which they communicated to their nation. Onward God has given some instructions and advices from Himself. In the ensuing verse the conjunction ( ) indicates that the previous verses and some verses onward are parts of the Revelation mentioned in the beginning of the Sura.

16. And this Revelation has come to me: "If the people would go straight on the way, We would give them water copious to drink,

١٦- وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا ۝

17. That We might try them therein.[15] And whosoever turns away from the remembrance of his Lord He will thrust him into the upheaving chastisement.[16]

١٧- لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝

18. And that the Mosques are for the remembrance of God (the organs of Sajda are the right of God) so call not along with God upon anyone."[17]

١٨- وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

---

15. Had the Jinn and Men gone on the straight path of truth, We wou'd have conferred upon them external and internal blessings by virtue of Eman and obedience, and in that too they would have been tried whether they thanked God and progressed in obedience being endowed with bounties, or whether they became ungrateful and lost the principal capital. It is given in some traditions that famine had fallen in Mecca in punishment of the wrong and insolence of the people of Mecca, by the prayer (imprecation) of the Holy Prophet. The people were much distressed due to the draught. Hence warning is given that if all people go on the way of God desisting from transgression and insolence, as the Muslim Jinn have adopted, the famine shall be removed and the country made green and verdant by the rains of mercy.

16. Man can not gain rest by turning his face from the remembrance of God He is walking upon that way where comes upon only chastisement and distress.

17. In a general sense the whole earth is a mosque for this Ummat. But especially those houses that are built in the name of mosque for the worship of God have singular distinction. To call upon anyone beyond God at such holy places is a mighty wrong and the worst form of association. It implies thereby : "Come unto One God with exclusive sincereity, and do not call upon anyone associating it with Him, especially in the mosques that are made in the Name of God only for His worship exclusively."

Some commentators have said that here مساجد means those organs which are put upon the earth at the time of Sajda i.e. these organs are made and given by God. It is not lawful to bow them before anyone except that Owner and Creator.

19. And that when the Servant of God[18] stood that he might call upon Him, the people began to throng upon him in swarm.[19]

١٩- وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ۝

SECTION 2

20. Thou say : 'I only call upon my Lord and I do not associate with Him anyone.'[20]

٢٠- قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا ۝

21. Thou say : 'There is not in my power either your harm or bringing to the way.'[21]

٢١- قُلْ اِنِّيْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ۝

22. Thou say : 'From the hand of God shall protect me not anyone, and I shall not find beyond Him anywhere a place to take refuge (to move in),[22]

٢٢- قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۥ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۝

18. i.e. the Perfect Servant, Mohammad (Be peace upon him).

19. When the Prophet stands for prayer the people throng upon him in swarms, the Momins with eagerness and devotion, while the Kafirs with enmity and maliciousness, with a crowding intention.

20. Say to the Unbelievers : "Why do you throng upon me out of opposition. What is that thing which angers and irritates you. I do not say anything senseless or irrational. I only call upon my Lord, and I do not understand if there be any associate with Him! Then what is there to controvert and fight for ? And if you want to throng upon me collectively, then remember that I have put my trust only in that One God who is pure and independent of every kind of association.

21. It is not in my power to bring you to the way, and in case you do not come, inflict some injury on you—all good and evil, profit and harm, is in the possession of that One God alone.

22. Not to speak of harming you, I do not even possess power over my own loss or gain. If, suppose, I commit fault in the performance of my duty, there is no person that he may protect me from the hand of God, and there is no place where I may run to and take shelter in.

23. But delivering from God and bringing His messages.[23] And whosoever disobeys the order of God and of His Messenger, for him is the fire of Gehenna dwelling therein forever.'[24]

۲۳. إِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ؕ وَمَنْ يَّعْصِ اللّٰهَ
وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۝

24. Until when they see whatever is promised to them, then they will know whose helpers are weaker and fewer in number.[25]

۲۴. حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ
اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ۝

25. Thou say: 'I know not whether that thing which you are promised is nigh, or whether my Lord may cause it to happen after a term.[26]

۲۵. قُلْ اِنْ اَدْرِيْۤ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ
لَهٗ رَبِّيْۤ اَمَدًا ۝

---

23. Bringing message from God and delivering it unto His servants--this is the thing which He has given to my power, and this is the duty by the performance whereof I can live under His support and shelter.

24. I am not the owner of your loss or gain, but disobedience to God and to me shall bring loss to you positively.

25. Thou say: "You throng upon us in swarms and think that Mohammad and his companions are few in number, and weak as well, so when the time of the promise comes, then you will know whose companions are weaker and fewer.

26. Its knowledge I do not possess, I am not given this knowledge whether the promise comes soon or after a while, because the time of Qeyamat is in the knowledge of God and He has not given its fixed date to any soul. This is one of those things of the Unseen which none knows except God.

26. **Knower He of the Unseen and He does not disclose His secret to anyone,**

27. **But that He approved someone as Messenger, so He despatches before him and behind him watchers.[27]**

28. **So that He may know that they have delivered the messages of their Lord,[28] and He has put in His control all that is with them and He has numbered everything in numbers.[29]**

٢٦- عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۝
٢٧- اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ۝
٢٨- لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ
ع بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ۝

27. He does not give full information of His secret to anyone. Of course, He informs His Messengers of the Unseen (so much as befitting their degree and worthy of their dignity) through the Revelation. With that Revelation the watches and posts of the angels are placed so that the Satan may not have access to it from any side to intercept or interrupt, and the soul of the Prophet too may not understand it wrongly. And this is the meaning of this thing that the Prophet possesses innocence in his knowledges and news, others have not. There is no room of any doubt and suspicion in the knowledges of the Prophets. There are many types of uncertainties in the knowledges of others. This is why the Scholar-Sofees have said that the Wali should test his inspiration on the criterion of the Quran and Sunnah. If it tallies with the Quran and Sunnah then he should feel secure, otherwise he should reject it outright without hesitation.

Note :—Ref. verse 179 in Aale Imran. At very many places the subject of علمِ غیب (Knowledge of the Unseen) has been elaborated.

28. All these formidable administrations are managed for this purpose that God may see that the angels to the Prophets or the Prophets to other servants have delivered His messages correctly without the least possible diminutions or additions.

29. Everything is in His watch and possession. No one has power over changing or altering, or cutting or incising the Divine Revelation. And these posts and watches are placed only to demonstrate the state of Divine Rule and protect the system of causes and are based on many secret reasons, otherwise whose knowledge and possession is all-comprehensive He does not need such things.

Sura Jinn has ended by His grace and mercy.

ایاتہا ۲۰ سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA MUZZAMMIL, MECCAN, VERSES 20, SECTIONS 2)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. O thou enwrapped in the cloth,[1]

يٰٓاَيُّهَا الْمُزَّمِّلُ ○

1. This Surah is one of the primary Surahs. It is given in the true traditions that when the body of the Holy Prophet trembled at the awe and weight of the Divine Revelation he said to his household : زَمِّلُوْنِیْ زَمِّلُوْنِیْ 'Cover me with a cloth, Cover me with a cloth' and a cloth was put on him. God called him in this Sura and in the next Surah by the same name. And in some Traditions it is said that the Unbelievers of Mecca gathered in Darul Nadva in order to decide for the Holy Prophet some bad names befitting his condition. Some said he should be called by the name of 'soothsayer,' some said he should be called sorcerer,' some said 'lunatic' was an appropriate title for him. But they did not agree upon any one title. In the end they were bent on calling him a'sorcerer'. When the Prophet heard about their conference he was much grieved and sorrowed and got himself wrapped up in cloth like a sorrowful man who does it in extreme grief and meditation. At this God, the Most High, called him by this title (مُزَّمِّلٌ) for affection and elegancy, as the Holy Prophet had said to Hazrat Ali قم یاباتراب —'Get up ye, the father of mud or the man of mud !' when he had gone away from his house in grief. and lain on the earth in the mosque.

Hazrat Shah Abdul Aziz, the son of Hazrat Shah Waliullah of Delhi, writes : "In this Sura the requisites and conditions of devoutness (خرقہ پوشی) are described. In other words this Sura belongs to that man who wears the garment of a recluse or devout, and dyes himself in this colour. In the Arabic language Muzzammil is a man who covers round a big wide cloth or sheet on himself, and it was a habit of the Holy Prophet (Be peace upon him) that when he woke up in the night for the prayer of Tahajjud or the recitation of the Quran he put on a large blanket so that the body might be secure from cold, and the actions of prayer might be performed peacefully. Moreover, the heedless resting in their beds, enwrapped in clothes are warned by this address that they should pass a pretty good portion of night in worshipping God.

2. Stand by night but some night,[2]

3. Half night, or diminish from it a little,

4. Or add upon it,[3] and vividly recite the Quran with clarity.[4]

٢- قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ

٣- نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ

٤- اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ؕ

2. If by chance it is missed in some night, it is forgiven. And according to a majority of the commentators اِلَّا قَلِيْلًا means that he should stand for worship in the night, of course a little part of the night should be passed in resting. And there is no harm in doing so. Perhaps 'a little' here means half of the night because night, that was for rest, when half of it passed in worship, then the remaining half was better called 'a little.'

3. A bit less than the half of the night that can approach to one third, or a bit more than the half that comes to two third, this meaning being akin to the beginning clauses of the second section :

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ

(Thy Lord knows that thou keepest standing nearly two-thirds of the night, or a half of it, or a third of it...)

4. Recite the Quran in Tahajjud steppingly that every letter may be distinctly understood. Reciting in this way helps in comprehension and reflection, and it exercises more effect on the heart, and zeal and interest increases.

5. We are going to cast upon thee a word weighty (a heavy word).[5]

6. Of course, waking up in the night treads heavily and the word comes out upright.[6]

۵- اِنَّا سَنُلۡقِیۡ عَلَیۡکَ قَوۡلًا ثَقِیۡلًا ○

۶- اِنَّ نَاشِئَةَ الَّیۡلِ هِیَ اَشَدُّ وَطۡاً وَّ اَقۡوَمُ قِیۡلًا ○

---

5. Hazrat Shah Sahib says: "Labour hard, the heavy load shall be easy." And that load is such that before it night-waking should be considered as easy, meaning thereby that after it 'We will send down upon you the Holy Quran in ceaseless intervals, and that is very valuable and weighty in view of its worth and dignity, very heavy and ponderous in view of its states and requisites. It is given in the Traditions that at the time of the descension of the Quran the Prophet bore great heaviness and hardship. In the winter season the holy body of the Prophet broke into violent perspiration through the heaviness of the Divine Revelation. If at that time he was on the back of a camel etc. it could not bear the weight. Once his blessed head was on the thigh of Zaid bin Thabit, the Revelation came down, Zaid bin Thabit felt as if his thigh would break due to the heavy load. Moreover, in that atmosphere the Dawat and Tabligh of the Holy Quran, the full observation of its rights and obligations, and in that way bearing all the hardships with a broad heart, was also a very difficult and a heavy task, and as this Word was heavy on him on one side, it was severely burdensome on the disbelievers and unbelievers on the other side. In brief, considering all these reasons the Holy Prophet (Be peace upon him) was ordered that he should keep busy in reciting the Quran as much as was sent down upto that time, in the night, and being blessed by the lights of this special worship (Tahajjud) he should consolidate in himself the capability of receiving that Great and Mighty Inspiration (فیضِ اعظم).

6. Waking in the night is not an easy work, it is a great and heavy Riyazat (labouring) and an ascetic self-killing whereby the Nafs is trampled and the wishes like comforting, resting and sleeping etc. are crushed. Moreover, at that time the Dua and Zikr etc. is done from the core of the heart, the heart and tongue are in conformity with each other. What comes out of the tongue rests well in the mind. because due to the profound quietness and serene tranquility and due to the descension of Holy God on the World-Heaven, the heart is provided with a strange type of peace and a happy state of taste and eagerness.

7. Of course, thou hast in the day a business, long.[7]

8. And go on remembering the Name of thy Lord and leave for Him secluding from all.[8]

9. Lord of the East and the West,[9] **there is no god but He, so take Him for a Guardian.**[10]

٧- اِنَّ لَكَ فِى النَّهَارِ سَبۡحًا طَوِيۡلًا ؕ

٨- وَاذۡكُرِ اسۡمَ رَبِّكَ وَتَبَتَّلۡ اِلَيۡهِ تَبۡتِيۡلًا ؕ

٩- رَبُّ الۡمَشۡرِقِ وَالۡمَغۡرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ
فَاتَّخِذۡهُ وَكِيۡلًا ؕ

7. In the day you teach and instruct the people, and you have other kinds of business, though for you they are also indirect worship, yet you should reserve the night time for the direct worship and admiration of God. If some business of the night is missed due to the night-worship, there is no loss (harm), it can be compensated in the day.

8. Besides standing in the night, in the day too (though externally transactions and dealings have to be kept with the creatures but by the heart, the relation with that Lord should prevail over all other relations). And be busy in His remembrance only, any relation with other than God should not divert your attention from that side even for a moment, nay, but all other relations should be cut down in the interior and only one relation with Him should remain, or you may say that all other relations should be submerged in that undivided relation alone, that is described by the Soofis in their famous words : بے ہمہ و باہمہ or خلوت در انجمن i.e. they are without all but with all, or loneliness in the assembly. Similarly there is another saying of the Soofis-- دست بہ کار ، دل بیار i.e. the hand is busy in work but the heart is busy with the beloved i.e. God.

9. The East is the sign of the day, the West is the sign of the night, in other words there is an indication that both day and night should be engaged in the remembrance and good pleasure of that Lord of the East and the West.

10. The service should be done to Him alone, the trust should be put in Him alone. When He is the Guardian, then there, is no harm in dissociating and secluding from others.

10. And endure what they say,[11] and leave them with a goodly leaving.[12]

11. And leave Me and those who cry lies, those who are in comfort, and respite them a little.[13]

12. Of course, with Us are there fetters and heap of fire,

13. And food that chokes in the throat, and a painful chastisement,[14]

14. Upon the day when the earth and the mountains shall quake and the mountains shall become a slipping heap of sand.[15]

۱۰۔ وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ○
۱۱۔ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ
قَلِيلًا ○
۱۲۔ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ○
۱۳۔ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ○
۱۴۔ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ
كَثِيبًا مَّهِيلًا ○

11. The Unbelievers call you by the names of Magician, Soothsayer, Demented, Bewitched, etc. Bear patiently all these things.

12. Goodly leaving is that in the exterior you should forsake their society, but in the interior you should be vigilant on their condition—what they say and what they do and how they speak of you. Secondly you should not complain of their misbehaviour before others, nor pursue after retaliation, nor express any immorality at the time of conversation or confrontation. Thirdly you should not fail in their instruction despite separation and dissociation, on the other hand struggle for their guidance in as much as you can.

Hazrat Shah Sahib says : "Withdraw from the Khalq (Creatures) but not engaging in conflict, with good behaviour." But remember this verse is Makki and the verses of fighting were sent down in Medina.

13. Leave those to Me who cry lies to truth and righteousness, and they are living with comfort in this world. I will Myself deal with them, but a little respite is given to them.

14. Painful chastisement of snakes and scorpions and God knows of what other kinds. (God forbid)

15. The anticipation of that chastisement will commence from that time when the roots of the mountains shall become loose and they will fall down quaking, and they will be broken to particles like the heap of sand on which the foot does not stand firmly.

15. We have sent unto you a Messenger a witness over you,[16] even as We sent a Messenger unto Pharaoh.[17]

16. Then Paraoh disobeyed the Messenger, then We seized him with a seizure of curse.[18]

17. Then how will you guard, if you disbelieve, against that Day that will make the children old?[19]

18. The heaven shall be split in that day, His promise shall be performed.[20]

19. This is but an advice, then whosoever desires may take unto his Lord a way.[21]

١٥- إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا ۙ شَاهِدًا عَلَيْكُمْ
كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝
١٦- فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ۝
١٧- فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
الْوِلْدَٰنَ شِيبًا ۝
١٨- السَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ۝
١٩- إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ اتَّخَذَ
ع إِلَىٰ رَبِّهِۦ سَبِيلًا ۝
١٩
١٣

16. The Messenger shall give evidence in the Divine Court about those who believed and who believed not, who obeyed him and who disobeyed him.

17. Like Moses you have also been sent with a permanent religion and a mighty Book. Perhaps it is an indication to that prediction mentioned in the Taurat : "I will raise from amongst their brethren (Bani Ismaeel) a Prophet like thee."

18. When the Disbeliever of Moses was seized so remorselessly, then why the Disbelievers of Mohammad (صلى الله عليه وسلم) shall not be seized? and he is supreme among all the Messengers.

19. If you get safe in this world, how will you save yourselves on that day, the day whose harshness and length shall make the children old, though in reality the children may not get old, yet it shall be the demand of that day's harshness and length.

20. God's promise is final, it will surely be performed, though you may deem it beyond any possibility.

21. The Advice is given, now whosoever wants to gain profit he should act upon the Advice and get in union with his Lord—the way is broad open, on hinderance therein, neither there is any profit of God (if you come to the straight path). If you think hundred times there is your own profit in acting upon the Advice, then come straight.

Notes :—The order of waking in the night for the prayer of Tahajjud that was given in the beginning of this Sura, continued for about one year, then by the ensuing verse it was abrogated.

SECTION 2

20. No doubt, thy Lord knows that thou wakest (keepest standing) nearly two-thirds of the night and a half of the night and a third of the night and how many people with thee,[22] and God determines the night and the day. He knew that you would not be able to fulfil it so sent forgiveness upon you, now recite so much as is easy for you of the Quran.[23] He knew that some of you would be sick, and others moving in the land seeking the bounty of God, and others fighting in the way of God, so recite of it as much as is easy, and keep the prayer and give the zakat,[24] and lend to God a goodly loan.[25] And whatever good you forward for your souls, you shall find it with God better and mightier in wage (Thawab).[26] And ask God's forgiveness, no doubt, God is All-Forgiving, All-Compassionate.[27]

٢٠- إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ط
وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ط عَلِمَ أَن لَّن
تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ
الْقُرْآنِ ط عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ لا وَ
آخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن
فَضْلِ اللَّهِ لا وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ لا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ط وَمَا تُقَدِّمُوا
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا ط وَاسْتَغْفِرُوا اللَّهَ ط إِنَّ اللَّهَ
ع غَفُورٌ رَّحِيمٌ ○

22. God knows that you and your Companions have fully carried out His order. You have been worshipping God, sometimes for the half of the night, sometimes one-third and sometimes for two-thirds of the night. Hence it is in the traditions that standing nights long caused the feet of the Sahaba to swell and burst, rather some tied their hair with strings so that the pain of jerk should rouse them in case they dozed.

23. Only God knows the full measurement of night and day. Only He by His determined estimation sometimes increases the length of the day and sometimes increases the length of the night and sometimes makes them equal. It was not an easy job for the servants to guard the half and one third and two-thirds of the night in sleep and heedlessness, particularly in those days when there was no good and proper administration of time-charts and watches, and this is why some Sahaba did not sleep throughout the night lest they should miss even one third of the night (for the prayer of Tahajjud), on that, God by His mercy sent forgiveness and told that they would not be able to fulfil it in all times regularly. So, whoever gets the grace of waking he may perform the prayer and recite therein so much of the Quran as is easy for him. Now the prayer of Tahajjud is not obligatory (Farz) upon the

Ummat, nor there is any restriction of time or the quantity of recital for the prayer of Tahajjud.

24. God saw that there would be sick among you, and also passengers, moving in the country for the search of provision or knowledge etc. and also those Mujahideen who would fight in the way of God. In such conditions it would be very difficult to observe the orders of night-waking. So He relaxed the duty upon you that you may recite as much of the Quran in the prayer as is easy for you, there is no need to toil much your souls. Of course, perform the Farz prayers punctually and regularly, and pay on the Zakat, and expend in the way of God, that by the observance of these things much of the spiritual benefits and progress may be attained.

Note :—The first rank of the Sahaba were put to this hard Reyazat (labour) for one year with marked emphasis and authority for this reason perhaps that they were going to become the guides and masters for the whole Ummat in future. So it was imperative to purify them exorbitantly and plunge them into the ocean of spirituality so much so that the whole world might see in their mirrors the Mohammadan perfections very clearly, and these holy souls might he able to bear the load of the whole Ummat. (God knows better)

25. Expending with full sincerity in the way of God according to His commands is lending Him a goodly loan. If a goodly loan (قرض حسنہ) is given to the servants it also comes under the generalization of this order, as its excellence is proved in the Tradition.

26. Whatever virtue you do here, you shall find it with God in a far better form, and you shall get a very mighty reward (Thawab) on it. So do not think that the virtue you are doing here in this world will be finished here. No, all that store is going ahead of you with God, that will help you at the time of your urgent need.

27. Performing all the Divine orders, ask forgiveness from God, because however cautious a man may be, but still some fault also occurs to him. Who is that who can claim that he has fully paid the right of His service ? Nay, but the greater the servant is, the greater he thinks himself to be faulty, and begs pardon for his faults and frailties.

"O God, the All-Forgiving, the All-Merciful, also forgive me for my faults and mistakes !"

Praise to God that Sura Muzzammil has ended !

آیاتہا ٥٦ سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ رکوعاتہا ٢

(SURA MUDDASSIR, MECCAN, VERSES 56, SECTIONS 2)

In the Name of God who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. **O thou shrouded in blanket,**[1]
2. **Stand, then warn,**[2]
3. **And speak the glory of thy Lord,**[3]
4. **And keep thy clothes pure,**
5. **And keep away from defilement,**[4]

١- يٰٓاَيُّهَا الْمُدَّثِّرُ ○

٢- قُمْ فَاَنْذِرْ ○

٣- وَرَبَّكَ فَكَبِّرْ ○

٤- وَثِيَابَكَ فَطَهِّرْ ○

٥- وَالرُّجْزَ فَاهْجُرْ ○

---

1. See notes under Muzzammil.

2. You should not be embarrassed or frightened at the weight of the Revelation and the awful appearance of the Angel. Your duty is that you should warn the people, leaving all your comforts and rest, against the terrible result of unbelief and transgression.

3. You speak the glory of Thy Lord because it is the speaking of God's greatness and the description of His glory and eminence that creates His fear into the hearts, because the magification and glorification of God is that only thing whose recognition should be prior to all morals and actions. However, seeing His perfections and benefactions, the proclamation and acknowledgement of His greatness in prayer and out of prayer, is your job.

4. At the revelation of this Sura the Holy Prophet was ordered to invite the creatures unto God, then the order of Salat was given. The condition of Salat is that the clothes should be pure and defilement should be shunned. Those things are described here. It is obvious that when it is necessary to keep the clothes pure from all perceptible and essential defilements, the purity of the body would be urgently more necessary, hence its mention was not required.

Some scholars say that here keeping the clothes pure means the keeping of the soul pure from all bad morals, and keeping away from defilement means keeping away from the defilement of the idols as hitherto he has kept away. However, in the present verse the emphasis is on external and internal purity, because without it the greatness of the Lord can not penetrate into the hearts.

6. And be not gracious to amass a plenty,

7. And be expectant unto thy Lord.[5]

8. Then when the Trumpet is sounded,[6]

9. Then that on that day is a harsh day,[7]

10. For the Disbelievers not easy.[8]

11. Leave Me and him whom I created alone,[9]

۶- وَلَا تَمْنُنْ تَسْتَكْثِرُ ○
۷- وَلِرَبِّكَ فَاصْبِرْ ○
۸- فَإِذَا نُقِرَ فِي النَّاقُورِ ○
۹- فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ○
۱۰- عَلَى الْكٰفِرِينَ غَيْرُ يَسِيرٍ ○
۱۱- ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ○

5. By this verse courage and determination is taught that recompense should not be sought if something (wealth, knowledge, inspiration, guidance, etc.) is given to anyone. Only upon the endowment of Thy Lord thou shouldst keep patient and grateful ; and endure all those hardships, that come in the way of Dawat and Tabligh, with patience and forbearance, for the sake of God ; and wait for His command only for this mighty work can not be accomplished without a lofty resoluteness, patience and perseverance of a high degree. This verse is also given some other interpretations, but to me the most candid is that which is described.

6. It means when the Trumpet shall be blown.

7. Among the events of that Day the blowing of the Trumpet is in itself a day that shall be full of hardships and difficulties from head to foot.

8. Upon the Disbelievers that day there should not be any kind of easiness. On the other hand the hardship of that shall go on increasing every moment. as against the Believers that if they shall see some hardship, after sometime easiness shall be provided for them.

9. Every man is born alone, he does not bring with him any wealth, children, army, host or any kind of goods. Or Waheed (وحید) here denotes Waleed bin Mughaira, about whom this verse is sent down. He was the only son of his father, and from the viewpoint of worldly opulence and ability he was considered matchless in Arabia. The meaning, however, is that the Holy Prophet should not make haste about such Disbelievers, nor should he worry about their respite. The Holy Prophet is advised to leave their matter with God, He will dispose all of them, he need not be sorrowful or grieved.

12. And I gave him wealth extensively,

13. And sons standing by him,[10]

14. And made preparation for him, well and good,[11]

15. Even then he is eager that I should give more.[12]

16. Nay! He is a stout opponent to Our verses.[13]

١٢- وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝

١٣- وَبَنِينَ شُهُودًا ۝

١٤- وَمَهَّدتُّ لَهُ تَمْهِيدًا ۝

١٥- ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝

١٦- كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝

---

10. He was given extensive wealth and children. All the ten sons always stood by Him. They enhanced the honour of their father in general gatherings and established his glory in the society. He had also many servants for the business and other affairs, hence there was no need that the sons should be away from the sight of the father.

11. It means God gave him power and glory in Arabia. The Quraish in all important matters and difficult problems turned to him for solution and accomplishment, and deemed him as their sovereign.

12. Despite all wealth and ample provisions he never expressed a single word of gratitude. On the other hand he had always been busy in idol-worship and accumulation of wealth. And if the Holy Prophet (Be peace upon him) ever mentioned before him the bounties and blessings of Paradise he said if he was true in his statement, he (Waheed) was dead sure that the blessings of Paradise also would be given to him. On his wrong assumption it is told that despite such a great ingratitude, and dissentient and adverse attitude to Truth, he expects that he would be given more worldly and hereafter bounties by God.

13. When he is adversely opposed to the verses of the Real Benefactor, he is never entitled to cherish such expectation and make castles in the air. It is said that after the revelation of these verses his wealth suffered loss ofter loss. Eventually he became a beggar and died a disgraceful death.

17. Now I shall constrain him to a hard ascent.[14]

18. He reflected and weighed in the heart,

19. Death seize him how he weighed !

20. Again death come to him how he determined ![15]

١٧- سَأُرْهِقُهُ صَعُودًا ۝

١٨- إِنَّهُ فَكَّرَ وَقَدَّرَ ۝

١٩- فَقُتِلَ كَيْفَ قَدَّرَ ۝

٢٠- ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝

---

14. Now he has to climb a very hard ascent and undergo hardest possible miseries. In some traditions it is given that Saa'ood (صعود) is a mountain in the Hell, and the Unbeliever shall be constrained to climb its ascent and then he shall be rolled down to its feet. It is also a kind of chastisement.

Note :—Waleed once went to the Holy Prophet who recited the Quran and he was somewhat impressed, but Abu Jahl tempted him and it was announced in the Quraish that there would be a great trouble if Waleed embraced Islam. In short, all assembled and they discussed about the Prophet. Some said he was a poet, some said he was a soothsayer. Waleed said he was himself a proficient poet and also heard the soothsayers, the Quran was neither poetry, nor soothsaying. The people asked about his own opinion. He said, "Let me think a little." At last with a frowning pose he said : "Nothing, but the sorcery that comes from the Babylonians," and yet after hearing the Quran he had said that the Quran was neither a sorcery nor the words of a demented soul, nay, but it was the word of God. But only to please his community he made this talk. Onward the same discourse is indicated.

15. The wretched weighed in the heart and concluded that the Quran was a sorcery. God kill him what an absurd conclusion did he reach at. Again, God destroy him, what an opportune scheme did he think out, with due regard to his people's sentiments, hearing which they might all be pleased.

21. Then he cast a sight,

22. Then he frowned and scowled,

23. Then he turned back and waxed proud,

24. Then he said, "And it is naught but a sorcery transmitted by tradition,"

25. "And it is naught but the speech of a mortal."[16]

26. Now I shall cast him into the fire.[17]

27. And what thou understood what sort of fire is that ?

28. It spares not neither it leaves.[18]

٢١۔ ثُمَّ نَظَرَ ۝

٢٢۔ ثُمَّ عَبَسَ وَبَسَرَ ۝

٢٣۔ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝

٢٤۔ فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُّؤْثَرُ ۝

٢٥۔ إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ۝

٢٦۔ سَأُصْلِيهِ سَقَرَ ۝

٢٧۔ وَمَآ أَدْرٰىكَ مَا سَقَرُ ۝

٢٨۔ لَا تُبْقِي وَلَا تَذَرُ ۝

16. He cast a glance at the gathering, then he made faces so that the observers might understand that he had an extreme abhorrence towards the Quran, then he turned his back as if he was going to say something about a most abominable thing, although he had aforetime acknowledged its truthfulness, but now, for the pleasure of his brotherhood, he turned away from it. At last, in a style of great pride and vanity he said, "Nothing, but it is a sorcery that comes from the ancients and positively it is the word of a mortal, that becoming an incantation severs father from son, wife from husband and friend from friend.

17. Now I shall make him taste the chastisement of his pride and arrogance casting him into the fire.

18. This fire will not spare anything of the people of the Hell that will escape burning. Then after burning it will not leave them in that very condition, nay, they will again be turned to their original state and shall be burnt. This chastisement shall not discontinue but last for ever. (God forbid)

Note :—According to most of the early scholars the interpretation is that which is described. Some other commentators have given other interpretation.

29. **Scorching (burning) the men.**[19]

30. **Over it are nineteen angels,**[20]

٢٩. لَوَّاحَةٌ لِّلْبَشَرِ ۝

٣٠. عَلَيْهَا تِسْعَةَ عَشَرَ ۝

19. This fire shall disfigure the Unbelievers by scorching the skin of their bodies. Hazrat Shah Sahib says : "As the blazing iron appears red, the blazes of the Hell shall appear red on the bodies."

20. The number of the officers appointed over the army of angels for the administration of the Hell shall be nineteen. The head of this administrative team is Malik.

Note :—Hazrat Shah Abdul Aziz, the elder brother of Hazrat Shah Abdul Qadir, very often quoted in this Tafsir, has given a very elaborate account of the wisdom of the number of Nineteen in his famous Tafsire Azizi. The substance of this account is that there are nineteen kinds of duties for the punishment of the criminals in the Hell. On every duty one angel is appointed as the chief superintendent with other subordinate angels working under his direction. There is no doubt that the power of an angel is very great, and one angel can do that work which millions of men can not perform collectively. But remember that his power is confined to only that circle for which he is commanded. For example, the Angel of Death can draw the souls of millions of men in a moment, but he can not breathe life into a child within the womb of a woman. Hazrat Jibraeel can bring revelation within the twinkling of an eye, but bringing rain from the sky is not his job. As the ear can not see, the eye can not hear, though they can do a lot of their own jurisdiction, for example an ear may hear thousands of voices without getting tired, an eye may see thousands of colours and may not give in, similarly if an angel were to be appointed over the Hell to punish the people of the Hell, then he could give only one kind of chastisement to the criminals, any other kind of chastisement, beyond the circle of his capacity, would not be possible. Hence for nineteen kinds of chastisement (given in the Tafsir of Shah Abdul Aziz) nineteen responsible angels are appointed. Much has been said by the Commentators on the wisdom of the number of Nineteen, but to me the most delicate and excellent is what has been said by Shah Abdul Aziz in his Tafsire Azizee.

31. And the ones We have appointed superintendents over the Hell are but the angels,[21] and their number We have appointed only as a trial for the Disbelievers,[22] so that those who have been given the Book should get sure, and that the Believers may increase in their Eman, and that the People of the Book and the Muslims may not doubt,[23] and so that those in whose hearts there is sickness and the Disbelievers may say :[24] 'what was the purpose of God by this similitude?'[25]

So God leads astray whosoever He will, and He guides whomsoever He will,[26] and none knows the hosts of thy Lord but He.[27] And it is naught but an instruction to the people.[28]

٣١. وَمَا جَعَلْنَآ أَصْحٰبَ النَّارِ إِلَّا مَلٰٓئِكَةً ۙ وَّمَا
جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۙ
لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِينَ
اٰمَنُوٓا إِيمَانًا وَّلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتٰبَ
وَالْمُؤْمِنُونَ ۙ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ وَّالْكٰفِرُونَ مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ
كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِي مَنْ
يَّشَآءُ ۘ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۘ وَمَا هِيَ
إِلَّا ذِكْرٰى لِلْبَشَرِ ۝

21. Hearing the number of Nineteen the Idolators began to jest that they were thousands, what could do the nineteen ones against them? Ten of them would suffice for each of them, they laughed. One wrestler said, "I am alone enough for seventeen of them, the remaining two you may butcher." At this the present verse was sent down i.e. they are nineteen of course, but they are not men, they are angels, the condition of whose power is that only one angel has overturned the whole habitat of Lot's people by his one wing.

22 To chastise the Unbelievers the number of Nineteen is appointed for a special wisdom, as indicated in the note of عليها تسعة عشر . And in the description of this number there is a trial for the Disbelievers i.e. to see who fears hearing it and who makes fun of it.

23. The People of the Book would have had knowledge of this number, aforetime as given in a tradition of Tirmidhi; or at least they know the magnitude of the power of angels through the Heavenly Books, and as such that nineteen (angels) were no less, and that on account of the variety of chastisement different angels should have been appointed over the Hell, it was not definitely the job of one. Anyway, by this description the certainty of the Quran would be created in the hearts of the People of the Book, and observing it the Eman of the Believers shall increase and both these groups would have no doubt about this Quranic revelation, neither they shall be deceived by the jesting of the Idolaters.

24. اَلَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ are Hypocrites or those who are weak in their Eman. And الكافرون are the open disbelievers.

25. The Hypocrites and the Disbelievers will say : "What was the purpose of describing the number Nineteen, who can accept such an absurd and insensible thing ?"

26. By the same thing one is guided and the other is misguided. The one who is possessed of ill capacity goes astray, and the one who has a secure nature attains the correct way. One who is not determined to believe makes fun of a useful thing, and the one who has fear of God and the light of divine grace, increases in Eman.

27. Only God knows the number of His innumberable hosts, the Nineteen are only described as the officers of the Hell.

28. The description of the Hell is for the sake of instruction and lesson to the people that hearing about its condition they may fear the wrath of God and desist from disobedience.

SECTION 2

32. I say the truth and by the moon,

33. And the night when it turns it back,

34. And the morning when it brightens,

35. That is one of the great things,[29] a

36. warner to the people,

37. To whoever of you who desires to go forward or lag behind.[30]

38. Every soul is entangled in what it has earned,

39. Save the People of the Right,

40. They are in gardens, asking,

41. About the sinners :[31]

42. 'What thrusted you into the Hell ?'[32]

۳۲- كَلَّا وَالْقَمَرِ ۝

۳۳- وَاللَّيْلِ إِذْ أَدْبَرَ ۝

۳۴- وَالصُّبْحِ إِذَا أَسْفَرَ ۝

۳۵- إِنَّهَا لَإِحْدَى الْكُبَرِ ۝

۳۶- نَذِيرًا لِّلْبَشَرِ ۝

۳۷- لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝

۳۸- كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝

۳۹- إِلَّا أَصْحَابَ الْيَمِينِ ۝

۴۰- فِي جَنَّاتٍ يَتَسَاءَلُونَ ۝ مع ۱۶

۴۱- عَنِ الْمُجْرِمِينَ ۝

۴۲- مَا سَلَكَكُمْ فِي سَقَرَ ۝

---

29. It means the Hell is one of those mighty and highly horrible things that are to appear.

30. Going forward towards good or Paradise, lagging behind in vice or Hell. However, the main idea is that the Hell is a very horrible thing for all those who are charged (مكلّفين) and because the results of this warning shall come out in the Qeyamat hence the oath of such objects is sworn that are very akin to the Qeyamat, as the increasing first and decreasing afterwards of the moon is a sample of the growth and decline of this universe. Similarly this present universe, in the concealment and divulgence of realities, is to the next universe as the night is to the day. In other words, the ending of this universe is like the passing of the night and the appearance of that universe is like the spreading of morning light. (God knows better).

31. Those who got out of the right side of the back of Adam on the Day of Covenant, and also walked straight in the world, and also stood at the right side of the Throne (in Resurrection) where Paradise is situated, and started towards the same direction, and their books of deeds also came into their right hand—those people, of course, are not entangled into imprisonment, nay, but they are in the gardens of Paradise, free, and they, in a condition of complete satisfaction and freedom, ask one another or ask the angels about the sinners: "where have they gone that they are not seen ?"

32. It means when they will hear that the sinners are admitted into the Hell, then addressing those sinners they will question them : "Despite wisdom and prudence how did you fall into the fire of this Hell ?"

43. They said: 'We were not of those who performed the Salat,'

44. 'And we fed not the needy,

45. 'And we plunged along with the plungers,'

46. 'And we cried lies, to the Day of Judgment,'

47. 'Till that certain thing came upon us.'[33]

48. Then the intercession of the intercessors shall not avail them.[34]

49. Then what has gone wrong with them that they turn away from the advice,[35]

50. As if they are assess startled,

51. Fleeing from a lion.[36]

٤٣. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝

٤٤. وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ۝

٤٥. وَكُنَّا نَخُوضُ مَعَ الْخَآئِضِينَ ۝

٤٦. وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۝

٤٧. حَتّٰى أَتٰنَا الْيَقِينُ ۝

٤٨. فَمَا تَنفَعُهُمْ شَفَاعَةُ الشّٰفِعِينَ ۝

٤٩. فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝

٥٠. كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝

٥١. فَرَّتْ مِن قَسْوَرَةٍ ۝

33. They will say, "Neither we recognized the right of God, nor we looked after the servants (عباد). Indeed, we argued against Truth like others, and in bad companies we plunged into the marshes of doubts and suspicions, and the greatest thing is that we were not sure about the coming of the Day of Judgment. Always we cried lies to the Day of Doom and the Day of Judgment, till the hour of death came over our heads, and after seeing by our eyes we achieved the surety of those things which we denied."

34. No one shall intercede for a Kafir, and if someone will do, it shall not be granted.

35. All these miseries are before them, but they are not a bit moved by the advice, nay but they do not even want to hear it !

36. Hearing the noise of Truth and the voices of the lions of God they flee like the assess of jungle.

52. Nay, but every man of them desires that he should be given scrolls unrolled.[37]

۵۲ - بل يريد كل امرئ منهم ان يؤتى صحفا
منشرة ۝

53. Never ![38] But they do not fear the Hereafter.[39]

۵۳ - كلا بل لا يخافون الآخرة ۝

54. No, indeed, surely it is an advice.[40]

۵۴ - كلا انه تذكرة ۝

---

37. They do not want to accept the word of the Prophet, nay, every man of them has this desire that upon him the open scrolls of God should descend and he should be made Prophet :

حتى تؤتى مثل ما اوتى رسل الله (انعام - رکوع ۱۵)

Or else he may directly receive a document from God containing an order for the obedience to Mohammad (Be peace upon him) :

حتى تنزل علينا كتابا نقرؤه (بنی اسرائیل - رکوع ۱)

38. It can never be, because they have neither the capacity nor is there any need of it.

39. These absurd requests are (tendered) not because they will really come to believe if their wishes are fulfilled, nay, but the main cause is that these people do not fear the chastisement of the Hereafter, therefore they have no longing for Truth, and these requests are only out of pretence. If, suppose, these requests are fulfilled even then they will not follow, as God has said in the Quran :

ولو نزلنا عليك كتابا في قرطاس فلمسوه بايديهم لقال الذين
كفروا ان هذا الا سحر مبين : (انعام - رکوع ۱)

40. It can not be that everyone of them should be given a separate Book. This one Book (the Holy Quran) alone is enough for advice and instruction.

٥٥- فَمَنْ شَاءَ ذَكَرَهُ ۝

٥٦- وَمَا يَذْكُرُونَ إِلَّآ أَنْ يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ۝

55. So whoever wills should remember it.[41]

56. And they will not remember but that God will.[42] It is He worthy to be feared, worthy to forgive.[43]

---

41. Hazrat Shah Sahib says: 'If this Book is sent down upon one, then what is the harm? It avails everyone." (Mozihul Quran)

42. And the willing of God and His not willing is all based on wisdoms and none can encircle them. He alone knows the capacity and ability of every person in its entirety, and deals accordingly.

43. Whatever sins a man may do, but when he walks on the way of piety and fears Him, He will forgive him all his sins and grant his repentance.

Anas bin Malik is quoted to have said that the Holy Prophet (Be peace upon him) at this place has said some words as a marginal note after the recitation of this verse and they are as follows :

قال ربكم عزّوجل انا اهلٌ ان اتّقٰى فلا يشرك بى شيئًا فاذا اتّقانى العبدُ فانا اهلٌ ان اغفر لهٗ

i.e. I am worthy of it that the servant should fear Me and should not associate any one with Me in any work. Then when the servant fear Me and is purified from association (شرک) My glory demands that I should forgive him.

May God, the Most High, always keep us on Tauheed and Eman (unity and belief) by His grace and mercy, and forgive us our sins by His kindness !' Amen

Sura Muddassir has ended by His grace and mercy.

ایاتہا ۴۰ سُورَةُ الْقِيٰمَةِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA QEYAMAH, MECCAN, VERSES 40. SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱. لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ

1. I swear by the Day of Resurrection,[1]

---

1. I swear by the Day of Resurrection, whose possibility is proved by wisdom, and whose certainty is proved by the information of such a true informer at whose truth decisive arguments have been thoroughly established, that you shall be raised surely after death and the good and evil deeds shall be reckoned certainly.

Note :—It should be noted that there are many kinds of things in the world whose oath is sworn by the people—they swear by their God, by their some respected and honoured personality, by some glorious thing, by their beloved thing or some rare object. Swearing by these objects or things they mean to express their importance, goodness or rarity, as they say, "Swear by his luck." Moreover, the eloquent also observe that there must be accordance between the thing sworn by and the thing sworn for. It is not necessary that at every place the thing sworn by should be always taken a witness for the thing sworn for, as Zauq says :

اتنا ہوں تیری تیغ کا شرمندۂ احساں سر میرا، ترے سر کی قسم اٹھ نہیں سکتا

(I am so much indebted to thy sword that my head, by thy head, can not rise !)

How suitable is the oath of the head of the beloved for not rising of the lover's head ! The Shariat of Islam has forbidden the oath of other than God, to the servants, but the state of God is quite different from His servants, He does swears by other than His Self, generally by things that are beloved or useful or weighty or significent, or which may operate as a witness to or argument for the things sworn for. Here the swearing by the Resurrection is due to its being extremely eventful and prominent, and the subject for which it is sworn has obvious suitability with the Resurrection, because the vessel of upraising and recompenses is the Day of Resurrection alone. (God knows better)

2. And I swear by the soul that reproaches at evil,[2]

3. Does man think that We shall not gather his bones?[3]

۲- وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

۳- اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۝

---

2. The scholars have written that the soul (Nafs) of man is one thing but with respect to its three states it has got three names. If the soul is inclined to the higher universe and has achieved happiness in the divine worship and obedience, and felt peace and rest in the observation of Shariat, such a soul is Mutmainnah (Satisfied Soul) as said in the Quran :

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (سورة الفجر)

"O Soul at peace ! Return unto thy Lord well-pleased, well-pleasing."

And if the soul got inclined to the earthly world, and getting engrossed in the tastes and pleasures (wishes) of the world, eagerly desired the vice and fled from the following of the Shariah, that soul is called Nafse Ammara i.e. Soul bidding to vice, because that Nafs bids man to evil as said in the Quran :

وَمَآ اُبَرِّئُ نَفْسِيْ اِنَّ النَّفْسَ لَاَمَّارَةٌ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّيْ (یوسف - رکوع ۵)

"Yet I do not say any Self, holy (Pure), No doubt, self (Nafs) teaches evil, but that, my Lord has done mercy upon."

And sometimes the soul bends to the earthly world and is absorbed in lust and rage, and sometimes inclining to the upper world considers those things as bad and flees away from them and if some evil is committed by him he feels ashamed and repents, such a soul is called Nafse Lawwama (Reproachful Soul).

Hazrat Shah Sahib says: 'The soul of man is first absorbed in pastime and tastes, never inclining to virtue, such a soul is called Soul bidding to vice. Then (somewhat) it came to senses and understood good and bad, and so desisted : sometimes in heedlessness ran on his original habit whereafter sense touched him and he began to reproach and rebuke himself, such a soul is called Reproachful (Lawwama). Then when it completely got purified and the inclination of heart stayed on virtue, it began to flee from absurd action by itself, and feel painful at the committing, nay, at the very thought of evil, that soul became peaceful (Mutmainnah). Here by the swearing of Reproachful Soul it is hinted that if the nature is true (correct) the soul of man reproaches him in this very world at evil and fault. This is the thing which will appear in its full and perfect most state in the Resurrection.

3. This thought that how the bones, being deteriorated into particles and mixed with the earth, can be raised into new bodies of flesh and bones ! This thing seems to be quite impossible to many men in the world.

4 **Why not? We are able to shape his fingers.**[4]

5. **Nay, but man desires to persist in his obstinacy before Him.**

6. **He asks, 'when shall be the Day of Resurrection?'**[5]

7. **Then when the sight is dazed,**[6]

8. **And the moon is eclipsed,**[7]

9. **And the sun and moon are brought together,**[8]

٤- بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝

٥- بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۝

٦- يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝

٧- فَاِذَا بَرِقَ الْبَصَرُ ۝

٨- وَخَسَفَ الْقَمَرُ ۝

٩- وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝

4. We can shape the phalanxes of fingers also. The phalanxes are described in particular because they are the outer sides of the body, and everything gets its completion after the construction of its ends. This is why in Urdu phraseology we speak: "I am feeling pain to my phalanxes." It means the whole body is aching. Moreover, there is much artistry in the construction of phalanxes due to their smallness. It is a more difficult and delicate work to shape and adjust the phalanxes of fingers. When He is powerful over complicated construction, He would still be more powerful over easier mechanism.

5. Those who disbelieve in the Resurrection and think that the Revival is impossible—its cause is not that this problem is very difficult and the signs and arguments of God are unclear, nay, but man desires that before the coming of Resurrection he may go on doing sins and offences, if he does acknowledge the Day of Resurrection and the fear of reckoning rests in his heart, he would not be able to be so fearless and dauntless in sins and offences, hence he does not let such a thought enter his heart, marring his pleasures and luxuries and disturbing his lustful tastes. On the other hand with joke and obstinate contending, questions: "Yes Sir, when will your Resurrection come to happen? If it is certainly coming, please tell us its date, month and year!"

6. When the eyes shall be dazzled by the Vanquishing Light (تجلّیِ قہری) of God and the sights shall be dazed out of amazement and the sun shall also come near over the heads....

7. When the moon shall become lightless, The moon is separately described because the Arabs were more concerned with the moon because they put their accounts according to lunar months.

8. Both the sun and the moon shall be deprived of light.

10. The man shall say on that day : 'Whither to flee ?'

11. No, there is nowhere security.

12. Unto thy Lord that day shall be the recourse.[9]

13. Man shall be told upon that day what he forwarded and left behind,[10]

14. Nay, but man is for himself a reason himself,

15. And let him bring forward his pretensions.[11]

١٠- يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۞

١١- كَلَّا لَا وَزَرَ ۞

١٢- اِلٰى رَبِّكَ يَوْمَئِذِ ٍالْمُسْتَقَرُّ ۞

١٣- يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ۞

١٤- بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۞

١٥- وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۞

9. Today man says : "Where is that Day ? And at that time in utter confusion shall say : "Whither to flee and whither to take refugue ?"

It will be said: Today neither is any occasion to flee, nor any chance to question. Today no power can bring thee security, nor give thee refuge. On this day everyone shall have to appear in the Divine Court before his Lord and stay in His presence. Then it is He to judge, it is He to decide.

10. All the former and later deeds, good or bad, shall be related to him.

11. Hazrat Shah Sahib says : "If he reflects upon his conditions he may know the Unity of his Lord (and the fact of ultimate return unto Him). And if he says, 'I do not unders'and,' these are all pretensions."

But most of the commentators describe its relation with يُنَبَّؤُا الْاِنْسَانُ الخ i.e. Man shall himself be aware of his condition without the need of any external information, though out of his nature he may resort to pretensions and lame excuses even there, as the Unbelievers shall say : وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ (And by God, O our Lord we were never associators).

In this world too even the man, whose conscience has not become quite distorted, understands well his own condition, though he may put lame excuses and pretensions before others to prove otherwise.

16. **Move not thy tongue at its recitation to hasten it,**

17. **That is Our responsibility to collect it (in thy breast) and recite it (by thy tongue).**

18. **Then when We recite it (by the tongue of the angel) follow thou its recitation.**

19. **Then positively Ours it is to explain it.[12]**

١٦- لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝
١٧- إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝
١٨- فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝
١٩- ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝

---

12. In the beginning when Hazrat Jibraeel brought the Quran, the Holy Prophet also recited in his heart with his recitation so that soon he might commit it to his memory and learn it, lest the words of the Revelation might not be preserved fully after the departure of Hazrat Jibraeel, but in this effort he had to undergo much toil. Till when the first word was said the next was not clearly heard. Obviously he had also to feel difficulty in the comprehension. At this God instructed that there was no need to recite and move the tongue at the time of revelation. Rather he should listen to the Revelation with whole hearted attention. He should not worry about its preservation and expression before the people. It was God's responsibility to preserve the Revelation in his heart and it was His concern to make him recite the whole Revelation before the people by his tongue. So when the angel (Jibraeel) recited the Revelation from His side the Prophet should listen to it silently. As for its preservation, its explanation, the exposition of its profundities and knowledges before the people, everything is upon God. Thereafter the Holy Prophet (Be peace upon him) gave up to recite with Hazrat Jibraeel. This also was a miracle that the Prophet heard the whole Revelation and at that time did not say a single word by his own tongue but when the angel went away the Prophet fluently recited the whole Revelation, word by word, with perfect arrangement, without the least change in the vowel, and also explained it. This one is a small sample in the world of يُنَبَّؤُا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ i.e. as God is powerful over collecting His Revelation in the breast of the Prophet with absolute exactness, without the least change in the letter and word, and without the least oblivion on the part of the Prophet, is He not powerful over gathering the actions and deeds of the servant, past and present, among which some of the deeds he might have forgotten, all at once on the Day of Resurrection and make them all recollect? Even so He is powerful over gathering the scattered particles of the bones from all directions and arranging them according to the previous order and giving them new existence. No doubt, He is powerful over it, nay, but over more than that.

20. No, but you love what comes soon,

21. And leave what comes late.[13]

22. How many faces on that day shall be blooming,

23. Looking towards their Lord.[14]

24. And how many faces on that day shall be scowling,[15]

25. They think that upon them shall come what may break the back.[16]

۲۰- كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝

۲۱- وَتَذَرُونَ الْاٰخِرَةَ ۝

۲۲- وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ۝

۲۳- اِلٰى رَبِّهَا نَاظِرَةٌ ۝

۲۴- وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ۝

۲۵- تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ۝

---

13. Their disbelief in the Resurrection etc. is not based on any right reason, nay, but their absorption in the world is its main cause. Since the world is cash and prompt in achievement, it is that which you desire, and leave the Hereafter thinking it a credit that there is time in its achievement. In the nature of man hastiness is inherent : خلق الانسان من عجل (Sura Anbia, Section 3), the difference being that good men make haste for the achievement of good things, the example whereof is described recently : لا تحرك به لسانك لتعجل به and the ill-mannered men like that thing which is achieved soon though its eventual result may be complete destruction.

14. This is the description of the Hereafter i.e. the faces of the Believers on that day shall be gay and hearty, fresh and radiant, and their eyes shall be illuminated by the Sight of their Lord, their Real Beloved.

It has been known by the Noble Quran and the Successive Traditions (احادیث متواترہ) with certainty that there shall be the Sight of God in the Hereafter. The people in error are its disbelievers because it is not in their luck—they are deprived of the Divine Sight.

اَللّٰهُمَّ لَا تَحْرِمْنَا مِنْ هٰذِهِ النِّعْمَةِ الَّتِىْ لَيْسَ فَوْقَهَا نِعْمَةٌ

'O God, forbid not this bounty to us, above which there is no other bounty !'

15. The faces of the Disbelievers on that day shall be gloomy, inelegant and infelicitous.

16. They are sure that such an affair will occur to them and such a chastisement they will have to suffer that will almost break their back.

26. No indeed, when the soul reaches the clavicles,[17]

27. And they utter : 'Who is an enchanter ?'[18]

28. And he thought, 'Now the time of departure has come.'[19]

29. And the leg is intertwined with the leg,[20]

٢٦- كَلَّآ إِذَا بَلَغَتِ التَّرَاقِيَ ۝

٢٧- وَقِيلَ مَنْ ۜ رَاقٍ ۝

٢٨- وَّظَنَّ أَنَّهُ الْفِرَاقُ ۝

٢٩- وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝

17. Do not think that the Hereafter is far away. The first stage of this hereafter-journey is the death that is quite near, henceforward completing the remaining stages shall reach the last resort. In other words, death for every man is a small sample of the big Qeyamat. The moment the soul is contracted to the clavicle and the breath begins to stop in the throat, understand that the hereafter journey has started.

18. In such a time of disappointment the doctors and hakims do not do an aught. When the people become disappointed of external treatment they resort to exorcism and amulets for an occult operation. They say, "Is there anyone who can save the dying man from death by dint of enchantment and exorcism."

And some past writers have said that مَنْ رَاقٍ is the word of angels who accompany the Angel of Death at the time of drawing the soul. They ask one another, "Who will take the soul of the dying man ? The angels of mercy or the angels of chastisement. According to this meaning رَاقٍ shall be a derivative of رقی which means climbing or going upward, and not from رقیہ that means enchanting.

19 The dying one has understood that he has now to depart from all kith and kins, all well-beloved things. Or it means the spirit (soul) is going to leave the body.

20. Sometimes due to the pangs of death one leg is intertwind with the other leg. Moreover, after the disconnection of the spirit from the lower body, it does not remain in the power of the dying man to control the legs and keep them away from each other. Hence one leg falls on the other leg and they are intertwined.

And some past scholars have said that in the Arabic Phraseology ساق indicates a terrible misery or hardship. Then it will mean that one hardship is intertwined with another hardship, because the dying man suffers two hardships at the dying hour. The first one is this very departure from the world, renouncing all wealth, possessions, kith and kins, position and status, the thought of the joy and tauntings of the enemies and the sorrow of the friends. But the second one is greater than the first one, and that is the hardship of the grave and the grave condition of the Hereafter and that is beyond description.

30. Unto thy Lord on that day is the going being drawn.[21]

٣٠- اِلٰى رَبِّكَ يَوْمَئِذِ اِلْمَسَاقُ ۟

SECTION 2

31. Then he confirmed not, neither said prayer,

٣١- فَلَا صَدَّقَ وَلَا صَلّٰى ۟

32. But he rejected and turned away,

٣٢- وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ۟

33. Then he went to his household defiantly.[22]

٣٣- ثُمَّ ذَهَبَ اِلٰى اَهْلِهٖ يَتَمَطّٰى ۟

34. Woe is thee, woe upon woe is thee,

٣٤- اَوْلٰى لَكَ فَاَوْلٰى ۟

35. Then woe is thee woe upon woe is thee.[23]

٣٥- ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ۟

36. Does man think he shall be left at large ?[24]

٣٦- اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ۟

37. Well, was he not a sperm-drop spilled ?[25]

٣٧- اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ۟

---

21. It means this is the beginning of the hereafter-journey. In other words, the servant now is by and by drawn unto his Lord. But alas ! for this long and lengthy journey he made no good preparations, nor took any provision in his utter heedlessness and folly.

22. i.e. instead of confirming and believing he cried lies to the Prophets, and instead of observing prayer and turning to the Lord, always turned away hither and thither. Not only that but in his arrogance and misfortune he went to his household defiantly and boastfully, as if he had done some great performance of courage and bravery.

23. i.e. "O wretched ! Now thy misfortune has come, not one time, but for many times there is disaster upon disaster, woe upon woe for thee. Who shall be more entitled to the variety of God's chatisements than thou ?"

Note :—Perhaps the first woe is upon non-confirmation and non-observation of prayer, the second one upon the greater crime of rejecting and turning away, the third and fourth upon considering both those things as worthy of pride, whereto is an indication in the verse · ثم ذهب الى اهله يتمطى (God knows better)

24. Does man reckon he shall be left in vain, and there shall be no charge of commandment and prohibition ? Or does he think he shall not be revived after death ? Or does he understand that his deeds good and bad, shall not be reckoned ?

25. i.e. In the womb of woman.

38. Then he was a blood-clot, then He created and raised in a fashioned form.

39. Then He made of him two kinds, male and female,

40. What, is such a God not able to revive the dead?[26]

٣٨- ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ۙ

٣٩- فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۗ

٤٠- اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ۟

26. From the sperm-drop he developed into the blood-clot, then God, completing all the stages of his creation, made him man and fashioned all the external organs and the internal powers. From a lifeless drop he became a wise man. Then from the same sperm-drop, made two kinds, male and female, each one possessing its own external and internal powers. Is that Omnipotent, who has first created all with such a wisdom and power, not able to revive them after death.

سُبْحٰنَكَ اللّٰهُمَّ فَبَلٰى

Holy is Thy Self, O God ! Why not ? No doubt, Thou art powerful.

Sura Qeyamah has ended by His favour and kindness.

ایاتہا ۳۱ سُورَۃُ الدَّھْرِ مَدَنِیَّۃٌ رکوعاتہا ۲

(SURA DAHR, MECCAN, VERSES 31, SECTIONS 2)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

SECTION 1

1. Has there come on man a while in Time that he was not a thing to come to the tongue ?[1]

۱۔ ھَلْ اَتٰی عَلَی الْاِنْسَانِ حِیْنٌ مِّنَ الدَّھْرِ لَمْ یَکُنْ شَیْئًا مَّذْکُوْرًا ○

2. We created man of a sperm-drop, a blend,[2] **We turned it over, then made him hearing, seeing.**[3]

۲۔ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَۃٍ اَمْشَاجٍ نَّبْتَلِیْہِ فَجَعَلْنٰہُ سَمِیْعًا بَصِیْرًا ○

1. No doubt, a time has passed on man when there was no name or sign of his person. Then after passing through many stages he came into form of sperm-drop. That condition too is not worthy of bringing it to the tongue seeing his present elegance and nobility.

2. He has been created by the two-coloured waters of man and woman.

Note :— امشاج means a mingling. In the sperm-drop there is the essence of food that are compounds of different elements. Therefore, irrespective of woman's water it can still be said

3. From the sperm-drop the blood-clot was made, then from the blood-clot lump of flesh was made. In brief, he was turned over from the origination to complete formation in different manners of creation, ultimately reaching the stage of hearing and seeing. Now he is able to see and able to hear. And he can do. such works by his ears and eyes which no other animal can do as if all others are deaf and blind before him.

Note :—Most of the commentators have taken the word نبتلیہ to show the sense of test and trial i e. the main purpose behind the creation of man was to try him by charging him with the Divine Commands and the Laws of Prohibition and Order and see how far he proves himself faithful to the orders of his Lord. This is why he is given two powers of seeing and hearing whereupon is based the constitutional charge (تکلیفِ شرعی).

3. We brought home guidance to him, either he acknowledges the right or observes ingratitude.[4]

4. We have prepared for the Disbelievers chains, fetters and a blaze.[5]

5. Of course, the virtuous men drink of a cup whose mixture is camphor—

6. A fountain wherefrom drink the servants of God,[6] discharging brooklets from it.[7]

٣- إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ○

٤- إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا ○

٥- إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ○

٦- عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ○

---

4. We brought him home guidance first through nature and the inherent understanding and wisdom, then through rational arguments and traditions of the Prophets, the demand whereof was that all men should have adopted one way of guidance, but being influenced by the environment and the circumstantial conditions and impedements all could not keep the one way. Some acknowledged God and recognized His right, and some persisted in unthankfulness and perverseness. The end of both is mentioned.

5. Those who were fastened to the chains of customs and conventions, superstitions and surmises, and could not throw away the fetters of other than God's sovereignty and power, nay, but they passed their whole life in fighting against Truth and the upholders of Truth and in instigating others to show enmity and hatred against Truth and the Bearers of Truth, never remembered the bounties of God, nor ever cherished the thought of true obedience to God—for them God has prepared in the Hell, chains and fetters and a blaze.

6. They will drink of the cup of (spiritual) wine wherein some camphor shall be mixed. This camphor is not of this material world, it is a special fountain of Paradise. Perhaps it is so called because it will be cold, flavorous, exhilarating, refreshing, stimulating and white. It will be specially given to the special and near servants of God.

7. That fountain shall be in the control of those servants, whereto they will direct, its brooklet shall flow out.

Some say its original source shall be in the palace of the Holy Prophet, the Most Enlightened, the Most Gracious (Be peace upon him). Therefrom brooks shall issue forth and shall be carried to the houses of all Prophets and Believers. (God knows better) Onward the qualities of Abrar (ابرار) are mentioned.

7. They fulfil their vows,[8] and fear that day whose evil shall be spreading abroad.[9]

8. And they give food in His love to the needy and to the orphan and to the captive.[10]

9. We feed you only for the good pleasure of God, we desire no recompense from you, no thankfulness.[11]

10. We fear from our Lord a frowning day, infelicitous.[12]

٧- يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا ○
٨- وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَ
يَتِيمًا وَأَسِيرًا ○
٩- إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً
وَلَا شُكُورًا ○
١٠- إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ○

8. They fulfil whatever vow they set with God. Obviously when they fulfil what they have themselves set, then how can they leave what God has set upon them.

9. The hardship and evil of that day shall be prevailing over all directions, visiting every individual according to degrees, no soul shall be completely secure from the pragmatic effects of the atmosphere, but that whom God will desire to save.

10. They give their food, despite its need and appetite, to the poor, the orphans and the captives under the zeal of God's love with extreme eagerness and sincerity.

Note :—The captive here is general, Muslim or Non-Muslim. It is given in the Tradition that about the captives of Badr the Holy Prophet issued order that whoever is in charge of any capitve he should do good behaviour to the captive. As such the Sahaba gave better food to their captives than what they themselves ate, though those captives were not Muslims. The Muslim captive, however, is entitled to a more magnanimous behaviour. If we extend the meaning of the word اسیر (captive) then it will cover the slaves and the indebted also, because in a sense they are also captives.

11. These are the feelings of the feeders, whether they express them by words or cherish them in their hearts.

12. Why should we not feed you and why should we expect recompense from you when we fear from God a frowning, infelicitous and inauspicious day? Even after feeding with sincerity we fear if our action is accepted or not, lest some deficiency might have been left in the sincerity of action and it should be thrown back to our faces.

11. Then God delivered them from the evil of that day and procured them freshness and happiness,[13]

12. And recompensed them for their patience with a garden and silk garment.[14]

13. Reclining therein upon couches,[15] therein they see neither sun nor bitter cold.[16]

14. Bowing over them its shades and its clusters are made to lower down hanging.[17]

١١- فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً
وَّسُرُوْرًا ۚ
١٢- وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۙ
١٣- مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا
شَمْسًا وَّلَا زَمْهَرِيْرًا ۚ
١٤- وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا
تَذْلِيْلًا

13. God put them safe and secure from the thing they feared, and gave freshness to their faces and happiness to their hearts.

14. Enduring the hardships and toils of the world they restrained to their capacity from sins and stuck to obedience, hence God gave them gardens of Paradise to enjoy and delight in the divine bounties and gave them honourable garments to wear.

15. Reclining like kings————.

16. The weather of Paradise shall be highly moderate, neither the pain of scorching heart, nor the misery of bitter cold.

17. The boughs of the trees shall be bowing over them with all their fruits and flowers, the bunches of fruits shall be hanging and shall be given in their control in a manner that the man of Paradise shall be able to pluck them in any position—standing sitting, lying without difficulty.

Note :—There shall be no sunshine in Paradise, but there shall be some other kind of divine light, hence the mention of shades is made. Under the shades (of Paradise) the people of Paradise shall desire to sit for recreation and pastime. (God knows better)

15. And there shall be passed around them vessels of silver and cups that are becoming of glass.

16. They are glasses of silver,[18] they have measured their measurement [19]

17. And therein they are given to drink cups whose mixture is ginger.[20]

18. There is a fountain in it whose name is called Salsabil.[21]

19. And around them move boys ever-abiding,[22] when thou seest them thou shalt think them to be pearls scattered,[23]

١٥- وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ
كَانَتْ قَوَارِيرَا ○

١٦- قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ○
١٧- وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ○
١٨- عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ○
١٩- وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ○

---

18. The goblets shall be of silver, extremely white, spotless, exhilarating, but they will be transparent like a glass.

19. The cups shall be filled exactly according to the appetite of the man of Paradise, neither less nor more, the measurement shall accord with the point of satisfaction. Or the cups shall come according to the estimation of the People of Paradise they might have made in their hearts.

20. The cup formerly mentioned had a mixture of camphor. This cup will have a mixture of ginger. But this ginger will not be a ginger of this earthly world. That is a fountain in Paradise whose name is called Salsabil. The effect of ginger is hot and it stimulates the natural heat of the body. The Arabs liked it very much. However, due to its special effectiveness that fountain is called Salsabil. Some quantity of it shall be mixed in the cup of the Abrar (ابرار). In reality, that fountain is reserved for the near ones of high ranks. (God knows better)

21. Salsabil means pure and clean water flowing. (Mozihul Quran)

22. Those boys shall always remain boys. Or it means those boys shall never be taken away from the people of Paradise.

23. In their elegance and beauty those boys will look like bright and beautiful pearls scattered on the earth.

20. And when thou lookest there thou shalt see bliss and a kingdom great.[24]

21. Their upper garment shall be clothes of green thin silk and brocade,[25] and they will be adorned with bracelets of silver,[26] and their Lord shall give them to drink a wine that purifies the heart.[27]

22. This is your recompense, and your struggle fructified (is recognized).[28]

٢٠- وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ○
٢١- عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۡ
وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ
شَرَابًا طَهُوْرًا ○
٢٢- اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ
ع ۲۲ ١٩ مَّشْكُوْرًا ○

24. What can be said about Paradise. If some one sees he will know what a mighty bounty it is and what a glorious kingdom that will be given to a lowest man of Paradise. May God give us by His kindness and grace!

25. The people of Paradise will be given good garments of fine silk and brocade.

26. In this Sura at three places the mention of silver vessels, ornaments etc. is made. Elsewhere the gold ones are described. Perhaps both may be given, perhaps sometimes items of silver and sometimes items of gold.

27. After all other bounties a cup of pure wine shall be given from the Real Beloved, wherein there shall be no filthiness, no impurity, no turbidness, no head-heaviness, no stink. After drinking, the hearts will be purified and the stomachs will be cleansed. After drinking, the perspiration will come out of the body and its smell will be like that of Musk.

28. For additional honouring and greeting and for pleasing the heart it will be said, "It is the recompense of your deeds, your struggle is accepted, and your labour fructified. Hearing this the people of Paradise shall become more happy and pleased.

SECTION 2

23. We sent down the Quran on thee, a sending gradual.

24. So do thou wait for the order of thy Lord,[29] and obey not any of them, sinner or disbeliever.[30]

25. And take the Name of thy Lord morning and evening.[31]

26. And sometime at night bow down before Him,[32] and glorify Him long night.[33]

27. These people desire (love) the hasty thing, and they have left behind them a heavy day.[34]

٢٣۔ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ○

٢٤۔ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ○

٢٥۔ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ○

٢٦۔ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ○

٢٧۔ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ○

29. So that your heart may keep strong and the people may also understand by and by their good and bad. If they do not accept even such manner of instruction and remain adamant in their perverseness and obstinacy, then you should remain stuck to the order of your Lord and wait for the final decision.

30. The Unbelievers of Quraish like U'taba Waleed etc. desired to keep away the Prophet, from the performance of his duty of Da'wat and Tabligh by means of worldly allurement and greasy talks. God warned the Prophet not to obey any one of them, because nothing is achieved save loss if any sinner-miscreant or unthankful-Unbeliever is obeyed. Never give ear to such wretched and haughty persons.

31. Remember Him all times particularly in these two times. The remedy of all quarrellings and disputes is the Remembrance of God (Zikrullah).

32. It means: perform Prayer, perhaps the prayers of Maghrib and Esha is meant or the Prayer of Tahajjud.

33. If وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ denotes the Prayer of Tahajjud, then Tasbih shall be taken in its general sense i.e. apart from the Tahajjud in the night you should also be busy very much in glorifying and magnifying God. Or if previously Maghrib and the Esha were meant, then here Tasbih shall mean the Prayer of Tahajjud.

34. These people do not accept your advice, why? The main cause of their disobedience is that they love the world. The world is a hasty thing, this is why they desire it, and they are in heedlessness about the Day of Resurrection. They are not anxious about it, nay, but they do not believe that it will ever come. They think who will revive them when they are worn out by the earth after death. Onward is given the answer to their disbelieving thought.

28. We created them and strengthened their joints, and when We will, We may exchange their likes exchanging.[35]

۲۸۔ نَحۡنُ خَلَقۡنٰهُمۡ وَشَدَدۡنَاۤ اَسۡرَهُمۡ ۚ وَاِذَا
شِئۡنَا بَدَّلۡنَاۤ اَمۡثَالَهُمۡ تَبۡدِيۡلًا ○

29. Surely it is an instruction then whoso desires may take unto his Lord the way.[36]

۲۹۔ اِنَّ هٰذِهٖ تَذۡكِرَةٌ ۚ فَمَنۡ شَآءَ اتَّخَذَ اِلٰى
رَبِّهٖ سَبِيۡلًا ○

30. And you will not will but that God wills. No doubt, God is ever All-knowing, All-wise.[37]

۳۰۔ وَمَا تَشَآءُوۡنَ اِلَّاۤ اَنۡ يَّشَآءَ اللّٰهُ ؕ اِنَّ اللّٰهَ
كَانَ عَلِيۡمًا حَكِيۡمًا ○

31. He admits whosoever He wills into His mercy.[38] And those who are sinners—for them is prepared a painful chastisement.

۳۱۔ يُّدۡخِلُ مَنۡ يَّشَآءُ فِىۡ رَحۡمَتِهٖ ؕ وَالظّٰلِمِيۡنَ
ع اَعَدَّ لَهُمۡ عَذَابًا اَلِيۡمًا ○

---

35. We first created them and set all their joints in good order. Today that power of Ours is not spoiled. Whenever We will, We may end their present existence, and raise a like existence of similar constitution by Our omnipotent power. Or it means if these people do not accept, We are able to bring another people who will not be haughty like them.

36. You are not to make them accept by force or compulsion. You instruct them by the Quran. Thence everyone is free. Whoso desires he may catch the way of God's good pleasure.

37. Your willing also can not be without the willing of God, because the will of a servant is subservient to the Will of God. He knows what type of talents and capacities one posseses. His will works according to the capacities and talents of the creatures. Then whomsoever He brings to the path of guidance and whomsoever He leaves in error—both actions are absolutely wise and correct.

38. Whose capacity is good, God will give him grace to guidance and make him deserve His mercy and bounty.

Sura Dahr has ended by His grace and mercy.

اٰياتها ٥٠ سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ رکوعاتها ٢

(SURA MURSALAT, MECCAN, VERSES 50, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- وَالْمُرْسَلٰتِ عُرْفًا ○

1. By the moving winds pleasant to the heart.

٢- فَالْعٰصِفٰتِ عَصْفًا ○

2. Then by the ones, storming tempestuously,[1]

٣- وَّالنّٰشِرٰتِ نَشْرًا ○

3. Then by the ones dispersing scatteringly,

٤- فَالْفٰرِقٰتِ فَرْقًا ○

4. Then by the ones severing severally,[2]

---

1. First the wind moves softly and pleasantly wherewith many expectations and profits of the creatures are connected. Then after a while the same wind becoming a sudden blast and furious storm brings about such a destruction and devastation that the people begin to blubber effusively. That is the example of the World and the Hereafter. There are so many works that the people think today as useful and profitable and they cherish great expectations upon them, but on the Day of Resurrection when those works shall appear in their real and most fearful form the people shall cry for a shelter from them.

2. i.e. By the oath of those winds that raise up the vapour etc. in the sky and lifting the clouds scatter them in the space, then divide them in those regions where God command them, and after the rainfall sever those clouds and disperse them here and there. It is the nature of wind to scatter the qualities of all things like good or bad smell, and fly with their finer parts. It brings one thing to the other thing and sometimes does the work of mixing one thing with the other. Its nature of scattering, dispersing and severing is not exclusively confined to the atmospheric phenomenon. In brief, its function of collecting and severing is a sample of the Hereafter, where the people after their upraising and mustering shall be separated and after gathering at one place shall be carried to their respective abodes :

هٰذَا يَوْمُ الْفَصْلِ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ

5. **Then by the angels that bring down Revelation (Reminder)[3],**

6. **Excusing or warning,[4]**

7. **Appointedly that which you are promised is to happen without fail.[5]**

8. **When the stars are extinguished.**

9. **And when the heaven is split,[6]**

۵۔ فَالْمُلْقِيٰتِ ذِكْرًا ۙ

۶۔ عُذْرًا اَوْ نُذْرًا ۙ

۷۔ اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۭ

۸۔ فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ

۹۔ وَاِذَا السَّمَاۗءُ فُرِجَتْ ۙ

3. According to Shah Abdul Aziz مُلْقِيَات also mean the winds because the sound of Revelation also goes to the ears of the people through the medium of wind.

Note :—About these five words : المرسلات ، العاصفات ، الناشرات ، الفارقات ، الملقيات opinions differs. Some say they mean winds, some say they are angels, some say they are Prophets. And some commentators say the first four are winds and the fifth ones are angels. Ruhul Ma'ani has given an elaborate account of different interpretations given by other scholars.

4. Hazrat Shah Abdul Qadir, so often quoted in this Tafsir, says: "By Revelation it is meant to dispose the charge of the Unbelievers lest they should utter at the time of punishment that they were unaware (of God's commandment and orders), and to warn those in whose luck there is Eman so that they may come to believe." (Mozihul Quran)

His elder brother Shah Abdul Aziz in his Tafsir Azizi says, "The Divine Word consisting of the Articles of Faith, Divine Commandments, Amr wa Nahi is for the sake of excusing, so that at the time of accountability it may be an excuse and a document for a person to say that he had done that work according to the order of God and he had given up that work according to the order of God. And the Divine Word comprising the stories and tiding etc. is generally meant to warn the Disbelievers and terrify them. And in this Sura the word is addressed to the Rejectors and Disbelievers, hence mention of good tidings is not made. (God knows better).

However, the angels bringing the Revelation and the winds communicating the Revelation are a witness to this fact that a time shall surely come when the criminals shall be accused at their activities and the God-fearing shall be declared quite secure and free of danger.

5. The promise of Qeyamat, the Reckoning, the Reward and Punishment of the Hereafter.

6. The stars shall become lightless, the heaven shall be split into windows and lattices.

10. And when the mountains are blown up.[7]

11. And when the time of the Messengers is set.[8]

12. For what day there is delay in those things?

13. For the Day of Decision.[9]

14. And what has thou understood, what is the Day of Decision?

15. Woe that day unto the Rejectors ![10]

16. Did We not destroy the ancients?

17. Then after them We send the later generations.

18. So do We do wit.. .he sinners.[11]

١٠- وَاِذَا الْجِبَالُ نُسِفَتْ ۝

١١- وَاِذَا الرُّسُلُ اُقِّتَتْ ۝

١٢- لِاَيِّ يَوْمٍ اُجِّلَتْ ۝

١٣- لِيَوْمِ الْفَصْلِ ۝

١٤- وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝

١٥- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

١٦- اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ۝

١٧- ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ۝

١٨- كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ۝

---

7. The mountains shall be blown up floating in the air like flakes of cotton.

8. So that the Messengers with their nations, in front and in the rear, according to the time set, may come in the supreme court of that Lord of Respect.

9. Do you know unto what day these affairs are delayed? For that Day, wherein the final and the absolute decision of every thing shall be made. No doubt, had God willed, He would have decided every thing in this world then and there, but His wisdom did not demand that such thing (Quick decision) should be done.

10. It goes without saying what thing is the Day of Decision. Briefly understand this that for the Rejectors and the Disbelievers there is a severe destruction and misery which they shall come across, because when the thing, which they expected not, visits them in its horrible shape, their senses shall be lost and they shall be utterly distracted due to amazement and regret.

11. Those who disbelieve in the Qeyamat thought how such a big world could be finished, who would believe it that the whole humanity would die at once and the human race would become totally non-existent. They said that the promises of hell and chastisement were all unreal and figurative. To them the answer is given that how many a nation in the past died and how many a people in the past were destroyed in the punishment of their sins. Even after them the succession of life and death is continued without any break. When Our ancient habit about the criminals is known then they should understand that We shall follow the present Unbelievers also after those ancients. The Being who can annihilate the most stout men in different periods and finish the most sturdy criminals seizing them—why should He not be powerful over finishing the whole creation all at once, and over making all the criminals taste the chastisement all at once?

19. Woe that day unto those who call it a lie ![12]

20. Did We not create you from a worthless water,

21. Then We laid it within an implanted room.[13]

22. Till an appointed term.[14]

23. Then We did complete it, so what an excellent power We have ![15]

24. Woe that day unto the rejectors ![16]

25. Did We not make the earth accumulating.

26. The living and the dead ?[17]

١٩- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

٢٠- اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ○

٢١- فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ○

٢٢- اِلٰى قَدَرٍ مَّعْلُوْمٍ ○

٢٣- فَقَدَرْنَا ۖ فَنِعْمَ الْقٰدِرُوْنَ ○

٢٤- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

٢٥- اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ○

٢٦- اَحْيَآءً وَّاَمْوَاتًا ○

12. Woe that day unto those rejectors who called the Qeyamat a lie because they thought it impossible for God to annihilate the whole humanity all at once, and they thought that the seizing and punishing of all the criminals at one time was not a rational possibility.

13. We kept it secure in a firm resort i.e. the womb of the mother.

14. Generally the term of staying there is nine months.

15. That the very sperm-drop (drop of water) We made a wise man completing it gradually. By this understand Our power and strength. Are We not able then to revive this man after death ?

Note :—Some have taken قدّرنا to mean estimation i.e. We made an estimation, and what a good Estimator We are ! that in that term (of nine months) no necessary thing is left, and no extra or useless thing is created.

16. Those who said that when they were mixed with the earth and their bones were broken to small particles becoming a part of the earth, then how they could be revived by God—at that time they shall be ashamed of their loose doubts and shall be biting their hands in extreme regret.

17. Living creatures live upon this earth and the dead ones also go down in this earth. Man got life from it and after death he got his resort in the same earth. Then why would it be difficult for God to revive him from this very earth.

27. **And We set in the earth high mountains for load and gave you to drink sweet water satisfying the thirst.**[18]

۲۷۔ وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ۝

28. **Woe that day unto those who cry lies.**[19]

۲۸۔ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

29. **Walk and see the thing you called it a lie.**[20]

۲۹۔ اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝

30. **Walk unto a shade having three branches,**[21]

۳۰۔ اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ۝

31. **Neither a thick shadow, nor it avails in torridity.**[22]

۳۱۔ لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ۝

---

18. In this very earth God created a weighty and hard thing like mountains that do not move a little from their stations. And in this very earth fountains of water are created that are liquid and soft, flowing all times, and they satisfy the drinking man or animal very generously. So is that God, who shows the opposite samples of His power in this mean earth and presents the scenes of life and death, softness and hardness in this terrestrial globe, not able to show the different scenes of severity and leniency, deliverance and annihilation, in the Field of Resurrection. Moreover, in whose possession lies the creation, the annihilation, the provision of means for life and sustenance, then can the falsification of the power and bounty of such an Almighty Lord be justified ?

19. Those who thought that how so many different and opposite works of rewarding and punishing all the ancients and the later folk could be accomplished at one place and at one time ?

20. On the Day of Resurrection, these words shall be spoken to them.

21. It is quoted from Qatada etc. that for the shadow of the Unbelievers a smoke shall rise from the Hell which shall be split into many parts. It is said that this smoke shall surround them from three sides—one piece shall stand over their heads like a canopy, the second one shall stay to the right and the third one to the left. Till the reckoning is over those people shall stay under this shadow. As for the Believers of good character they will stand under the shade of the Mighty Throne with comfort.

22. The shadow for the Unbelievers shall be only nominal, it will not be a thick shadow whereby security may be achieved from the torrid heat of the sun or fire, or the internal heat and thirst may be lessened.

32. That fire shoots sparks like castle.[23]

33. As if they are camels yellow.[24]

ع ۲ ۲۱
34. Woe that day unto those who cried lies ![25]

35. This is the day that they shall not speak [26]

36. Neither they shall be given order that they may excuse (repent).[27]

37. Woe that day unto those who cried lies ![28]

38. This is the Day of Decision, We have gathered you and the ancients.[29]

۳۲۔ اِنَّهَا تَرۡمِىۡ بِشَرَرٍ كَالۡقَصۡرِ ۚ ۝
۳۳۔ كَاَنَّهٗ جِمٰلَتٌ صُفۡرٌ ؕ ۝
۳۴۔ وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ۝
۳۵۔ هٰذَا يَوۡمُ لَا يَنۡطِقُوۡنَ ۙ ۝
۳۶۔ وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُوۡنَ ۝
۳۷۔ وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ۝
۳۸۔ هٰذَا يَوۡمُ الۡفَصۡلِ ۚ جَمَعۡنٰكُمۡ وَالۡاَوَّلِيۡنَ ۝

---

23. The sparks shall be tremendous like big castles, or shall be very high like a palace.

24. If the simile with the castle was in height then with the camels will be in stature. And if the simile was in stature then كَاَنَّهٗ جِمٰلَتٌ صُفۡرٌ will mean that in the beginning the sparks shall be huge like castle, thereafter shall shoot into the size of camel ; or the simile is in colour. But in this sense the translation of black camels will be more applicable because it is proved by traditions that the fire of the hell is dark and black, and the Arabs call the black camel صُفۡرٌ because it is generally yellowish. (God know better)

25. Woe that day unto the rejectors who thought the Qeyamat would not come, and if it were to come, even there also, they would be in peace and comfort !

26. At some occasions of the Resurrection the Unbelievers shall not be quite able to speak. And if at some occasions they speak, it will not be profitable. So speaking and non-speaking will be equal.

27. Because the time of repenting and excusing has passed away.

28. Woe that day unto those rejectors who would have thought that they would also win there as they had succeeded in the worldly courts by means of pretensions and clever talks.

29. So that We may separate them after gathering, and pronounce the final decision.

39. Then if you have a trick, try on Me.[30]

40. Woe that day unto those who cried lies.[31]

SECTION 2

41. Of course, the God-fearing are amid shades[32] and fountains.

42. And such fruits as they desire.

43. Eat and drink with taste, the recompense of those works you had been doing.[33]

44. Even so do We recompense the good-doers (men of virtue).

45. Woe that day unto those who cried lies.[34]

46. Eat and enjoy a little, you are sinners.[35]

٣٩- فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ○

٤٠- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

٤١- إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ○

٤٢- وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ○

٤٣- كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ○

٤٤- إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ○

٤٥- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

٤٦- كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ○

30. Lo! We have collected all of you here. Now make a trick for deliverance from Our seizure after joint consultation and conference. You had made many schemes to overpower the Truth in the world. Today recollect anyone of them.

31. i,e. those who had put their trust in others that they would deliver them from seizure somehow or other. And some insolent had said hearing the nineteen numbers of the superintendents of the Hell that only one of them was enough for the seventeen of them.

32. First they shall be under the shadow of the Throne (Arsh), then amid the shades of Paradise.

33. In contrast to the Rejectors, here the condition of the God-fearing is described, as the things are appreciated and recognized by their opposites.

34. i.e. those who said to the Muslims in the world that if there was a new life after death then there also they would be better than the Muslims. On the Day of Resurrection they will burn in jealousy seeing the Muslims in luxury and themselves in tortures, and shall be humiliated in all manners.

35. This is an address to the Rejectors that they may enjoy a little for some more days. At last, this eating and drinking will end in a very bad fortune because they are the criminals of God. In other words, this address is like the address to an outlaw who is going to be executed after some days.

47. **Woe that day unto those who cried lies !**[36]

48. **When it is said to them : 'Bow down,' they do not bow down.**[37]

49. **Woe that day unto those who cried lies !**[38]

50. **In what discourse after that will they believe ?**[39]

٤٧۔ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

٤٨۔ وَإِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ○

٤٩۔ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ○

ع ١٠ ٢٢ ٥٠۔ فَبِأَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ ○

36. i e. those who were absorbed in the luxuries of the world, and they always hankered after them never thinking that the black snake was misunderstood as the garland of flowers.

37. Bow down i.e. in Salat, or before the orders of God.

38. That day they will regret why they did not bow down before the orders of God. If they had bowed down in the world they would have been lifted in the Resurrection.

39. Whose discourse shall be more impressive and perfect than that of the Quran. If these rejectors and Disbelievers do not believe in the Quran, then in what thing will they believe beyond that. Are they waiting, after this Quran, for any other Divine Book that will descend from the heaven ?

Sura Mursalat has ended by His grace and mercy. Glory to Him who saves from mistakes by His mercy.

اٰیاتہا ۴۰ سُوْرَۃُ النَّبَاِ مَکِّیَّۃٌ رکوعاتہا ۲

(SURA NABA, MECCAN, VERSES 40, SECTIONS 2)

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

SECTION 1

1. Of what do they question one another ?[1]

۱- عَمَّ یَتَسَآءَلُوْنَ ○

2. Of the mighty tiding,

۲- عَنِ النَّبَاِ الْعَظِیْمِ ○

3. Wherein they are different (they differ).[2]

۳- الَّذِیْ ھُمْ فِیْہِ مُخْتَلِفُوْنَ ○

---

1. In what thing are the people engaged to investigate and research ? Do they possess such capacity that would enable them to comprehend that thing by mutual discussion and questioning ? No indeed.

Or it means do you know of what thing are these Unbelievers questioning one another and the Prophet and the Muslims out of joke and denial, and repeatedly question the Prophet, 'Yes please, do tell us, when the Qeyamat will come, why is it being delayed, why does it not come now before us ?

That is a very mighty thing and soon they shall come to know it, when they will see its horrible scenes by their own eyes.

2. i.e. the tiding of the Qeyamat whereon the people are at variance. Some say it is only a fiction some say it will come, some totally deny it, some say it will come but after millions and millions of years, some are in doubt of its very reality, some say that there would be only mental resurrection, some say there would be only spiritual resurrection, some say there would be only physical resurrection, some say that only the body shall be punished and rewarded, some say that only the Spirit shall be punished and rewarded, some say that there shall be only Nirwan of the soul, some say the spirit shall be in eternal bliss or eternal misery etc. etc.

4. No indeed, soon they shall know.

5. Again, no indeed, they shall soon know.[3]

6. Have We not made the earth a cradle[4]

7. and the mountains pegs ?[5]

8. And We created you pairs,[6]

9. And We made your sleep to remove weariness,[7]

10. And We made the night for a garment,[8]

٤ - كَلَّا سَيَعْلَمُونَ ۝

٥ - ثُمَّ كَلَّا سَيَعْلَمُونَ ۝

٦ - اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۝

٧ - وَّالْجِبَالَ اَوْتَادًا ۝

٨ - وَّخَلَقْنٰكُمْ اَزْوَاجًا ۝

٩ - وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝

١٠ - وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۝

---

3. The Prophets have had been explaining them since the beginning of the world till the present times, but the people never left their differences. On the other hand they cherished all sorts of thoughts and conjuctures about the Resurrection and the Qeyamat. No indeed, they are not prepared to solve their differences. Then it is well-nigh that the Qeyamat may come soon and the horrible scenes of the Qeyamat may appear before them, then they will know what thing the Qeyamat is, and what the reality of their questions and differences was.

4. Whereupon the people live with comfort.

5. As a thing does not move from its place when a peg is fixed in it, similarly the earth that quivered and quaked in the beginning, became static when God created mountains in it and fixed them in the stratosphere. In other words the earth got a kind of peacefulness by the mountains.

6. For the comfort and peace of the man God created the woman as his partner:

وَمِنْ اٰيٰتِهٖ ان خلق لكم من انفسكم ازواجًا لتسكنوا اليها (روم - ركوع ٣

Or ازواج may mean different kinds of forms, colours, etc.

7. When after a weary day a man goes to sleep the whole weariness and exertion goes off, as sleep is another name of peace and comfort. Onward with respect to sleep the night is mentioned.

8. As a man wearing a cloth hides his body, similarly the darkness of night chambers the creatures of God, and those works that are worthy of concealment are generally done in the darkness of night. Moreover, the necessity of covering a cloth or sheet is greater in the night than in the day because night-time is comparatively cooler.

11. And We made the day for an earning,[9]

12. And We built above you seven strong ones,[10]

13. And We made a lamp glowing.[11]

14. And We sent down from the squeezing clouds, cascade of water,[12]

15. That We may bring forth thereby grain and green plants.

16. And gardens enveloped in leaves.[13]

١١- وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۝

١٢- وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝

١٣- وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۝

١٤- وَّأَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَاءً ثَجَّاجًا ۝

١٥- لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۝

١٦- وَّجَنّٰتٍ أَلْفَافًا ۝

---

9. Generally business and the works of earning are done in the day, the only purpose whereof is to get peace and satisfaction of heart concerning the needs of his own self and of the wife and children.

Onward with respect to day and night the heavens and the sun are mentioned. Or you may say in contrast to the earth the heaven is mentioned.

10. Seven strong heavens are made and no disturbance could ever touch them so far.

11. i.e. the sun that has both light and heat.

12. Squeezing clouds or squeezing winds.

13. Very thick and intensive gardens.

Or it means that in the same earth, trees and gardens of different kinds have been created.

Note :—Describing the mighty signs of Nature it has been told that when God has such a great power and wisdom, then would it be difficult for Him to create you again and raise you for reckoning ? And would it not be against wisdom on His part that this big workshop may be left jumbled and resultless ? Surely there is some clear end and result of this long series of the world, and that we call the Hereafter. As waking comes after sleep, and the day comes after the night, similarly understand that at the end of this world, the coming of the Hereafter is sure.

17. No doubt, the Day of Decision is a time appointed,[14]

18. The day the Trumpet is blown and you shall be coming in troops,[15]

19. And the heaven is opened, then gates therein are formed.[16]

20. And the mountains shall be set in motion and they will become like bright sand.[17]

21. No doubt, the Hell is lying in wait,

22. For the haughty, a resort,[18]

23. Therein to live for ages,[19]

١٧. إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝

١٨. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝

١٩. وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

٢٠. وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

٢١. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝

٢٢. لِلطَّاغِينَ مَآبًا ۝

٢٣. لَابِثِينَ فِيهَا أَحْقَابًا ۝

---

14. The Day of Decision is that wherein the good shall be separated absolutely from the bad that no sort of combination and intermixation shall remain—every good shall turn to its source and every evil shall reach its centre. It is obvious that such an absolute separation and distinction is not possible in this world, because here the earth, the heaven, the sun, the moon, the day, the night, waking and sleeping, rains and clouds, gardens and fields, wives and children are common among all the good and the bad. Every Kafir and Muslim avails himself of all those things mentioned. Hence it is imperative that the Day of Decision should happen one day after the present system is finished. It's appointment is ordained in the knowledge of God.

15. Numerous separate parties and troops whose division shall be based on their distinct faiths and deeds.

16. The heavan shall be split in a manner that gates shall be formed. Perhaps it gives a hint to another verse described in Sura Furqan, Section 3.

يَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

17. The bright sand from a distance looks like water. Similarly they will look mountains, whereas in reality they will not be mountains but only heaps of sand.

18. The Hell is lying in wait for the insolent ones, and is their resort.

19. Ages shall pass after ages, and there is no number of those ages, but their miseries shall not end.

24. Tasting therein neither coolness nor any drink,

25. Save hot water and flowing pus—[20]

26. A full recompense.

27. They indeed hoped not for the reckoning,

28. And they cried lies to Our verses belying.[21]

29. And everything We have numbered writing.[22]

30. Now taste! We shall not increase you save in chastisement.[23]

٢٤- لَا يَذُوقُونَ فِيهَا بَرْدًا وَّلَا شَرَابًا ۝

٢٥- اِلَّا حَمِيمًا وَّغَسَّاقًا ۝

٢٦- جَزَآءً وِّفَاقًا ۝

٢٧- اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ۝

٢٨- وَّكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ۝

٢٩- وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ۝

٣٠- فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ۝ ع

20. Neither they will get the comfort of coolness, nor any pleasant thing shall be given to drink. Of course, they shall be given hot water whereby the mouths will be burnt and the intestines will come forth out of the stomachs being melted. The second thing is the pus, which shall be given to them, flowing from the wounds of the People of the Hell. (May God give us shelter from it and from all kinds of chastisement !)

21. The same thing which they never expected came before them, and what they falsified, saw by their own eyes. Now We see how they cry lies to it and deny.

22. Everything is in the knowledge of God, and is written regularly in the records according to that encircling knowledge. No good or evil is beyond encirclement of His records. Even the minutest reckoning will not miss.

23. As you went on increasing in denying and belying ceaselessly, and would have gone always increasing if death had not come against your will, so now taste the big chastisement. We shall also be increasing the chastisement without fail and respite.

SECTION 2

31. No doubt, the God-fearing shall have to attain their object,

32. Gardens and vineyards,

33. And young women of equal age all,[24]

34. And cups overflowing,[25]

35. Therein they shall not hear foolish talk, neither denying, belying.[26]

36. The recompense from thy Lord, given with computation,[27]

37. Lord of the heavens and the earth and what is between them, Excessively Merciful,[28] no power that anyone may speak to Him.[29]

٣١- إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝

٣٢- حَدَآئِقَ وَأَعْنَابًا ۝

٣٣- وَّكَوَاعِبَ أَتْرَابًا ۝

٣٤- وَّكَأْسًا دِهَاقًا ۝

٣٥- لَا يَسْمَعُونَ فِيهَا لَغْوًا وَّلَا كِذّٰبًا ۝

٣٦- جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ۝

٣٧- رَّبِّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنِ
لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝

---

24. Newly sprung women (maidens), the youth whereof shall be in full bloom, all of them being of the same age.

25. The overflowing cups of pure wine.

26. There shall be no idle talks or absurd chattings, no fraud or lie in the Paradise, neither anyone shall quarrel with any other that there may arise any need of lie or falsehood.

27. Recompense shall be given after detailed reckoning, and abundantly enough recompense shall be given.

28. This recompense too is from His endowment and mercy, otherwise it is obvious that none has any debt or compulsion over God, Even the security from chastisement by virtue of deeds is difficult. As for the Paradise—that is given only by His grace and mercy. To call it the recompense of our deeds is another honour and estimation from His Kind Self.

29. Despite such kindness and mercy, His glory and dignity is such that no one can move his lips before Him.

38. Upon the day when the Spirit and the angels stand in row,[30] no one speaks save that to whom the Rahman has given order and he said aright.[31]

39. That is the day true, then whosoever wills may take unto his Lord a resort.[32]

40. We have warned you of a nigh chastisement, the day when man shall behold what his hands have forwarded,[33] and the Kafir shall say ; O would that I were dust ![34]

٣٨ - يَوْمَ يَقُومُ الرُّوحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَا
يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ
صَوَابًا ○
٣٩ - ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ إِلٰى
رَبِّهِ مَاٰبًا ○
٤٠ - إِنَّآ أَنْذَرْنٰكُمْ عَذَابًا قَرِيبًا ۚ يَوْمَ يَنْظُرُ
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكٰفِرُ
يٰلَيْتَنِي كُنْتُ تُرٰبًا ○

---

30. The Spirit—the animate beings or the Ruhul Qudus i.e. Jibraeel.

And according to some commentators the Spirit means that Mighty Spirit wherefrom numberless spirits have emanated. (God knows better).

31. Whoso speaks in the Divine Court shall speak by His order, and shall speak what is right and reasonable. e.g. he will not intercede for a non-deserving. Only those deserve the intercession who said in the world the most true and correct word i.e. لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ

32. That day shall come definitely. Now whosoever desires his welfare should make preparations for that time.

33. All the good and bad deeds, past and bygone, shall be before him.

34. The Kafir shall say on that day : "O would that I were dust and not become man that being man I am arrested in this reckoning and answering !"

Note :—Some say 'Kafir' here is a hint to the Satan who had said before God that he was superior to Adam because Adam was created from (mean) dust and he was himself created from (high) fire. It means the Satan will acknowledge the superiority of dust over fire on that day when the noble men created of dust shall be going to the Paradise and shall be given high ranks. (Tr.)

اٰیاتہا ۴۶ سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ رکوعاتہا ۲

(SURA NAZEA'T, MECCAN, VERSES 46, SECTIONS 2)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

۱۔ وَالنّٰزِعٰتِ غَرْقًا ○

۲۔ وَّالنّٰشِطٰتِ نَشْطًا ○

۳۔ وَّالسّٰبِحٰتِ سَبْحًا ○

۴۔ فَالسّٰبِقٰتِ سَبْقًا ○

۵۔ فَالْمُدَبِّرٰتِ اَمْرًا ○

1. By those who drag out diving,[1]

2. And by those who unknot opening,[2]

3. And by those who swim quickly,

4. Then by those who outstrip running,[3]

5. Then by those who administrate by the command.[4]

---

1. By the oath of those angels who enter into the veins of the Kafir to drag out his soul violently (with violence).

2. Those angels who untie the knot of soul from the body of a Momin, then it runs with his own freewill happily towards the holy universe, as a captive flees when his ties are opened and he becomes free.

But remember this is the mention of the spirit (روح) and not of the body. The virtuous happily runs towards the Holy Universe and the wicked goes back, then he is dragged vehemently.

3. By the angels who fly swiftly and easily towards the heaven taking the spirits with them, as if they are swimming on water serenely. Then they run forward quickly to comply with the order given to them from God concerning those spirits.

4. The commands of reward and retribution are issued from the heaven for the spirits. For some spirits the command of reward is issued and for some spirit the command of retribution is issued. The angels plan and administer each of the two commands about those spirits.

Or here those angels are meant who are appointed for planning and administration of the universe in general. But more evident is the former interpretation.

Note :—Various explanations of النازعات، والناشطات، والسٰبحات etc. are given by other scholars. Here the explanation is given according to the translation.

6. Upon the day when shivers the shiverer,[5]

7. Then follows after it the second one.[6]

8. How many hearts on that day shall be athrob,

9. Their eyes shall be humbled down.[7]

10. The people say : "Shall we be made to retrace our steps.

11. What, when we are become bones decayed ?"

12. They said, 'That then is a return of loss.'[8]

٦- يَوْمَ تَرْجُفُ الرَّاجِفَةُ ○

٧- تَتْبَعُهَا الرَّادِفَةُ ○

٨- قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ○

٩- أَبْصَارُهَا خَاشِعَةٌ ○

١٠- يَقُولُونَ ءَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ○

١١- ءَإِذَا كُنَّا عِظَامًا نَّخِرَةً ○

١٢- قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ○

---

5. When the earth shall quake by the blowing of the Trumpet first time.

6. Hazrat Shah Sahib says : "The earthquakes shall come successively."

According to most of the commentators رادفه denotes the second blowing of the Trumpet. (God knows better)

7. The hearts shall be throbbing from distraction and anguish, and the eyes shall be bowing down out of humiliation and shame.

8. The people say : "Reaching the pit of the grave shall we be restored to life retracing our steps. We do not understand the decayed bones shall be given a new life. It it happens then it is a great loss to us, because we have not made any preparation for that life."

This they said out of jesting i.e. the Muslims think so about us, whereas there is no life after death, not to speak of any sort of loss or detriment.

13. **That's only a single scare,**
14. **Then and there they are come in the plain.**[9]
15. **Has the story of Moses reached thee ?**[10]
16. **When his Lord called him in the holy valley, Towa.**[11]
17. **"Go to Pharaoh, he has much raised his head."**
18. **Then say : 'Dost thou will that thou shouldst become purified,'**
19. **'And I should show thee the way to thy Lord, then thou shouldst have fear.'**[12]

١٣- فَإِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ۙ
١٤- فَإِذَا هُم بِالسَّاهِرَةِ ۗ
١٥- هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۘ
١٦- إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۚ
١٧- اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ
١٨- فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ۙ
١٩- وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

9. These people are thinking it to be a difficult task, whereas all these things will be done with God in no time. When one threat is given to them i.e. when the Trumpet is blown then and there all of the ancients and the later shall be seen standing in the Plain of Resurrection. Onward an ordinary threat of God is mentioned that was given to a great proud man in the world. Or we can say that these disbelievers are told what has been the result of the great disbelievers before them.

10. This story is described in detail at various places before.

11. It means near the Mount Tur.

12. Moses says to Pharaoh, "If thou hast will to be purified, I can purify thee by the order of God, and I can lead thee to the place of divine recognition and the real fear of God." Without the perfection of divine recognition, fear of God, in its perfect sense, is unimaginable.

It shows that the purpose of Moses' prophethood was not only the emancipation of Bani Israeel, he was also raised to reform Pharaoh.

Note :—This verse shows the importance of تزکیہ (Purification) as the basic function of a Prophet. (Tr.)

20. Then he showed him that great sign.[13]

21. Then he cried lies and rebelled.

22. Then he turned back searching,[14]

23. Then he mustered all, then announced.

24. And he said: 'I am your Lord, the Most High,'[15]

25. Then God seized him in the punishment of the Hereafter and the World.[16]

26. No doubt, in that is a point of thinking for him who has fear in his heart.[17]

SECTION 2

27. Is your creation difficult or the heaven's ?[18]

٢٠- فَأَرٰىهُ الْاٰيَةَ الْكُبْرٰى ۝

٢١- فَكَذَّبَ وَعَصٰى ۝

٢٢- ثُمَّ اَدْبَرَ يَسْعٰى ۝

٢٣- فَحَشَرَ فَنَادٰى ۝

٢٤- فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۝

٢٥- فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۝

٢٦- اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ۝ ع

٢٧- ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ۚ بَنٰهَا ۝

13. Reaching there he delivered the Message of God, and to establish the argument he showed the greatest miracle of the transformation of the Staff into the serpent.

14. But that cursed was not to accept him. He turned away to gather the people and make them search for the sorcerers to vie with the Miracles of Moses.

15. Pharaoh said, "I am the greatest Lord. Who has sent this Moses ?"

16. In this world he was drowned in water, there he shall burn in fire.

17. In this story there are many things for a thinking and for a lesson provided there is some fear in the heart of a man.

Connection: The story of Moses is inserted to establish the possibility of affairs related with Resurrection. Again the subject of Resurrection is described.

18. Your re-creation (after creating you first time) is not more difficult than the creation of the heavens, the earth and the mountains. When you believe Him the Creator of such big things, then why there is doubt in your re-creation ?

28. And lifted up its vault, then levelled it,

٢٨- رَفَعَ سَمْكَهَا فَسَوّٰهَا ۝

29. And darkened its night and brought forth its day's light.[19]

٢٩- وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰهَا ۝

30. And the earth after that He spread it clear (spread it out).[20]

٣٠- وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰهَا ۝

31. Brought forth from the earth its waters and its fodder,[21]

٣١- اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰهَا ۝

32. And the mountains He set firm,[22]

٣٢- وَالْجِبَالَ اَرْسٰهَا ۝

33. A use for you and your cattle.[23]

٣٣- مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ۝

---

19. Just think about the heaven, how high, how strong, how clear, plain, levelled it is, how gloriously it is built and how systematically it is arranged ! With what a fortified system and regularity the series of day and night is established by the velocity of its sun ! In the darkness of night its scene is else, and in the daylight a quite different state is observed.

20. Which one is created first, either the heaven or the earth ? This question is discussed in Sura Ha Mim Sajda under the notes of Verse 12.

Note :— دحی , according to Raghib, means to remove a thing from its repose. So perhaps there may be hint to the modern scientific research which says the earth was sometimes part of a great heavenly body and it was later on subjected to centrifugalization.

21. He caused the rivers and fountains to flow, then by the water He created pastures.

22. That they do not move from their position, and they have also kept the earth secure from some special kinds of disturbance.

23. If there had been no such system of varied creation how could you carry your business. The purpose of all these creations is to accomplish your needs and to give you comfort. Hence it is incumbent on your part to pay thanks to that Real Benefactor, and understand that when that All-Powerful and All-Wise has made such mighty arrangements, is He not able to breathe life into your decayed bones. It is imperative that man should acknowledge His power and be engaged in thanking Him for His bounties, otherwise when that Great Catastrophe of Qeyamat befalls and all what is done comes before eyes then you will have to regret extremely.

34. Then, when that Great Catastrophe comes,

35. Upon the day when man shall remember what he has earned,

36. And the Hell shall be made to jut out, whosoever wills he may see.[24]

37. Then as for him who had been committing insolence,

38. And preferred the life of the world,[25]

39. The Hell only is his resort.

40. And as for him who feared standing before his Lord and restrained his soul from lowly desire,

41. So Paradise alone is his resort.[26]

42. They question thee concerning the Hour, when it shall happen to rise?[27]

٣٤- فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ۝

٣٥- يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ۝

٣٦- وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ۝

٣٧- فَاَمَّا مَنْ طَغٰى ۝

٣٨- وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ۝

٣٩- فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ۝

٤٠- وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ
الْهَوٰى ۝

٤١- فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝

٤٢- يَسْئَلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰهَا ۝

24. The Hell shall be advanced so conspicuously that every observer can see it openly without an obstacle or mountain hindering the sight or obscuring the vision.

25. The Hell is the abode of that man who has been insolent in his wordly life, disobeyed the Divine Message and worked against it. preferred the present life to the Hereafter. He forgot the Last Day and absorbed himself in the enjoyment of the worldly desires and pleasures.

26. And Paradise is the abode of that man who feared, thinking that one day he would stand before God for reckoning. By this fear he dared not follow the lowly desire of his Nafs. On the contrary he restrained the Nafs from the mean desires and put it in his control and subjected it to submission before the orders of God.

Note :—This verse shows the necessity and importance of the purification of Nafs (Tr.)

27. The Unbelievers often questioned the Prophet about the rising of the Hour (Qeyamat), when it shall exactly occur to come.

43. What business hast thou to mention it ?

44. Unto thy Lord is its final approach.[28]

45. Thou art but a warner to him who fears it.[29]

46. It shall be as if, the day they see it, they have not tarried in the world but an evening or morning of it.[30]

٤٣- فِيمَ أَنتَ مِن ذِكْرَاهَا ۝

٤٤- إِلَىٰ رَبِّكَ مُنتَهَاهَا ۝

٤٥- إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ۝

٤٦- كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝

28. God answers that it is not the business of the Prophet to tell its exact time of rising. Whatever interrogations they do make but its knowledge eventually is to be disposed to God.

Hazrat Shah Sahib says, "Questioning and questioning the reaching is unto God. Beyond that all are unaware."

29. Your business is to warn the people giving them the tidings of the Qeyamat. So who has some fear in his heart about his end, or has the capacity of Resurrection's fear—he shall fear after hearing and shall make preparations for the Resurrection after fearing. In other words your warning, with respect to the result, is only for those people who have the capacity of availing themselves of it, otherwise the incapable people being heedless of the end are lying in absurd discussions and argumentations concerning the Hour : On what day and date and in which year the Hour will come ?

30. Now they are making noise that why there is delay in the rising of the Qeyamat, why does it not come soon ? but at that time they will know that it came hastily without delay in between.

ایاتہا ۴۲ سُورَةُ عَبَسَ مَكِّيَّةٌ رکوعہا ۱

(SURA ABASA, MECCAN, VERSES 42, SECTION 1 AND SO ON TILL THE END)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1. *He knit the brow and turned the face,	۱. عَبَسَ وَتَوَلّٰٓى ○
2. On that came to him the blind.[1]	۲. اَنْ جَآءَهُ الْاَعْمٰى ○

*The Holy Prophet (Be peace upon him) once was taching something to the chiefs of the Quraish about the Religion of Islam. Meanwhile, a blind Muslim, Ibne Umme Maktoom, came in the presence of the Holy Prophet, and drew his holy attention towards his own self : "How is that verse ? O Messenger of God, teach me something about it what God has taught you."

The Holy Prophet felt heavy at his untimely questioning. He might have thought that he was busy in an important work, if those chiefs of the Quraish embraced Islam after understanding correctly then many others were expected to become Muslims. As for him—Ibne Umme Maktoon—he was after all a Muslim, he had thousand chances to learn and understand. Blind was he, unable to understand that so many prominent men were sitting by him, if they came to accept Islam, then thousand others could come to guidance. He was instructing them, but that fellow was talking about his own problem. Ibne Umme Maktoon did not understand that if he drew his attention from them, naturally they would resent it, never to listen to him again. However, the Holy Prophet was shrunk and the effects of contraction appeared on the holy face. At this these verses were sent down. It is said in the traditions that thereafter when that blind man came to the Holy Prophet, the Holy Prophet behaved him with honour and said : مَرْحَبًا بِمَنْ عَاتَبَنِىْ فِيْهِ رَبِّىْ

1. The Prophet at the coming of a blind man turned his face becoming angry, and yet he should have tendered more regard to his helplessness, distraction and his sincere quest.

Hazrat Shah Sahib says : "This word, in other words, is a complaint against the Messenger before others (this is why third person is used). Onward the Prophet himself is addressed."

And scholars of profound research say : "This highly pure and delicate style shows extreme modesty and goodness on the part of the speaker and shows extreme honour for the person addressed, that even at the time of censuring, face fo face, the affair is not attributed to the Prophet direct. Onward the second person is used to remove the doubt of averseness. Moreover, that expression is lighter." (God knows better)

3. **And what knowest thou ? Perhaps he would get purified,**

4. **Or he would have thought over and the instructing profited him.**[2]

5. **He who does not care—**

6. **For him thou art anxious.**

7. **And thou art not to be blamed anyway for that he does not get purified.**[3]

8. **And he who came to thee running,**

9. **And he fears,**[4]

10. **So from him thou assumest inattention.**[5]

٣- وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۝

٤- أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ۝

٥- أَمَّا مَنِ اسْتَغْنَىٰ ۝

٦- فَأَنتَ لَهُ تَصَدَّىٰ ۝

٧- وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝

٨- وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ۝

٩- وَهُوَ يَخْشَىٰ ۝

١٠- فَأَنتَ عَنْهُ تَلَهَّىٰ ۝

---

2. That blind was a sincere seeker. What know you that by your inspiration his condition would be bettered and his soul would get purified. Or something from you fell into his ear, and he would have sincerely pondered over it, availing him sometime in his life.

3. Those who do not care out of their pride and boastfulness, and their arrogance does not allow them to bow before God and the Messenger—you are anxious about them that somehow or other they should accept Islam so that their Islam should influence others, though there is no blame upon you from God that why these proud and boastful men are not reformed by your guidance. Your duty was D'awat and Tabligh, that you have performed and are performing. Thenceforth there is no need to be over anxious about these careless, proud souls, that truthful seekers and loyal believers get deprived of your attention. Or by the cursory observation of the external affairs the people may think without thoughtful consideration that the Prophet is much attentive to the rich and affluent gentry, and he does not attend to the poor, distracted souls. The detriment of this absurd calculation among the common people, is far greater to the cause of D'awat and Tabligh than the profit expected from the conversion of the few proud souls.

4. He fears God, or he fears whether he would find you or not, and he is blind, having no helper to guide him, he fears lest he should go astray or stumble down in the way or meet an accident, or he has fear of the enemies who might pursue him because he was intended to meet the Prophet.

5. Though only from such people there is hope that they will avail themselves of the guidance and serve Islam. It is said that this very blind Sahabi participated in the war of Qadsiyah wearing the armour and upholding the flag. At last, in this very expedition he was martyred. (God is well-pleased with him)

11. No indeed, it is an advice,

12. Then whoso wills should read it[6]—

13. (It is written) in pages high-honoured,

14. Placed in heights, extremely pure and clean,[7]

15. In the hands of the writers,

16. Who are of high ranks, virtuous.[8]

17. Perish man ! How unthankful he is ![9]

18. Of what did He create him ?

19. Of a sperm-drop,[10] He created him, then He put him on a measure,[11]

١١- كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝

١٢- فَمَن شَآءَ ذَكَرَهُ ۝

١٣- فِىْ صُحُفٍ مُّكَرَّمَةٍ ۝

١٤- مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝

١٥- بِأَيْدِىْ سَفَرَةٍ ۝

١٦- كِرَامٍ بَرَرَةٍ ۝

١٧- قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهُ ۝

١٨- مِنْ اَىِّ شَىْءٍ خَلَقَهُ ۝

١٩- مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝

6. If the proud aristocrats do not read the Quran and do not pay heed to it, they will themselves be at a loss. The Quran has no care of them, nor there is any need of pursuing them too much. It was a reminder, a general advice that is done. Now it is upto them to act upon it or neglect. He who wills his profit should read and understand it.

7. Will the honour and glory of this Quran be injured by the non-acceptance of these proud and arrogant men ? The Quran is that whose verses are written in the most honourable, high-ranked, pure and clean pages above the heaven, and upon the earth, sincere Muslims also place its leaves on high places with great reverence and respect, with sanctity and purity.

8. There the angels write it. According to it the Revelation descends. And here too the writers of the Quran and the collectors of its leaves are the most pious, the most virtuous, the most purified souls, possessed of angelic attributes, who have kept it pure from all kinds of changes, alterations, omission and additions.

9. He valued not such a great bounty i.e. the Holy Quran, the Holy Prophet. He remained heedless of divine obligations and never recognized the Right of God.

10. Man should have reflected on his origin that of what thing he is created, of an insignificant and valueless sperm-drop that had no perception, no consciousness, no grace and beauty, no wisdom and comprehension. Everything God gave him by His Kindness. Whose reality is this much, does it behove him to adopt such a pomp and show that the Lord Creator and Real Benefactor sends down such a mighty advice (the Holy Quran) and this impudent, forgetting and neglecting all the bounties of this Owner, becomes totally careless about it ? That ungrateful should have felt some shame after all !

11. He put the hands and feet and all other organs and powers on a specific style and measure. He has not put anything awkward or ugly against wisdom.

20. Then the way eased for him.[12]

21. Then He made him to die, then He made them put him in the grave.[13]

22. Then, when He wills He raises him.[14]

23. No indeed ! Man did not fulfil what He commanded him.[15]

24. Now man should see his food,[16]

25. We poured down the water falling from above.

26. Then We split the earth splitting.[17]

٢٠- ثُمَّ السَّبِيلَ يَسَّرَهُۥ ۝

٢١- ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ۝

٢٢- ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ۝

٢٣- كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ۝

٢٤- فَلْيَنظُرِ الْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ۝

٢٥- أَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۝

٢٦- ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝

12. He gave him the understanding of good and bad, Eman and Kufr (belief and unbelief). Or He brought forth out of the mother's womb with ease.

13. After death He guided them to put his dead body in the grave, lest he should be dishonoured before the living aimlessly.

14. He who gave life and then made to die for the first time, has power alone that He may revive and bringforth out of the grave when He wills, because now His power has not been snatched by anyone (God forbid). However creating and then bringing into the world, then bringing in to the Barzakh after giving death, then reviving and making them to stand in the Field of Resurrection—when all these affairs are in absolute control of God, then would it be worthwhile on the part of any soul to turn away from His advice and deny it and despise His numberless bounties.

15. Man indeed did not recognize the Right of God, and has not fulfilled what he was ordered to do.

Note :—Ibne Kathir has related the verse : كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ with the previous verse, i.e. when He wills He will raise them. But this time it can not be done because His schematic order about the population of the world is not yet accomplished.

16. Formerly the creation and annihilation was described. Now the provisions for his life and existence are related.

17. What was the power of a straw of grass that it could come out of the earth splitting it. It is the hand of God's power that splits the earth and brings forth out of it various kinds of grains, fruits, vegetables, etc.

27. Then We made the grains to grow therein,

28. And vines and esculent vegetables,

29. And olives and palms,

30. And gardens of dense trees,

31. And fruits and pastures,

32. A use for you and your cattle.[18]

33. Then when that Ear-piercing comes,[19]

34. Upon the day when a man shall flee from his brother,

35. And from his mother and his father,

36. And from his consort and his sons,

37. To every man of them upon that day there is an anxiety that is sufficient for him.[20]

38. How many faces that day shall be shining,

39. Laughing, making merriments ![21]

40. And how many faces that day—dust shall be covering them,

41. Darkness mounting them,[22]

42. These people—they are the Disbelievers, the pert.[23]

٢٧- فَأَنۢبَتْنَا فِيهَا حَبًّا ۝

٢٨- وَعِنَبًا وَقَضْبًا ۝

٢٩- وَزَيْتُونًا وَنَخْلًا ۝

٣٠- وَحَدَآئِقَ غُلْبًا ۝

٣١- وَفَاكِهَةً وَأَبًّا ۝

٣٢- مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

٣٣- فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ۝

٣٤- يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ۝

٣٥- وَأُمِّهِۦ وَأَبِيهِ ۝

٣٦- وَصَٰحِبَتِهِۦ وَبَنِيهِ ۝

٣٧- لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

٣٨- وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝

٣٩- ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝

٤٠- وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝

٤١- تَرْهَقُهَا قَتَرَةٌ ۝

٤٢- أُو۟لَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ۝

18. Some of those things are utilized by you and some are for the benefit of your flocks.

19. Such a shrill sound that makes the ears deaf i e. the blast of the Trumpet.

20. Every one shall be anxious about his own self. The friends and relations shall not ask about one another. On the other hand everyone shall flee from everyone lest he may beg some of his virtues or he may demand of him his rights.

21. The faces of the Believers shall be shining with the light of Eman, and shall be overjoyous with extreme happiness.

22. Over the faces of the Unbelievers the turbidness of Kufr shall be dominating, and the darkness of sins shall make it more dark.

23. However you instruct an impudent unbeliever, but his heart does not melt a little, neither he fears God, nor he has any shame of the creatures of God.

آياتها ٢٩ سُوْرَةُ التَّكْوِيْرِ مَكِّيَّةٌ ركوعها ١

(SURA TAKWIR, MECCAN, VERSES 29)

In the Name of God, who is excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. **When the sun-shine is folded,[1]**
2. **And when the stars become gloomy,[2]**
3. **And when the mountains are set moving,[3]**
4. **And when the pregnant camels are left at large,[4]**
5. **And when the savage beasts are pressed together,[5]**
6. **And when the seas are set boiling,[6]**

١. إِذَا الشَّمْسُ كُوِّرَتْ ○

٢. وَإِذَا النُّجُوْمُ انْكَدَرَتْ ○

٣. وَإِذَا الْجِبَالُ سُيِّرَتْ ○

٤. وَإِذَا الْعِشَارُ عُطِّلَتْ ○

٥. وَإِذَا الْوُحُوْشُ حُشِرَتْ ○

٦. وَإِذَا الْبِحَارُ سُجِّرَتْ ○

---

1. As if the long rays of the sun, whereby the sunshine spreads, are set folded, and the sun being lightless may become like a disc of cheese or totally become non-existent.

2. Or they are thrown down and their light is extinguished.

3. The mountains are set in motion, and they fly in the air.

4. The camel is the best wealth for an Arab especially the ten-months pregnant camel wellnigh to deliver a calf, is more valuable to an Arab but at the time of the horrible earthquakes of the Qeyamat no one shall look after such a precious wealth, neither the master shall be a bit anxious about it.

To say that camels shall become useless after the invention of trains, aeroplanes, cars etc. is a mere joke.

5. The savage beasts of the jungle that flee from the shadow of man enter into the cities being highly disturbed and frightened, and join with men and the domestic animals as is generally seen at the time of fear. Several years back in the flood of Jamna-Ganga people saw a thatched roof floating whereon men, snakes, etc. were sitting, without intervening with one another, everyone lost in his own self.

6. The sea water becoming hot is transformed into vapour and blazing fire, that will tease the Unbelievers in the Resurrection, and it will become ebullient like an oven when fuels are thrown into it.

7. And when couples of souls are fastened,[7]

8. And when the buried infant is asked
9. for what sin she was slain,[8]

10. And when the books of deeds are opened,

11. And when the skin of the heaven is stripped off,[9]

12. And when Hell is set blazing,

13. And when Paradise is brought nigh,[10]

14. Then shall know every soul what it has brought.[11]

٧- وَإِذَا النُّفُوسُ زُوِّجَتْ ۝

٨- وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝

٩- بِأَيِّ ذَنْبٍ قُتِلَتْ ۝

١٠- وَإِذَا الصُّحُفُ نُشِرَتْ ۝

١١- وَإِذَا السَّمَاءُ كُشِطَتْ ۝

١٢- وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝

١٣- وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝

١٤- عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝

---

7. The Kafir with the Kafir, the Muslim with the Muslim, then souls of like deeds are joined together, and parties or groups are made according to same faiths, deeds, morals, etc. Or it means the spirits are joined with the bodies.

8. It was a custom in the Ignorant Days in Arabia that the father buried his living daughter into the earth very mercilessly and pitilessly. Some did it out of the fear of expenditures at the time of her marriage. Some did that due to poverty. Some did it lest they should become poor and indigent due to the expenses on a daughter who was not a source of future income. Some did it with this absurd shame that they would have to hand over their daughter to someone who would become their son-in-law. The Holy Quran proclaims that about these innocent girls they will be questioned that on what sin they were slain. They should not think that they were at liberty to do whatever they desired concerning their children. Nay, the crime becomes more atrocious due to the blood relation.

9. As the internal parts of an animal become clear when its skin is stripped off. similarly all what is in the heaven shall be visible when its skin is stripped off. Afterward Ghamam (غمام) shall descend that is mentioned in Sura Furqan.

10. The Hell is set ablaze vociferously, and Paradise is brought near the God-fearing, whose scene shall be highly exhilarating.

11. Everyone shall know what store of good deeds or bad deeds (virtue or vice) he has brought before his Lord.

15. So I swear by the reversers; the
16. straight-runners, the sinkers,[12]

17. And by the night when it spreads (or goes away),[13]

18. And by the dawn when it breathes,[14]

١٥- فَلَآ أُقْسِمُ بِالْخُنَّسِ ۙ

١٦- الْجَوَارِ الْكُنَّسِ ۙ

١٧- وَالَّيْلِ إِذَا عَسْعَسَ ۙ

١٨- وَالصُّبْحِ إِذَا تَنَفَّسَ ۙ

12. Planets like Venus, Saturn, Mercury, Jupiter, Mars sometimes move from West to East (this is the straight-running) sometimes in a reverse direction, sometimes sink coming near the sun.

Note :—That is a visible phenomenon.

13. When the night spreads or begins to dwindle. This word has both meanings.

14. Hazrat Shah Abdul Aziz says: "It means the sun is likened to the fish swimming in the water, and before its rise the spreading of its light is likened to the

breathing of the fish, as the fish swims under the surface of the water hidden from the sight, but its breathing creates a light commotion in the water. Similar is the condition of the sun before its rise and before the spreading of the sun-shine."

And some have said that the breathing of dawn is a hint to the breeze that blows in the spring season at dawn.

Note :—The relation or connection of these oaths with the ensuing subject is that the moving, slinking, sinking, etc. of the stars is a sample of the recurring descension of the Revelation upon the past Prophets, then a survival of the vestige of the Revelation for a long period, then its sinking and disappearing after discontinuation. And the coming of night is the sample (sign) of that Dark Age that passed over the world before the auspicious birth of the Last Prophet (صلى الله عليه وسلم) during which no man could distinguish between Right and Wrong, and the vestiges of Divine Revelation had totally vanished. Thereafter the breathing of Dawn is the advent of the Holy Prophet in this world and the descension of the Noble Quran that enlightened everything by the light of the guidance like the bright day. In other words, the light of the past Prophets was like the light of the stars, and this Supreme Light should be called the Resplendent Sun.

فانت شمس فضل هم كواكبها   يظهرون انوارها للناس فى الظلم

حتى اذا طلعت فى الكون عم هداها   للعالمين واحييت سائر الامم

And some scholars have said that the straight running, reversing and sinking of the stars is like the coming, returning and hiding (in the angelic universe) of the angels, while the ending of the night and the coming of the dawn is like the disappearance of darkness due to the Quran and the full manifestation of the light of guidance. This interpretation shows a more clear relation of the oaths with the subjects for which the oaths are sworn. (God knows better)

19. Positively this is the word of a noble Messenger,

20. Having power ; with the Lord of the Throne having position,

21. Obeyed, moreover trusty.[15]

22. And this your companion is not something mad,[16]

١٩- إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

٢٠- ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ۝

٢١- مُّطَاعٍ ثَمَّ أَمِينٍ ۝

٢٢- وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝

---

15. These are the qualities of Hazrat Jibraeel. The meaning, however, is that there are two means through which the Quran came to us from God :

(1) The angel who brought the Revelation i.e. Hazrat Jabraeel.

(2) The Prophet of Arabia (Be peace upon him).

They possess those attributes, after the knowledge whereof, there remains no doubt or suspicion in the truthfulness of the Quran or its divine origin. The primary requisite of the truthfulness of a tradition is that the medium of quotation should possess noble qualities. The greater the excellent qualities of the relater the greater the truthfulness in the narration. The most authentic narrator is that who is reliable, truthful, righteous, just, trustworthy of a high degree and possesses a good retentive memory, honoured with him whom he quotes, great men of integrity have full confidence in his honesty and integrity and due to that reason accept his words without the least hesitation. All these qualities are found in Hazrat Jibraeel—he is noble and honoured with God, and to be so, it is essential to possess sublime exellence,great piety and fear (of God) and holy virtues, as said in the Quran : ان اكرمكم عند الله اتقاكم "The noblest among you near God, is the one who fears Him most among you. And a Hadith says الكرم التقوى "nobility is piety". Moreover, he has great strength and power i e. he has great power of retention and preservation too. He has a great rank with God. He is nearest of all angels to God. The angels of the heavens accept his word and obey his order, because no one has any doubt in his honesty, trustworthiness and integrity. This was the condition of the Angel-Messenger. Onward is the condition of the Mortal-Messenger.

16. During the period of forty years before his prophethood you lived with him and he with you. You have full experience of all his private and public conditions in detail. You never saw him speaking nonsense, telling a lie, or making any fraud, or dealing like an insane. You always recognized his truthfulness, righteousness, his honesty and integrity, his wisdom and sagacity. Now how can you call him insane or liar without reason ? Is he not your that companion of whom you have got detailed knowledge ? To call him now an insane is nothing but a blunt insanity.

23. And he has seen that angel on the clear horizon,[17]

24. And he is not niggardly of telling about the Unseen,[18]

25. And it is not the word of an accursed Satan.[19]

26. Where then are you going ?[20]

27. It is naught but an advice unto the whole world.[21]

۲۳- وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۚ

۲۴- وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۚ

۲۵- وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۙ

۲۶- فَاَيْنَ تَذْهَبُوْنَ ۭ

۲۷- اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۙ

17. On the eastern horizon he has seen him clearly in his original shape, hence no one can say that it was not the real angel that he saw but was a mere delusion. In Sura Najm it has been given : "فاستوی وھو بالافق الاعلیٰ"

18. This Prophet gives you all sorts of informations about the Unseen, whether they belong to the past or they belong to the future.

Or he teaches you the Names and Attributes of God and reveals unto you the orders of Divine Constitution (احکام شرعیہ), or clarifies the reality and falsehood of religions prevalent in the world, or informs you about the Hell and the blessings of Paradise, or the events after death. And he is never niggardly in telling you these affairs, neither he asks you for any kind of wage or recompense or offering or gift. Then how can the title of a soothsayer be applicable to such an honest and prominent authority of divine secrets. A soothsayer has an imperfect knowledge or partial truth of the Unseen, if he has, that is cast by the satan or satans (as described elsewhere in the Quran). He mingles hundreds of lies in that imperfect knowledge, and speaks to his devotees or common men after exacting some sweets or offerings from them. The position of the soothsayers have to do nothing with the character of the Prophets.

19. How can the Satan teach such pious things in which there is absolute gain of man and a humiliation and condemnation of the satan himself ?

20. When all the possibilities and doubts of falsehood, insanity, imagination, whim and fancy, soothsaying etc. are removed what then remains except righteousness and truth ? Where then are you going leaving this bright and clear way ?

21. The doubts which you create about the Quran are all wrong. If you sincerely reflect on its subjects and directions there shall not come out except that for the whole world it is a truthful charter of advice and a perfect constitution wherewith is connected their prosperity of both the worlds.

28. Whosoever of you wills that he may walk straight.[22]

29. And will you, shall that God wills, the Lord of the Worlds.[23]

۲۸۔ لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۝

۲۹۔ وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ

الْعٰلَمِيْنَ ۝

22. Especially for those it is an advice who desire to walk straight, and do not adopt perverseness and swerving, because only such people can benefit from it.

23. In itself the Quran is an advice but its effect rests on the Will of God, that is determinative for some people, and for some others due to some reason on account of their ill capacity it is not determinative.

ایاتہا ۱۹ سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ رکوعہا ۱

(SURA INFITAR, MECCAN, VERSES 19. SECTIONS 2)

In the Name of God, who is Excessively Compassionate Extremely Merciful.

SECTION 1

1. **When the heaven is cleft (split),**
2. **And when the stars fall off,**
3. **And when the seas swarm over (boil over),[1]**
4. **And when the graves are overturned (over thrown),[2]**
5. **Then every soul shall know what ever he forwarded and left behind.[3]**
6. **O Man! What deceived thee as to thy Gracious Lord ?[4]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

۱۔ اِذَا السَّمَآءُ انْفَطَرَتْ ۝

۲۔ وَاِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝

۳۔ وَاِذَا الْبِحَارُ فُجِّرَتْ ۝

۴۔ وَاِذَا الْقُبُوْرُ بُعْثِرَتْ ۝

۵۔ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ۝

۶۔ يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۝

---

1. When the sea waters force upon the earth, and the sweet and brackish waters all mingle.

2. Whatever was in the bed of the earth comes forth, and the dead are brought forth from the graves.

3. All the good and bad works, which were done or not done, either they were done in the primary age or they were done in the last age, either he left their effect behind or did not leave—all shall come before at that time.

4. Is that Gracious Lord worthy of that you go on committing disobedience in your iguorance and folly thinking that He is All-Clement? Is it an honourable response to His generosity and kindness? Does it behove you to behave with God with unbelief and insolence? Seeing His generosity it is incumbent on your part to be more ashamed and become more fearful of the wrath of the All-Clement. No doubt, He is Gracious, but He is also Severe in Retribution and moreover Wise. Is it not then Self-deception and Self-pride to observe His one Attribute of clemency and generosity and neglect other Attributes of retaliation and retribution?

7. Who created thee, then shaped thee, then fitted thee.[5]

8. In whatever form He willed He composed thee.[6]

9. No ineeed, but you think the Judgment a mere falsehood.[7]

10. And over you are appointed watchers,
11. Honourable, writers of deeds,

12. They know whatever you do.[8]

13. No doubt, the virtuous are in Paradise,[9]

٧- الَّذِي خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۝
٨- فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝
٩- كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۝
١٠- وَإِنَّ عَلَيْكُمْ لَحٰفِظِينَ ۝
١١- كِرَامًا كَاتِبِينَ ۝
١٢- يَعْلَمُونَ مَا تَفْعَلُونَ ۝
١٣- إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

---

5. Hazrat Shah Sahib says: "Corrected in physique and fitted in nature (disposition)."

Or it means He fashioned the physical organs in a wise order, then He created moderateness in disposition and humours.

6. It means He put difference, great or small, in the shapes of all creations. To each He gave separate shape, form, colour and design, and in an aggregate analysis He gave man the best shape of all living creatures.

Some early scholars have given the following meaning: "Had He willed He would have given you the shape and figure of an ass, dog or pig. Despite this power He kept you in the human form only by His will and grace."

However, should a man deal with that Supreme Being, having such glorious attributes, so meanly and insolently?

7. There is no reason of your going astray and of your self-deception but that you do not believe in the Day of Judgment. You want that you should be at liberty to do whatever you desire, because in your fancy there is no danger of any reckoning and answerability. You think, who would write your deeds and keep their record in this world? When you are finished everything is finished."

8. They neither commit dishonesty, nor omit any deed in recording, nor your deeds are hidden from them. When all the deeds are being written with such readiness in detail, so will all this record be left in vain? No indeed, surely the deeds of every soul shall come before him, and he will have to taste its good or bad fruit. The detail follows as under:

9. They shall be dwelling there in all sorts of bounties and blessings. If there had been the fear of explusion, there would have been no bliss!

14. **And surely the sinners are in Hell,**

15. **They shall be cast into it on the Day of Judgment,**

16. **And they shall never be absent from it.[10]**

17. **And what thinkest thou what is the Day of Judgment ?**

18. **Again, what thinkest thou what is the Day of Judgment ?**

19. **The day when no soul shall be able to avail any soul an aught,[11] that day the command shall belong unto God alone.[12]**

١٤- وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝

١٥- يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝

١٦- وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝

١٧- وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝

١٨- ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝

١٩- يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ
يَوْمَئِذٍ لِّلَّهِ ۝

10. The People of the Hell can neither escape it, nor can come out of it after being admitted into it. They shall have to dwell therein for ever.

11. The horrible state of this Day can not be comprehended though you may think too much and ponder too far. In brief you understand this much that on that Day all the relations of friendship, kinship, comradeship, etc. shall be annihilated completely. Every soul shall be calling Nafsi Nafsi i.e. every soul shall be entangled in his own personal affairs and he will not turn towards any other soul to question him about his affairs. No person shall intercede for anyone without the leave of the Owner of the Universe. Humbling, flattery, patience and perseverance shall do nothing on that Day, but that on whom God has mercy.

12. As the order of the King on the subjects, the order of the Parents on the children and the order of the Master on the servant is carried on, that Day all these coercions shall be finished and no one shall possess any authority save that Absolute Emperor. His order alone, internally and externally, shall be in force, and all works shall belong unto Him alone perceptibly or imperceptibly.

(SURA TATFIF, MECCAN, VERSES 36 SECTION 1)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

SECTION 1

١- وَيْلٌ لِّلْمُطَفِّفِيْنَ ○

1. Woe to the stinter.[1]

٢- الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ○

2. Who, when they measure against the people, take full measures,

٣- وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ○

3. And when they measure for themselves or weigh for themselves they give short !

٤- اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ○

4. Do those people not think that they shall have to rise,

٥- لِيَوْمٍ عَظِيْمٍ ○

5. For that mighty day,[2]

٦- يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ○

6. The day when mankind shall be standing before (in expectation of) the Lord of the Worlds.[3]

---

1. To take one's right fully from others is not bad, but here the main idea is not to condemn those who take full measure from others in their own case, nay, but the main idea is to lay emphasis on the condemnation of skimping i.e though giving short is in itself condemnable, yet if at the time of taking, no concession is granted to others it becomes more condemnable, as against the conceder – if he has one defect he has also one skill too giving a probable equation. Hence the fault of the first man (who takes full and gives short) is more serious and grave. And because the main idea is to condemn the act of skimping, therefore both measuring and weighing should be mentioned, so that it may become clear that when they weigh they weigh short. And because to take full (measure) is not bad, hence in the second verse only measure is mentioned, Moreover, measure is especially mentioned because in Arabia generally and in Medina especially the Kail—(measure) was more prevalent. Other reasons of its special mention can also be forwarded.

2. If they had this thought that after death they would have to rise one day and give the accounts of all human and divine obligations, they would have never committed such offence (of stinting and scrimping).

3. They will stand waiting when God manifests His Tajalli and pronounces decision for them after reckoning.

7. No indeed,[4] surely the Book of the sinners is in the Sijjin,

8. And what knowest thou what is the Sijjin ?

9. A record written[5]—

10. Woe that day unto those who call it a lie,

11. Those who think that the Day of Judgment is a falsehood.

12. And none denies it but that who is a transgressor, sinner.[6]

13. When Our verses are recited unto him he says : 'Stories of the ancients.'[7]

٧- كَلَّآ إِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ۝

٨- وَمَآ أَدْرٰىكَ مَا سِجِّيْنٌ ۝

٩- كِتٰبٌ مَّرْقُوْمٌ ۝

١٠- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

١١- الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝

١٢- وَمَا يُكَذِّبُ بِهٖٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيْمٍ ۝

١٣- إِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ أَسَاطِيْرُ الْأَوَّلِيْنَ ۝

---

4. It should never be imagined that such a day will not come. That shall surely come, and for it the Books of all good and evil men are kept in their respective record rooms.

5. Sijjin is a record room in which the name of every man of the Hell is written and the angels (Kiraman Katibeen), who are appointed to write the deeds of every soul, deposit the Books in that Record Office (Sijjin) after their death and after the cessation of their life actions, and on the file of every man they make a sign whereby it is at once known that the person is a Man of the Hell.

According to some traditions it appears that the Spirits of the People of the Hell are also kept in this very place.

Hazrat Shah Sahib says : "Their names are admitted there, they shall reach there after death."

Some early scholars have said that this place is situated under the seventh earth. (God knows better)

6. The man who denies the Day of Judgment, as a matter of fact, he denies the Lordship of God, His Power, His Justice and Wisdom all. And he who denies all these things must be impudent and dauntless on all kinds of sins and transgressions.

7. When he hears the Quran and things of advice he says : "Such things have been said by the ancient people also. Those very old stories and fairy-tales this Man has revised, and we are not to fear such legends and old stories."

14. No indeed, but that rust has seized their hearts that they earned.[8]

15. No indeed, they shall be veiled from their Lord on that day.[9]

16. Then certainly they are to fall in the Hell.

17. Then it shall be said to them: 'This is that you thought a lie.'

18. No indeed,[10] the Book of the pious is in the Illiyeen.

19. And what knowest thou what is the Illiyun?

20. A record written,[11]

21. Those who are near see it (i.e. the angels).[12]

١٤- كَلَّا بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝

١٥- كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۝

١٦- ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝

١٧- ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝

١٨- كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۝

١٩- وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝

٢٠- كِتَابٌ مَرْقُومٌ ۝

٢١- يَشْهَدُهُ الْمُقَرَّبُونَ ۝

8. There is no occasion of doubt or suspicion in Our verses. The fact is that due to the enormity of sins rust has seized their hearts. Due to the rust-coating the true realities do not reflect in them. It is said in a Tradition that when a servant commits a sin a black dot daubs his heart. If he repents it is obliterated otherwise the more he commits sins the more that dot spreads and expands, till at last the heart entirely becomes black and dark, and the power of distinguishing between Right and Wrong totally withers away. The same is the condition of these Disbelievers that their hearts are entirely distorted due to the enormity of sins and insolence. And this is why they ridicule the Verses of God.

9 They should not become heedless of the end of this disbelief and belying. That time shall certainly come when the Believers shall be endowed with the Sight of God and these unfortunate souls shall be deprived of it.

10. The end of these wicked souls and the pious men can never be the same.

11. Illiyun—the place where the names of the Inhabitants of Paradise are recorded, their files are kept there, and their Spirits first are brought there and then they are carried to their respective abodes, and with the graves too a considerable connection of those Spirits is maintained. It is said that this place is situated over the seventh heaven and the Spirits of the Near Ones rest there. (God knows Letter)

12. The Near Angels or the Near Servants happily see the Books of the Believers there and are present at that place.

22. No doubt, the pious are in comfort,

23. Upon couches looking.[13]

24. Thou Knowest in their faces the freshness of bliss.[14]

25. They are given to drink of a pure wine, sealed,[15]

26. Whose seal is set on musk,[16] and for it should desire earnestly those who desire.[17]

27. And its mixture is Tasnim,

28. That is a fountain of which drink the Near Ones.[18]

29. Those who are sinners laughed at the Believers,[19]

۲۲- إن الأبرار لفي نعيم ۝

۲۳- على الأرائك ينظرون ۝

۲۴- تعرف في وجوههم نضرة النعيم ۝

۲۵- يسقون من رحيق مختوم ۝

۲۶- ختامه مسك ۚ وفي ذلك فليتنافس
المتنافسون ۝

۲۷- ومزاجه من تسنيم ۝

۲۸- عينا يشرب بها المقربون ۝

۲۹- إن الذين أجرموا كانوا من الذين آمنوا
يضحكون ۝

---

13. They shall be observing the scenes of Paradise sitting upon the couches, and shall be gladdening their eyes with the Sight of God.

14. By the luxuries and comforts of Paradise their faces shall be so much radiant and fresh that every observer will at the first glance know that they are in ample delight, abundant pleasure and plentiful enjoyment.

15. Hazrat Shah Sahib says: "There are canals of wine in every house of the People of Paradise, but this wine is rare (uncommon) that is kept sealed."

16. As in the world the seal is set on lac, the seal of that wine shall be set on musk. The moment the bottle comes into the hand, the brain shall become perfumed by its fragrance, and the exhaling shall continue till the last drop.

17. The impure wine of the world is not worthy of that the good souls should desire for it. This is the Pure Wine—the people should aspire for it, should hanker after it, should strive for it, should rush upon it, should race for it.

18. Tasnim is a very high fountain of divine spirit. The Near Ones (Muqarrabin) have a pure drink of it, while the pious ones (Abrar) are given its mixture, i.e. some quantity of Tasnim is mixed in their wine.

19. The sinners in the world laughed at the Muslims striving for the good pleasure of God, that these idiots renounce the present perceptible tastes for the imaginary tastes of Paradise. What absurd notion has seized these simpletons '

30. And when they passed by them they winked at one another,[20]

31. And when they returned to their people they returned talking jocundly,[21]

32. And when they saw them they said : 'No doubt, these men are astray.'[22]

٣٠- وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝

٣١- وَإِذَا انْقَلَبُوٓا إِلَىٰٓ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ۝

٣٢- وَإِذَا رَأَوْهُمْ قَالُوٓا إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ۝

20. They winked at one another with this idea that the Muslims were unwise and foolish people because they had deprived themselves of the cash of the world for the debt of Paradise.

21. They talked blithely and dealt in a jocund style and passed contemptuous remarks against the poor Muslims. In their jocund chatterings they expressed satisfaction at the successful role of their theories and Ideologies in the life of the world. They said that the main cause of their progress in the world were the scientific principles of life. The Muslims were not so much advanced because they were inclined to phantasmal practices of religion giving no worldly benefit to them, they observed. They thought that their own faiths and convictions were true otherwise they would have not been given such bounties.

22. When the libertines saw the Muslims busy in religious observations and ecclesiastical exercises they said that they were wasting themselves and their energies in those struggles. They were in error because they preferred the imaginary luxuries of that world. Was it not a clear error that they had renounced all their possessions and comforts and followed after a Man and even denounced their traditional religion which their forefathers followed ? These infidels thought that the Muslims had a wrong conception of human achievement. In brief, the Non-Muslims think that the efforts of the Muslims for the achievement of spiritual perfection and nearness of God is a mere phantasm.

33. And they were not sent as watchers over them.[23]

34. So today the Believers laugh at the Disbelievers,[24]

35. Upon the couches gazing.[25]

36. Now the Disbelievers have received the recompense of that they were doing.[26]

٣٣. وَمَآ أُرْسِلُوا عَلَيْهِمْ حٰفِظِينَ ۝

٣٤. فَالْيَوْمَ الَّذِينَ اٰمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝

٣٥. عَلَى الْاَرَآئِكِ يَنْظُرُونَ ۝

٣٦. هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ۝ ع

---

23. This God has said that those Unbelievers were not made Watchers over those Muslims that shutting their eyes from their own destructions they should supervise the activities of the Muslims. Unmindful of their own reformation they befool and mislead the guided ones !

24. On the Day of Resurrection the Muslims laugh at these Unbelievers that how much short-sighted and foolish were they that they preferred mean and transient thing to the fine and permanent bounties. Now today how are they tasting the lasting chastisement ?

25. They are observing their own prosperity and the wretched condition of the Unbelievers.

26. Those who mocked at the Muslims in the world, today their own condition is becoming ridiculous, and the Muslims smile and laugh recollecting their past follies.

END

آیاتها ۲۵ سُوْرَةُ الاِنْشِقَاقِ مَكِّيَّةٌ رکوعها ۱

(SURA INSHIQAQ, MECCAN, VERSES 25)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. When the heaven, is rent,

2. And hears the order of its Lord and that heaven is worthy of it.[1]

3. And when the earth is stretched out,[2]

4. And casts forth what is in it, and gets empty,[3]

5. And hears the order of its Lord, and that earth is worthy of it.[4]

۱- اِذَا السَّمَآءُ انْشَقَّتْ ۝

۲- وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

۳- وَاِذَا الْاَرْضُ مُدَّتْ ۝

۴- وَاَلْقَتْ مَا فِيْهَا وَتَخَلَّتْ ۝

۵- وَاَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

1. When the order of rending is given from God, the heaven shall carry it out. Overpowered and vanquished as it is, it is worthy of it that it should bow down, despite its present loftiness and height, before its Lord and Creator, and should not show the least hesitation in obedience and submission.

2. For the Resurrection the earth shall be stretched like rubber, and the mountains, buildings, etc. shall be all planed, so that on the one flat (level) surface all the ancients and the recents may stand at one time and no curtain or barrier should remain.

3. At that time the earth shall vomit all its treasures and the parts of the dead, and shall become empty of all those things that belong to the figures of the deeds of servants.

4. To Whose creational order the earth and the heaven are obedient and submissive, man has no right to disobey His Constitutional order.

Creational Order = حکم تکوینی

Constitutional Order = حکم تشریعی

6. O Man ! Thou hast to take pains in reaching thy Lord enduringly (penetratingly), then thou hast to meet Him.[5]

7. So as for him who is given his book in his right hand,

8. He shall be given an easy reckoning,[6]

9. And he will return to his folk joyfully.[7]

10. And as for him who is given his book from behind his back,[8]

11. He shall call : 'Death, death'[9]

12. And he shall fall into the Hell.

13. He had lived in his house without sorrow.[10]

٦- يٰٓاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ

٧- فَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ

٨- فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ

٩- وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۭ

١٠- وَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ وَرَاۗءَ ظَهْرِهٖ ۙ

١١- فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ

١٢- وَّيَصْلٰى سَعِيْرًا ۭ

١٣- اِنَّهٗ كَانَ فِيْٓ اَهْلِهٖ مَسْرُوْرًا ۭ

---

5. Before reaching the Lord every man, according to his capacity, makes various types of struggles, some is he who toils in His obedience, some is he who ruins his soul in evil and disobedience. Then either way, good or evil, he endures various pains, and, at last, he meets his Lord and faces the results of his deeds.

6. The easy reckoning is that he shall not be taken to task on every word. The papers only shall be presented, and without much interrogation and dispute will be cheaply left free.

7. Neither the fear of punishment shall remain nor the terror of wrath. With extreme peace and satisfaction he will return to his friends, relations and Muslim brethren making merriments.

8. The angels shall not be pleased to see his face from the front side ; he shall be given his book in the left hand from the back side. In other words extreme abhorrence shall be expressed. It may be that the hands might be tied up back side, and as such the book be given from the back side.

9. He shall invite death for fear of chastisement.

10. In the world he was heedless of the Hereafter and was infatuated with the worldly enjoyments and relations—sorrowless. So today its recompense is that he fell into extreme sorrow. On the contrary, those who were melting in restless anxiety of the Hereafter in the worldly life—today they are sorrowless in the Hereafter. The Kafir was joyful here, the Momin is joyful there.

14. He had thought that he would not return.[11]

15. Why not? His Lord saw him.[12]

16. So I swear by the evening twilight,

17. And by the night and what it envelops,[13]

18. And by the moon when it is at the full,[14]

19. You will have to ascend stair after stair.[15]

۱۴- اِنَّهٗ ظَنَّ اَنۡ لَّنۡ يَّحُوۡرَ ۛۚ

۱۵- بَلٰٓى ۛۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيۡرًا ؕ

۱۶- فَلَاۤ اُقۡسِمُ بِالشَّفَقِ ۙ

۱۷- وَالَّيۡلِ وَمَا وَسَقَ ۙ

۱۸- وَالۡقَمَرِ اِذَا اتَّسَقَ ۙ

۱۹- لَتَرۡكَبُنَّ طَبَقًا عَنۡ طَبَقٍ ؕ

---

11. He had never thought that one day he would have to return unto God and give an account of his worldly deeds in detail. This is why he had been dauntless in his sins and insolent activities.

12. He saw him from birth to death continually—wherefrom his spirit came, what things his body was made of, what faith did he cherish, what action did he do, what was in his heart, what did come out of the tongue, what he did earn by his hands and feet, where were the parts of his body scattered etc. etc. God, who is so much aware of man's conditions and who has in sight all circumstances in detail—can you think about Him that He will leave man void and meaningless? No indeed, it is imperative that He should cause the deeds of man to bear fruits and results.

13. i.e. Man and animals who scatter in the land in search of food in daytime, and in the night they return from all directions to their resorts in throng.

14. The Moon of the fourteenth night that is at its full culmination.

15. Man passess through various stages gradually in the life of this world. In the last the stair of death comes, then the stairs of the Intermediate Universe (عالم برزخ), then the stair of the Qeyamat, then the stairs of the Resurrection (and God knows their number), as in the beginning of night civil and astronomical twilight pervades, that exactly is the remnant of sunshine, then after the disappearance of twilight another perid of darkness begins enveloping the whole phenomena. The moon appears in this darkness too, and gradually its light increases. On the fourteenth night the light of the full moon in that dark atmosphere illumines the whole night. In other words, the stages of the different conditions are like the various states of the night.

20. Then what has gone wrong with those that they believe not,[16]

21. And when Quran is recited unto them they do not perform Sajda ?[17]

22. And moreover that the Disbelievers cry lies,

23. And God knows very well what they keep full inside.[18]

24. So give them good tidings of a painful chastisement,[19]

25. Save those who believed and did good deeds—theirs shall be a Thawab unfailing.[20]

٢٠- فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝ السجدة

٢١- وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ۝

٢٢- بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ۝

٢٣- وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ۝

٢٤- فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

٢٥- اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ
اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝

16. That they have to return unto some side after death and a long and heavy journey is ahead for which much provision is required.

17. If their own wisdom fails to find out these realities then it was incumbent on their part to benefit from the narration of the Quran. But, on the contrary, their condition is that they do not express a little humbility and meekness (after) hearing the Quran, till that when the Muslims perform Sajda hearing the Quranic Verses they do not bow down.

18. Not only that they do not express humbility and meekness hearing the miraculous narration of the Quran, but more than that they cry lies to it; and the disbelief, denial, rejection, hatred and enmity, abhorrence to Truth etc. that is filled in their hearts—God very well knows it.

19. Give them good tidings that the fruit of what they are earning shall be surely given to them. Their these struggles shall not go in vain.

20. That will never end.

سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ایاتہا ۲۲ رکوعہا ۱

(SURA BUROOJ, MECCAN, VERSES, 22)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By the heaven in which there are constellations,[1]

۱۔ وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ○

2. And by the promised day,[2]

۲۔ وَالْيَوْمِ الْمَوْعُوْدِ ○

1. The Burooj are either the twelve constellations that the sun completes in one year, or they are the parts of the forts of the heaven where the angels guard, or they are big stars that are seen on the heaven,

The Twelve Constellations (Tr.)

Note :—1. Leo (Lion)
2. Taurus (Bull)
3. Capricornus (Goat)
4. Gemini (Twins)
5. Aries (Ram)
6. Pisces (Fishes)
7. Aquarius (Water-bearer)
8. Cancer (Crab)
9. Virgo (Virgin)
10. Scorpio (Scorpion)
11. Sagittarius (Archer)
12. Libra (Balance)

2. The promised day i.e. the Day of Resurrection.

3. And by the day that attends and the day that is attended.[3]

4. Slain were the Men of the Pit,

5. The fire abounding in fuel,[4]

٣- وَشَاهِدٍ وَّمَشْهُوْدٍ ۝

٤- قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۝

٥- النَّارِ ذَاتِ الْوَقُوْدِ ۝

3. In all cities attends the Friday, and all of them gather at one place on the day of Arfa (عرفہ) for Hajj. Hence it comes in the traditions that Shahid is Friday and Mashhood is the Day of Arfa—the 9th Zil Hajj There are other interpretations of Shahid and Mashhood, but more akin is that which is described.

Note :—This wisdom of the Quranic oaths has been discussed in the beginning of Sura Qeyamat. That should be kept in mind at every place. The relation of these oaths to the objects for which they are sworn is that all of them show that God is the Owner of Time and Space, and also the fact that the opponent of such an absolute Lord is worthy of curse and persecution.

4. Wrathed and cursed were those people who dug big pits and filled them with fire and blew them with abundant fuel.

Who were these Men of the Pit? The Mufassirin have quoted many stories. But the substance of the story quoted in Sahih Muslim, Jame Tirmizi, Musnad Ahmad etc. is that there was a King long ago. A sorcerer lived with him. When the time of his death approached he requested the King that a wise and promising boy should be given to him and he would teach him his knowledge lest it should die out after him. Hence a boy was selected who learned his knowledge daily. In the way a Christian Monk lived, who was on the True Religion in that time. The boy also went to him, and secretly he embraced Islam on his hand. He made a great spiritual progress in his company, and by his inspiration reached the degree of

Wilayat and Karamah. One day the boy saw that a big animal (lion etc.) had blocked the way and the people were much distressed. The boy took up a stone in his hand and prayed, "O God, if the religion of the Rahib (Monk) was true that animal should be killed by his stone." Praying this he threw the stone and lo ! that animal was finished thereby. There arose a noise in the population that the boy possessed a strange knowledge. Some blind requested him to cure his eyes. The boy said, "I am not the Curer. He is God, the One, who has no partner. If thou believest in Him I shall pray, haply He will restore thy eyes." And so it happened. By and by these news reached the King. He became angry and summoned the boy together with the Rahib and the blind, and after some conversation and argumentation slew the Rahib and the blind, and about the boy he gave order that he should be thrown down from a high mountain. Miraculously the boy returned secure while those who carried him upto the mountain top, rolled down and were all dead. Thereafter the King ordered to drown him into the river. There also the same thing happened that those who carried him were all drowned and he remained safe. At last, the boy said to the King that he would himself give him a device to kill him. The boy said that all men should assemble in a plain and he should be hanged on a cross, and they should shoot an arrow at him with these words : بسم اللّٰہ رب الغلام (In the Name of God who is the Lord of the boy). And the King did it, the boy gave sacrifice in the Name of Allah. Seeing this strange event the people shouted a vociferous cry : آمنّا برب الغلام (We all believe in the Lord of the Boy).

People said to the King that the danger against which measures were taken came in a new forceful form. Formerly ones or twos embraced Islam, but at that event abundant population has accepted it. The King was enraged and he ordered to dig great pits and fill them with fire. Then he proclaimed that whoever would not abandon Islam would be thrown into the pit of fire. And people were being thrown into the fire but they did not retreat from Islam. A Muslim woman was brought. With her was her baby sucking the milk. Perhaps due to her child she was somewhat perplexed. But the baby spoke out by the order of God : اماہ اصبری فانک علی الحق "My mother, be patient because thou art on Truth."

6. When they were seated over it.

7. And they saw whatever they did with the Muslims with their own eyes.[5]

8 And they did not take revenge on them but for that they believed in God who is the All-Mighty, the All-Laudable,

9. Whose command (rule) is in the heavens and in the earth. And before God is everything [6]

10 Verily those who deviate the Believers, men and women, from Religion (Deen), then have not repented—for them is the chastisement of Gehenna and for them is the chastisement of burning.[7]

٦- اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۙ
٧- وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۗ
٨- وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ
الْحَمِيْدِ ۙ
٩- الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ شَهِيْدٌ ۭ
١٠- اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ
لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيْقِ ۭ

---

5. The King and his councillors etc. sitting near the pits were mercilessly seeing the scene of burning of the Muslims. Tney felt no pity on them.

6. And there was no fault of the Muslims save that they, coming out of the darkness of Kufr, had believed in the Omnipotent and All-Laudable God, beyond whose kingdom there lies no corner of the heavens and the earth, and who is aware of the minutest detail of everything in the big universe. If His loyal servants and devotees are punished, persecuted, tyrannized and thrown into the fire for why they serve Him alone, then can it be imagined that their oppressive severity and tyranny shall be ignored, and they shall not be given any punishment by the Just and Powerful God? Certainly the tyrants shall meet the most bitter punishment for their tyranny.

Hazrat Shah Sahib says: "When the wrath of God came the same fire spread and burnt all the houses of the King and his comrades." But it is not mentioned in the true traditions. God knows better!

7. It is not something confined to the Men of Fire, nay, but for all those men who try to deviate the Believers from the True Religion (as the Unbelievers of Mecca were doing) and then they repent not at their absurd activities, for all such men the chastisement of Gehenna is prepared, wherein shall be all sorts of miseries and pains, and the great pain shall be of burning in the fire that will be seething and surging throughout the whole body and soul of the Man of the Hell.

11. **No doubt, those who believe and do good—for them are gardens underneath which rivers flow; that is the great triumph.**[8]

12. **No doubt, thy Lord's seizure is severe.**[9]

13. **No doubt, it is He who does the first time and the second.**[10]

14. **And He is the All-Forgiving, the All-Loving.**[11]

15. **Lord of the Throne, the All-Glorious,**

16. **Performer of what He desires.**[12]

17. **Hast thou received the story of the hosts,**

١١- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ
الْفَوْزُ الْكَبِيرُ ۝

١٢- إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

١٣- إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝

١٤- وَهُوَ الْغَفُورُ الْوَدُودُ ۝

١٥- ذُو الْعَرْشِ الْمَجِيدُ ۝

١٦- فَعَّالٌ لِّمَا يُرِيدُ ۝

١٧- هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

8. They should not be distressed at the pangs and miseries of this world, the great and the final triumph is theirs ; and the luxury or pain of this world is nothing before it.

9. This is why He gives terrible punishment to the tyrants and the criminals seizing them.

10. First time the chastisement of this world, second time the chastisement of the next world. (Mozihul Quran)

Or it means that it is God who creates man first time and it is God who will create him after death second time. So the criminal should not be deceived by death thinking that when death will obliterate every vestige of their existence, then how they will be seized and punished.

11. Despite this attribute of seizing and wrath his forgiveness and love have also no limit. He forgives the faults of His loyal servants, hides their faults, and endows them with all sorts of kindness and love, benefaction and favour.

12. According to His knowledge and wisdom whatever He desires He does (in no time) neither anyone has a right to hinder or object. However, neither a servant should wax proud at His reward, nor should he be fearless of His vengeance, nay, but he should always keep an eye on His both attributes of wrath and mercy. And he should not let the hope go away with the fear and the fear with the hope from the heart.

18. Of Pharaoh and Thamood ?[13]

19. Nay ! But the Disbelievers cry lies.[14]

20. And God surrounds them on all sides,[15]

21. Nay, but it is a glorious Quran,[16]

22. Written in the Loh-e-Mahfooz (the Guarded Table).[17]

١٨- فِرْعَوْنَ وَثَمُودَ ۝

١٩- بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

٢٠- وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ۝

٢١- بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝

٢٢- فِي لَوْحٍ مَّحْفُوظٍ ۝ ع

---

13. That for a time the door of bounty was kept open upon them and from all sides all sorts of bounties were brought to them, then due to their Kufr and insolence what a terrible revenge was taken !

14. The Unbelievers do not receive lesson from these stories, and do not fear the divine chastisement even a little. On the contrary they are busy in crying lies to the Quran and these stories.

15. It is no use to cry lies to the Quran. Of course, they will have to suffer punishment for this belying. They can not go out of His powerful possession, nor escape punishment.

16. Their belying the Quran is mere folly, the Quran is not a thing to be belied, nor can its gloriousness be lessened by the belying of several fools.

17. There can be no alteration or change in the Loh-e-Mahfooz, then from the Loh-e-Mahfooz it is brought to the Prophet with great security and guard :

فانه يسلك من بين يديه ومن خلفه رصدًا (الجن ركوع ۲)

And here too there is such a security from God, the All-Powerful, that no power can disturb or damage it.

اٰیاتہا ۱۷ سُورَةُ الطَّارِقِ مَكِّيَّةٌ رکوعہا ۱

(SURA TARIQ, MECCAN, VERSES 17)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **By the heaven and that coming in the darkness !**
2. **And what understandeth thou what is that coming in the night ?**
3. **The peircing star !**
4. **There is no soul but that there is a watcher over him.**
5. **So now Man should consider of what he is created.**[1]
6. **He is created of a gushing water,**[2]
7. **That issues from the middle of the loin and from the middle of the breast.**[3]

۱- وَالسَّمَآءِ وَالطَّارِقِ
۲- وَمَآ اَدْرٰىكَ مَا الطَّارِقُ
۳- النَّجْمُ الثَّاقِبُ
۴- اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
۵- فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ
۶- خُلِقَ مِنْ مَّآءٍ دَافِقٍ
۷- يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ

---

1. "The angels keep with man, protect him from disasters or write his actions " (Mozihul Quran)

Or in the swearing there is a Hint to this point that when God has managed such a great guard for the protection of the stars in the heaven, then what is the difficulty with Him to guard you or your actions over the earth ? Moreover, as the stars are secure in the heaven all times, but their appearance occurs at some particular time in the night, similarly all the actions are secure in the Book of Deeds, but their appearance shall occur particularly in the Hereafter. When it is so, then man should be anxious about the Hereafter, and if it looks strange then he should consider what thing he is created of.

2. Of semen that comes out gushing

3. It is said the semen of man issues from the loin and that of woman from the breast. Some scholars say loin and breast cover the whole body i e. the semen, of man or woman, is produced in the whole body and then it separates. At this analysis the mention of loin and breast is probably due to this fact that in the production of semen the vital parts (heart, brain, liver) have a special role—of them the heart and the liver have a connection with the breast, and the brain with the loin through the spinal cord. (God knows better)

8. No doubt, He is able to bring him back.[4]

9. The day when the secrets are tried,[5]

10. There shall be no power with him, neither any helper.[6]

11. By the heaven turning round,[7]

12. And by the earth splitting,[8]

٨- اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝
٩- يَوْمَ تُبْلَى السَّرَآئِرُ ۝
١٠- فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝
١١- وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝
١٢- وَالْاَرْضِ ذَاتِ الصَّدْعِ ۝

---

4. It means God shall again bring back after death. (Mozihul Quran)

The substance is that to create man from the sperm-drop is more strange than to recreate. When this strange process of creation is occurring from (by) His power, it is not right to deny a thing less strange.

5. Everyone shall be exposed, and all things kept hidden in the hearts, or done secretly, shall come to light, and the concealment of any crime shall not be possible.

6. At that time neither the criminal shall be able to defend himself by his own power and strength, nor he shall find any supporter to help and defend him from punishment.

7. Or bringing the rain.

8. Splitting with products and trees.

13. Surely it is a word decisive,

14. And it is not a jesting,[9]

15. Of course, they are busy in doing a guile,

16. And I am busy in devising a guile.

17. So respite the Disbelievers, respite them for some days.[10]

١٣- إِنَّهُ لَقَوْلٌ فَصْلٌ ۝

١٤- وَّمَا هُوَ بِالْهَزْلِ ۝

١٥- إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

١٦- وَّأَكِيدُ كَيْدًا ۝

١٧- فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

9. The Quran and what it describes about the Hereafter is not a jesting, nay, but it is a decisive word between Right and Wrong, Truth and Falsehood, and there is no doubt in it that it is a truthful word, and it is an informer of a settled matter that shall positively come to pass.

Note :—The connection of the oath with this subject is that Quran comes from the heaven and enriches him who has capacity (and ability), as the rain comes from heaven and enriches the good land. Moreover, on the Day of Resurrection a hidden rain shall fall whereby the dead shall come to life, as in this world a dead land becomes verdant by the rainfal.

10. The Disbeli:vers are always engaged in making device to hinder the progress and prosperity of Truth by creating doubts and suspicions or through other contrivances. And My subtle Device (of which they are not conscious) is also working underneath to break the net of all their guiles and devices and turn over all their contrivances upon them. Now think yourselves what an aught can do the insidious contrivances of others against God's device. Positively these people shall be unsuccessful in their surreptitious plans against Truth, and they shall be in utter loss in their efforts against Islam and the Prophet.

Hence it is more proper not to make haste for their punishment and not to invoke imprecation for them, being distressed at their heinous activities ; give them respite for a while and see what result comes out.

آیاتها ۱۹ سُورَةُ الْأَعْلَىٰ مَكِّيَّةٌ رکوعها ۱

(SURA A'ALA, MECCAN, VERSES 19)

In the Name of God, who is Excessively Compassionate, Extremely Merciful

1. **Magnify the Name of Thy Lord, the Most High,[1]**
2. **Who created, then shaped,[2]**
3. **And who determined, then guided,[3]**
4. **And who brought forth the pasturage,**
5. **Then made it a stuff blackened.[4]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱. سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ○
۲. الَّذِيْ خَلَقَ فَسَوّٰى ○
۳. وَالَّذِيْ قَدَّرَ فَهَدٰى ○
۴. وَالَّذِيْ أَخْرَجَ الْمَرْعٰى ○
۵. فَجَعَلَهٗ غُثَآءً أَحْوٰى ○

---

1. It is given in the Tradition (Hadith) that when this verse was sent down the Holy Prophet said : اجعلوها في سجودكم, i.e. put it in your prostrations. This is why in the position of Sajda سبحان ربي الاعلى is said.

2. It means what He created He created with absolute wisdom (Hikmat) and made it very correct, and with respect to the properties and benefits that are meant from that thing He bore its creation to the degree of perfection and gave it such a moderate disposition that those advantages and benefits may be accumulated therefrom.

3. Hazrat Shah Abdul Qadir Sahib says : "First He wrote the fate, then He brought in the world according to it." In other sense He told the way to come unto the world.

And Shah Abdul Aziz Sahib says : "For every person He determined the estimation of perfection, then He told him the way to achieve that perfection." (Tafsir-e-Azizi)

And there are other interpretations too of this verse. A lengthy discussion is required for them.

4. First He brought forth green grass and pasturage from the earth, then gradually made it a dry and blackened stuff so that becoming dry it may be stocked for the animals, and the dry harvest may be thrashed and utilized.

6. Of course, We shall make thee recite (We shall teach thee), then thou shalt not forget,

7. Save what God wills.[5] He knows the calling and what is hidden.[6]

8. And by and by We shall ease thee unto the easing.[7]

9. Therefore instruct if the instruction profits,[8]

٦۔ سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۙ

٧۔ اِلَّا مَا شَآءَ اللّٰهُ ۭ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۭ

٨۔ وَنُيَسِّرُكَ لِلْيُسْرٰى ښ

٩۔ فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۭ

5. As We have brought everything to its desired perfection gradually by Our training, We shall also teach you the whole Quran by and by, and We shall make thee to retain it so perfectly that you will never forget any part of it save those verses that are meant to be forgotten completely, and that is also a kind of abrogation.

6. He knows your hidden talents and the external conditions and actions. He shall deal accordingly with you.. Moreover, it should not be doubted that when once the verses are sent down then what is the meaning of carrying them into oblivion ? To encompass His reasons is His Divine State alone, who is the Knower of all open and hidden things. He alone knows what should be retained for ever, and what should be lifted up after a specified term, because its retaining is not necessary henceforth.

7. To retain the Quran in memory shall become easy for you, and the ways of Divine recognition, worship and the politics of the country and the Millat all shall be made easy, and all the obstacles in the way of success shall be removed.

8. When God has conferred upon you such rewards, you should be bountiful to humanity and inspire them, and perfect others by your perfection.

Note :—The condition of اِن نفعت الذکری is applied because instruction and sermon is imperative at that time when it is guessed that a positive response is expected from the audience, and the rank of sermoning possessed by the Holy Prophet is not meant for every person. Of course, Tabligh and Warning i.e. delivering God's message and Divine orders and warning against the chastisement of God is a general duty so that God's argument may be established against the servants and the excuse of ignorance may be set aside. This function is not called W'az and Tazkir in the general sense, it is called D'awat and Tabligh.

'Advise again and again (if the first instruction or advice has not profited).

It is also possible that the condition of ان نفعت الذکری is meant for emphasis, i e. if the advice profits anyone then you should necessarily give advice, and it is obvious that advice shall surely profit someone in the world, though it may not profit everyone, as God has said in the Quran : وذکر فان الذکری تنفع المؤمنین

So the suspension of an affair on such a thing whose occurrence is positively definite is a figurative expression of emphasis.

10. **And he who fears shall understand,[9]**

11. **And the most wretched shall keep away from it,**

12. **That who shall enter the Great Fire,[10]**

13. **Then he shall neither die therein, nor shall live.[11]**

14. **Prospered he who got purified,[12]**

15. **And took the Name of his Lord, then said prayer.[13]**

۱۰- سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ

۱۱- وَيَتَجَنَّبُهَا الْاَشْقَى ۙ

۱۲- الَّذِىْ يَصْلَى النَّارَ الْكُبْرٰى ۚ

۱۳- ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ۭ

۱۴- قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ

۱۵- وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۭ

9. Instruction and advice only profits him and makes him understand who has some fear of God in his heart and who is anxious about his end.

10. How can the wretched one understand in whose fate the Fire of Hell is written ? He is neither fearful of God, nor he is thoughtful about his end that he may give ear to the advice and try to understand the right word.

11. It means neither death will come to him to end his pains and miseries, nor he shall have a life of comfort. Of course, such a life shall visit him in comparison whereof he will wish for death. (God forbid)

12. Prosperous is he who got purified from the internal and external filthiness and from the percepitble and imperceptible defilment, and decorated (defined, cultured) his heart and body with the right beliefs, excellent morals and righteous deeds.

13. Getting cleansed and purified he took the Name of his Lord in the Takbir-e-Tehrima ( ), then performed his prayer.

Some scholars say that i.e. zakat here denotes the Sadaqat-ul-Fitr, and denotes the Takbirs of Eid, and means the Eid Prayer. But the previous interpretation is more sound.

16. **Nay, but you prefer the life of this world,**

17. **And the Last Abode is better and ever-abiding.**[14]

18. **This is (written) in the ancient leaves (scrolls)**

19. **In the scrolls of Abraham and Moses.**[15]

١٦- بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝

١٧- وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۝

١٨- اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ۝

١٩- صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۝

14. How can you gain this prosperity when you have no thought of the Hereafter and you prefer the present life and the comforts hereof to the Hereafter in faith and practice, whereas the present world is mean and transient, and the Hereafter is far better and permanent than the world. So it is a strange matter that you leave the thing that is better and superior and adopt the thing that is meaner and inferior in quality and quantity.

15. This subject (i.e. from قَدْ اَفْلَحَ مَنْ تَزَكّٰى to the end) is also mentioned in the ancient books, and it was never abrogated, nor changed ; hence from this viewpoint it has become more imperative and peremptory.

Note :—According to some traditions ten booklets were sent down on Hazrat Ibrahim, and upon Hazrat Moosa too ten booklets were sent beside the Taurat. (God knows better)

ایاتہا ۲۶ سُوْرَةُ الْغَاشِيَةِ مَكِّيَّةٌ رکوعہا ۱

(SURA GHASHIA, MECCAN, VERSES 26)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. **Has the story of that Enveloper come to thee ?**
2. **How many faces on that day are going to be disgraced.**[1]
3. **Labouring, toilworn,**[2]
4. **Falling in a blazing fire,**
5. **Watered from a fountain boiling.**[3]

۱۔ هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ○
۲۔ وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ○
۳۔ عَامِلَةٌ نَّاصِبَةٌ ○
۴۔ تَصْلٰى نَارًا حَامِيَةً ○
۵۔ تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ○

1. It means that story is worthy of hearing.

Note :—Ghashiah (غاشیہ)—the Enveloper—means the Qeyamat that shall envelop the whole creation. The whole universe shall be affected by that event.

2. They shall be shattered and torn suffering the miseries of the Last Day. And some scholars say that عاملة ناصبة express their condition in this world i.e. how many men are there who are torn and tired toiling hard in the world but all their labourings are void due to their being astray from the path of truth. Here in this world miseries and there in the next world miseries ! This is what is called : خسر الدنیا والآخرة i.e. they lost both worlds—this world and the other world.

Hazrat Shah Sahib says : "The religious exercises of a Kafir done in this world are not acceptable with God." (Mozihul Quran)

3. When the scorching heat of the Hell shall create vehement thirst in their interior, they will involuntarily call : "Thirst, thirst," that perhaps drinking of water might finish their thirst, at that time they shall be given water from a hot boiling fountain. No sooner they drink it than their lips shall be extremely scorched and roasted, and the intestines shall fall forth breaking to pieces. Then at once they will be restored to their previous state and again the same shall be done to them. And this is their permanent chastisement. (God forbid)

6. **And they have no food but that of cactus thorn,[4]**

7. **Neither it fattens nor it serves in hunger.[5]**

8. **How many faces on that day are fresh and blooming,**

9. **With their earning, well-pleased,[6]**

10. **In high garden !**

11. **They hear not babble in it.[7]**

12. **In it there is a running fountain,[8]**

13. **In it there are couches lifted high,**

14. **And cups set in front,[9]**

15. **And cushions arrayed,[10]**

٦- لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝
٧- لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝
٨- وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝
٩- لِّسَعْيِهَا رَاضِيَةٌ ۝
١٠- فِي جَنَّةٍ عَالِيَةٍ ۝
١١- لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝
١٢- فِيهَا عَيْنٌ جَارِيَةٌ ۝
١٣- فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
١٤- وَأَكْوَابٌ مَّوْضُوعَةٌ ۝
١٥- وَنَمَارِقُ مَصْفُوفَةٌ ۝

4. ضریع is a thorny bush in the Hell. This thorny bush is more bitter than aloe in taste, more polluted than a carrion in smell, and more torrid than fire in heat. When the people of the Hell cry due to the chastisement of hunger, this thing will be given to them for food.

5. Food is either meant for taste or for bodily nourishment, or for appeasing the hunger. The said thorny bush will not do anything in this direction. The People of the Hell will neither enjoy any good taste, nor they will be ever satisfied, nor they will enjoy the fruit of health. In brief, no delicious and nice food they will ever receive. Upto this place the condition of the Inhabitants of the Hell was described. Onward the People of Paradise are mentioned in their comparison.

6. They will be happy at the fruitful results of their labour in the world. They will be hapyy to see that excellent reward is given to them for their humble efforts in the world.

7. They will not hear any absurd talk, less to speak of abuses and imprecations or disgraceful remarks.

8. That is a wonderful fountain. Some say it denotes a class of fountains i.e. many springs are running.

9. The cups are set in front of the couches so that whenever they desire they may get them without delay.

10. The cushions are set in a very good order displaying grace.

16. And carpets outspread.[11]

17. What, do they not see the camels how they are made,[12]

18. And the heaven how it is lifted high,[13]

19. And the mountains how they are set up,[14]

20. And the earth how plain it is outspread.[15]

21. So thou go on reminding them ; and thy work is to make them understand.

22. Thou art not an overseer over them.[16]

١٦- وَزَرَابِيُّ مَبْثُوثَةٌ ۝

١٧- أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝

١٨- وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝

١٩- وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝

٢٠- وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝

٢١- فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝

٢٢- لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝

---

11. The carpets, soft and cozy, are spread here and there for their comfort and ease.

12. This animal has some distinguished characteristics of his own in the family of beasts. Hazrat Shah Abdul Aziz has given a wonderful account of his bodily structure and qualities in his famous Tafsir e-Azizi.

13. The heaven is lifted high without any visible column or pole.

14. That they do not move an inch from their position.

15. Though it is spherical in shape but due to its big size it looks plain. This is why living upon it became easy. All these arguments of His omnipotent power are described, but it is strange that they do not understand the Divine Power and the wise Administration of the All-Mighty God in spite of these observations whereby they could understand His powerful authority over resurrection after death and the possibility of His strange administrations and provisions in the Hereafter.

And the mention of these things in particular is because, according to Ibne Kathir the Arabs were generally nomadised by their geographical environment and these four things were in their general experience—camel as a carriage, the heaven over their heads, the earth underneath and the mountains around them. Hence they were directed to observe these marks.

16. When these people, despite the establishment of clear arguments, do not observe, then you should not also be over anxious about them; advise them of course, because you are born to advise them and make them understand. If they do not understand, then you are not charged to oversee them and make them accept by force, and change their hearts, because it is the work of the Changer of hearts only.

23. But he who turned his face and became a disbeliever,

24. God shall chastise him with that great chastisement,

25. No doubt, unto Us is their return,

26. Then upon Us undoubtedly rests their reckoning.[17]

۲۳- اِلَّا مَنْ تَوَلّٰى وَكَفَرَ ۝

۲۴- فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ۝

۲۵- اِنَّ اِلَيْنَآ اِيَابَهُمْ ۝

۲۶- ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ۝ ع ۲۶ ۱۳

17. He who turned his face from God's obedience and disbelieved in the verses of God, he can not save himself from the big chastisement of the Hereafter and the severest punishment of God. Surely one day they have to return unto Us and We have to take their reckoning to the minutest detail. However, you go on performing your duty, and as for their future leave it to Us.

سُورَةُ الْفَجْرِ مَكِّيَّةٌ

(SURA FAJR, MECCAN, VERSES 30

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

١- وَالْفَجْرِ ○
1. By the Fajr,

٢- وَلَيَالٍ عَشْرٍ ○
2. And the Ten Nights,

٣- وَّالشَّفْعِ وَالْوَتْرِ ○
3. And the Even and the Odd,

٤- وَالَّيْلِ اِذَا يَسْرِ ○
4. And by that night wherein journeyed,[1]

1. Hazrat Shah Sahib says :

"By the Fajr of the Eid of Sacrifice the great Hajj is performed, and Ten Nights are before it. The Even and Odd are the last ten days of Ramadhan. Wherein journeyed i.e. the Holy Prophet for the Mairaj. All the said times are blessed, hence their oath is taken." (Mozihul Quran)

Note :—Generally the Mufassireen by the verse وَالَّيْلِ اِذَا يَسْرِ have taken the meaning of 'the passing of night' or the spreading of its darkness.

In other words the oath of passing and spreading of the night is taken in face of Dawn's oath, as the oath of odd is taken against the even. It is also probable that the ten nights are described in its absolute sense because in the lunar decades the conditions are variant. In it there is an indication that a man should not be satisfied at the condition of luxury and comfort or misery and narrowness or affluence that occurs to him, and should not think that enother condition against the present condition will never come to him. He should remember that God is the creater of opposites. As He brings one contrast against the other contrast in the universe, similarly He changes your conditions and states according to His wisdom and Hikmat. This is why the ensuing subjects and stories that are described below contain a warning on the said principle.

Note 2 :—Two Marfoo Traditions (مرفوع احادیث) are mentioned in the Tafsir of these verses—one is quoted from Jabir and the other is from Imran bin Hasseen (عمران بن حصین). Hafiz Ibne Kathir about the first writes : and about the second he writes :

وہذا سناد رجالہ لا باس بھم وعندی ان المتن فی رفعہ نکارہ

وعندی ان وقفہ علی عمران بن حصین اشبہ واللہ اعلم

5. There is in those things an oath full (reliable) for the wise.[2]

6. Hast thou not seen how thy Lord
7. did with A'ad, those who were in Iram,[3] the people of big pillars,[4]

8. The like of which was never created in all the cities ?[5]

9. And with Thamood, who hollowed the rocks in the valley ?[6]

10. And with Pharaoh, he of the pegs ?[7]

٥- هَلْ فِىْ ذٰلِكَ قَسَمٌ لِّذِىْ حِجْرٍ ۝
٦- اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
٧- اِرَمَ ذَاتِ الْعِمَادِ ۝
٨- الَّتِىْ لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَادِ ۝
٩- وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۝
١٠- وَفِرْعَوْنَ ذِى الْاَوْتَادِ ۝

2. These oaths are not ordinary, these are very reliable and significant, and the wise men can understand that a special dignity and weight is found in them for the emphatic narration.

3. A'ad is the name of a person whose progeny is known by the People of A'ad in whose fore-fathers was a man called Iram. The word Iram denotes that they were the First A'ad and not the second A'ad. Some say the royal dynasty among the People of A'ad was known by the name of Iram. (God knows better)

4. These people erected big pillars for the lofty buildings and constructions. Or it means that they very often went on excursions and erected their tents on high pillars.

And according to some scholars ذات العماد is used as a metaphor for their robust statures and tall constitutions. (God knows better)

5. It means no people in the world were so strong and stout at that time as they were. Or their buildings were matchless in the world.

6. Vadi al-Qura (وادی القری) is the name of that place where they hollowed the rocks to build secure and fortified houses.

7. Pharaoh who had a great army and who had to keep heavy pegs for military purposes. Or it means he punished the people pegging their hands and feet.

11. They were all those who raged in the countries,

12. Then worked (created) much corruption in them;

13. Then thy Lord threw on them the lash of chastisement.[8]

14. No doubt, thy Lord is ever lying in wait.[9]

15. As for man, whenever his Lord tries him, then gives him honour and gives him bounty, he says: 'My Lord has given me honour.'[10]

١١- الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝

١٢- فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝

١٣- فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝

١٤- إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝

١٥- فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ ۙ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝

---

8. Intoxicated in their wealth, power and luxury these people worked much corruption in the countries. They did great mischiefs and raised their heads with pride and vanity, and exceeded all bounds as if they had no Ruler over their heads and they were to live in the same condition, as if they were not to suffer the punishment of their insolence and oppressions. When the cup of their Kufr and pride, insolence and oppressions was full and no occasion of respite and ignoring was left, then all of a sudden, God, the Qahhar, threw upon them the lash of His chastisement. All their power and pride was gone to dust, and that heavy pompousity did not avail them an aught.

9. As some man lying in ambush watches the movements and actions of the passers-by to utilize his informations at some opportune moment, similarly understand that God, being hidden from the eyes of men, sees the minutest actions and conditions of all the servants in the world, no motion or activity is hidden from Him. But He does not haste in giving punishment. The heedless servants think there is none to see and ask them—do whatever you like without fear and hesitation—whereas He divulges the whole record when the time comes, and deals with them according to the very actions that were in His vigilance from the beginning. At that time man comes to know that it was all respite and a trial of the servants to see what they did in what conditions, and whether they remembered or forgot their final end looking at the temporary state of affairs.

10. He says: "I was entitled to it, I deserved it, hence He gave me houour etc."

16. **And when He tries him then narrows upon him his provision, he says : 'My Lord has disgraced me.'**[11]

17. **No indeed, but you do not honour the orphan,**[12]

18. **And you do not urge among yourselves the feeding of the needy,**[13]

19. **And you devour the wealth of the dead covetously,**[14]

20. **And you love the wealth with an ardent eagerness**[15]

21. **No indeed! When the earth is ground to ground,**[16]

۱۶- وَأَمَّآ إِذَا مَا ابْتَلٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ۵

فَيَقُولُ رَبِّيٓ أَهَانَنِ ۚ ۝

۱۷- كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۙ ۝

۱۸- وَلَا تَحٰٓضُّونَ عَلٰى طَعَامِ الْمِسْكِينِ ۙ ۝

۱۹- وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ۙ ۝

۲۰- وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۭ ۝

۲۱- كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۙ ۝

11. He says : "He did not value me."

The substance is that his eye is set only on the worldly life and the present condition. To him the only criterion of honour and disgrace is the comfort and pain of the present life. He knows not that he is tried in both conditions. By giving bounty his thankfulness is examined, and by sending calamity (misery) his patience and agreeableness is tested. Neither the present life is an argument for his being accepted and honoured with God, nor mere tightness and distress is the proof of his being accursed (rejected). But man does not look at his own actions and deeds. Out of his stupidity or impudence he puts the blame upon his Lord.

12. How will you have honour with God when you do not honour and welcome the helpless orphans ?

13. You do not look after the needy with your wealth, less to speak of that you do not even urge others to feed them.

14. In taking the property of the dead you do not make difference between Halal and Haram, right or wrong, whatever comes to your hand you devour it, let the rights of the orphans and needy be ruined !

15. The root-cause is that your heart is full of the greed and love of wealth. By hook or by crook money should come in the hand ! You are never ready to spend a single penny in any good work, come what may in future ! Such an immense and intense love and fondness of money, that it may be made the main aim of life, can be the manner of a Kafir alone !

16. The mountains and plateaus shall be ground to powder and the earth become a level plain.

22. **And thy Lord comes,[17] and the angels rank on rank,[18]**

23. **And the Hell is brought out on that day ;[19] upon that day man will think; and where will he get to think ?[20]**

24. **He shall say : 'Would that I had forwarded something in my life!'[21]**

25. **Then upon that day none gives chastisement like His chastisement,**

26. **And none keeps bound like His binding.[22]**

٢٢۔ وجاء ربك والملك صفا صفا ○

٢٣۔ وجايء يومئذ بجهنم يومئذ يتذكر
الانسان وانى له الذكرى ○

٢٤۔ يقول يليتنى قدمت لحياتى ○

٢٥۔ فيومئذ لا يعذب عذابه احد ○

٢٦۔ ولا يوثق وثاقه احد ○

---

17. And thy Lord comes with His vanquishing splendour that is befitting His state (dignity).

18. The angels shall come in the Plain of Resurrection for administration.

19. Millions of angels shall bring out the Hell drawing it from its place.

20. At that time he will understand that he was in great error and heedlessness. But understanding of that time shall be of no avail. The time of thinking and understanding has gone. What should have been done in the World of Action can not be performed in the World of Recompense.

21. Alas ! I have not forwarded any good in the worldly life that it might be of use in the Resurrection. I have come with empty hands. Would that I had sent store of virtues that it would have become a provision for here !

22. It means God will give such a severe punishment to the criminals and will keep them in such a hard imprisonment that from any other being such a severity for a criminal is not conceivable.

And Hazrat Shah Abdul Aziz in his Tafsir-e-Azizi writes : "Upon that day none shall beat like His beating, neither the fire, nor the superintendents of the Hell, nor snakes and scorpions that will be in the Hell, because their beating and paining is a physical chastisement, and God's chastisement shall be in this way that the spirit of the criminal shall be arrested in grief and regret, and that is a spiritual chastisement. And it is obvious that the physical chastisement has no proportion to the spiritual chastisement. Moreover, none shall bind like His binding, because the superintendents, however, shall put collars on the necks of the People of the Hell and bind them with chains and manacles and closing the doors of the prison shall put a cover over it, but they shall be unable to bind and shut their wisdom (sense) and idea (thought), and it is the habit of wisdom and idea that they proceed and fly to many things, and among those things some things become a curtain for others. This is why in the very lonely imprisonment and the narrow cell the wisdom and imagination of the prisoner gain ease and extent. On the contrary the man whose wisdom and idea is arrested by God and restrained from loitering here and there and confined to mere pain and trouble—such an imprisonment is thousand times severer than the bodily imprisonment. This is why the demented feel narrowness and bewilderment, just at the time of walking in gardens and jungles, due to whim and imagination, that the gardens and jungles appear narrow in his eyes.

Note :—In some countries ways of punishment are invented whereby the prisoner's mind is lashed and disturbed. But human ways of punishment can not vie with the Divine ways of chastisement. (Tr.)

27. 'Ye that soul who attained peace !

28. Then walk unto thy Lord—thou well-pleased with Him and He well-pleased with thee !

29. Then enter among My servants !

30. And enter into My Paradise ![23]

٢٧- يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝

٢٨- ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝

٢٩- فَٱدْخُلِى فِى عِبَٰدِى ۝

٣٠- وَٱدْخُلِى جَنَّتِى ۝

23. Formerly the condition of the criminals and wrong-doers was related, now against them the end of those men is told whose hearts get peace and rest in Zikrullah (Remembrance of God) and in His submission and obedience.

To them on the Day of Resurrection it shall be said : "O soul satisfied with Haqq, now walk unto the place of Nearness, well pleased and well pleasing, of that Real Beloved in whom thou hadst a constant absorption, relieved of all pangs and pains, and enter into the group of His special servants, settle in His grand Paradise !"

From some traditions it appears that this good tiding is also given to the Momin before his death, while the experience of the Devotees (Holy Men, A'arifeen) tells that in the present life too such ' satisfied souls" receive the delight (enjoy the delight) of such good tidings upon the whole.

اَللّٰهُمَّ اِنِّىٓ اَسْئَلُكَ نفسًا بكَ مطمئِنَّةً تؤمن بلقائك وترضى بقضائك وتقنع بعطائك

"O God ! I also ask Thee for a soul that is satisfied with Thee, that is believing in Thy meeting, that is well-pleased with Thy decision and that is contented with Thy endowment !"

Note :—The research of نفس اماره ، نفس مطمئنہ نفس لوامہ may be seen in the comments of Sura Qeyamah.

اٰياتها ٢٠ سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ رکوعها ١

(SURA BALAD, MECCAN, VERSES 20)

In the Name of God who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. **Swear I by this city,**[1]
2. **And upon thee restraint (forbidding) shall not remain in this city,**[2]
3. **And by the begetter and that he begot,**[3]

١۔ لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ○

٢۔ وَاَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ○

٣۔ وَوَالِدٍ وَّمَا وَلَدَ ○

---

1. i.e. By the Honoured City of Mecca.

2. In Mecca fighting is forbidden to every man, but for the Holy Prophet (Be peace upon him) this forbidding was lifted on the day of Meccan Victory. Whoever fought him, he beat him ; and some heinous criminals were slain in particular near the wall of Ka'aba. Then from that day onward the same prohibition was restored, and it rests till the Last Hour i e. the Qeyamat. Because in this verse by the oath of Mecca those hardships and austerities are indicated through which a man has to pass, and at that time the holiest man of the world in that very city of Mecca had been suffering the most heart-rending atrocities from the side of the enemies, hence in between describing a parenthetical clause : وَاَنْتَ حِلٌ بِهٰذَا البلد the Prophet is solaced that though the Ignorant had no reverence for him that day but a time is to come when he (the Prophet) shall enter into that very city triumphantly, and he will be given permission to punish the criminals for the eternal purging and sanctification of that holy place. This prophecy by the grace of God was fulfilled in the 8th year of Hijrat.

Note :—Some scholars by the clause وانت حِل بهذا البلد have meant وَاَنْتَ نَازِل i.e. I swear by this city, and you are born in this city, and you stayed therein.

3. i e. Adam and Bani Adam. Other words are olso given to interpret it.

۴. لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ۝
۵. اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۝
۶. يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ۝

4. Verily We created man in trouble (in toil).[4]

5. What, does he think none shall have power over him ?[5]

6. He says: 'I have consumed wealth abundant.'[6]

---

4. It means man is involved in trouble and toil from beginning to end, and suffers different hardships—sometime he is ill, sometime he is sorrowful, sometime he is arrested in apprehension. Perhaps no moment comes throughout the whole life when a man leads a thoughtless and contented life being free of all sorrows, pains, troubles and worries. In reality the creational structure of man stands in a way that he can not get salvation from all these hardships and worries. The observation of the conditions of Adam and his children is a clear proof of the said fact ; and the life of such a rocky city like Mecca, especially at that time when the most excellent creature of God—Mohammad, be peace upon him, the Messenger of Allah—was the target of the hardest oppression, tyranny, atrocity and persecution, is an apparent witness to the reality of this verse : لقد خلقنا الانسان فی کبد

5. The demand of those miseries, hardships and toils through which a man passes was that he would have become humble and meek before God, and considering himself bound by the Divine judgment and destiny, become obedient to the Divine command and become subservient to the good pleasure of God and must have always kept his need and indigence before his eyes, but man's condition is that he is quite lying in forgetfulness. Then does he think there is no power to get control over him, and punish him for his insolence ?

6. Squandering his wealth haphazardly in the enmity of the Prophet, in the opposition of Islam and in other occasions of sinfulness understands he an art ! Then magnifying it he unduly says with pride, "I have spent so abundant a wealth, now after that is there anyone to succeed against me ?" But onward he will know that the squandered wealth was ruined aimlessly, nay, but it became a curse for his soul.

7. Does he think none has seen him?[7]

8. Have We not given him two eyes,[8]

9. And a tongue and two lips,[9]

10. And shown him the two passess?[10]

11. Yet he rushed not upon the mountain road.[11]

12. And what understood thou what is that Aqabah?

13. The freeing of neck,[12]

14. Or feeding upon a day of hunger,[13]

15. An orphan near of kin,[14]

۷- أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ ۝

۸- أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ۝

۹- وَلِسَانًا وَشَفَتَيْنِ ۝

۱۰- وَهَدَيْنَاهُ النَّجْدَيْنِ ۝

۱۱- فَلَا اقْتَحَمَ الْعَقَبَةَ ۝

۱۲- وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝

۱۳- فَكُّ رَقَبَةٍ ۝

۱۴- أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝

۱۵- يَتِيمًا ذَا مَقْرَبَةٍ ۝

---

7. God is looking everything, how much wealth is spent and with what intention and at what place. There is no use to boast falsely.

8. Would He not see by Himself Who gave eyes to see? Surely He, who gives eyesight to all, would be the best Seer.

9. Whereby man talks and eats and drinks.

10. The two passes i e. the two ways of virtue and vice, so that he may avoid the way of vice and walk on the way of virtue. And this telling or showing is through wisdom and nature in brief, and in detail it is through the tongue of the Prophets and Messengers.

Note :—Some have taken نجدین to mean the breasts of woman i.e. the child is taught the way of sucking milk and obtaining his food.

11. In spite of the presence of so many rewards and bounties and the factors of guidance he did not have the grace to rush upon the mountainous road of religion (Deen), and crossing the ways of excellent morals reach the pinnacle of glory and prosperity.

Note :—The religious affairs are represented by the word عقبہ because their performance is very heavy and difficult on Nafs (نفس) due to the unfavourable winds (adversary forces, adversary atmosphere).

12. The freeing of a slave, or to get the neck of a debtor released from debt.

13. To look after the hungry in the days of famine or starvation.

14. To serve the orphans is an act of Thawab, and to support the relatives is also an act of Thawab, where both gather the Thawab shall be double.

16. Or a needy man who is thrown in dust.[15]

17. Then he must be of the Believers,[16] those who urge each other to forbearance and urge to be merciful.[17]

18. Those are people of great fortune,[18]

19. And those who disbelieved in Our verses—they are people of ill fortune,[19]

20. Over them is fire shuttered.[20]

١٦- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۝

١٧- ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَ
تَوَاصَوْا بِالْمَرْحَمَةِ ۝

١٨- أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝

١٩- وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۝

٢٠- عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ۝

---

15. Who is thrown in dust i e. who is lying in dust due to hunger and starvation or indigence. These are the occasions of spending the wealth, and not that money is squandered in absurd customs of marriage and sorrows, and in God's disobediences, whereby the disgrace of the world and the curse of the Hereafter is taken upon the head.

16. Then for the acceptability of all those deeds the greatest condition is Eman. Without Eman all what is done is void.

17. They strongly advise each other that they should endure all sorts of hardships and trials in observing their rights and duties, and they should have mercy on the creatures of God so that He in the heaven may have mercy upon them.

18. These are very lucky fellows, benigned and blessed (میمون و مبارک) who will be stationed at the right side of Arsh-e-Azim (the Mighty Throne) and their 'Book of Deed' shall be given in the right hand.

19. i.e. Unfortunate, ominous, wretched and cursed, whose 'Book of Deed' shall be given in the left hand and they shall be made to stand on the left side of the Mighty Throne.

20. They shall be thrusted into the Hell and the doors of the Hell shall be closed for exit. (God forbid)

END

ایاتہا ۱۵ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ رکوعہا ۱

(SURA SHAMS, MECCAN, VERSES 15)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. **By the sun and its rising sunshine,**
2. **And by the moon when it comes after the sun,**[1]
3. **And by the day when it brightens it,**[2]
4. **And by the night when it enshrouds it,**[3]
5. **And by the heaven and as He made it,**[4]
6. **And by the earth and as He extended (outspread) it,**[5]
7. **And by the soul and as He shaped it,**[6]

۱- وَالشَّمْسِ وَضُحٰهَا ○

۲- وَالْقَمَرِ اِذَا تَلٰهَا ○

۳- وَالنَّهَارِ اِذَا جَلّٰهَا ○

۴- وَالَّيْلِ اِذَا يَغْشٰهَا ○

۵- وَالسَّمَآءِ وَمَا بَنٰهَا ○

۶- وَالْاَرْضِ وَمَا طَحٰهَا ○

۷- وَنَفْسٍ وَّمَا سَوّٰهَا ○

---

1. After the sunset when its moonlight spreads.

2. When in the day the sun manifests itself with full brightness and clearness.

3. When the darkness of night becomes overwhelming and no vestige of sunshine remains visible.

4. The grandness and glory with which the heaven is made ! And according to some scholars مابناها means its Creator, Maker.

5. The wisdom with which the earth is outspread and extended for the easy residence and settlement of creatures. In this verse also وما طحها means its Extender according to some scholars.

6 The soul is given the moderateness of temperament ; all the physical, animal and rational powers are given to it, while the capacity of going either way, bad or good, is also created in it.

8. Then He inspired it with the understanding of licentiousness and ward ing off ![7]

9. Verily prospered he who purified it,[8]

٨- فَأَلْهَمَهَا فُجُورَهَا وَتَقْوٰىهَا ۝

٩- قَدْ أَفْلَحَ مَنْ زَكّٰىهَا ۝

7. First God gave it the understanding of differentiating between good and evil through the inspiration of secure wisdom and sound nature in gross. Then in detail through the Prophets and Messengers he is clearly informed about the way of evil and the path of piety.

Then we come to the inclination and bending towards virtue or vice that moves in the heart--its creator is also God, though in the inspiration of virtue the medium is angel and in the inspiration of vice the agency is satan.

Then that tendency and inclination by the intention and option of the servant, reaching the point of determination, becomes the means to the performance of deed, whose creator is God and the earner is servant. On this earning of virtue and vice rests the whole sequence of recompense based on the principle of cause and effect.

This subject requires elaboration and demands preliminaries to be established for its explication. We have intended to discuss it in a separate booklet if God wills and grants grace.

Note :—I have not seen any such treatise by the Great Allama—Shabbir Ahmad Usmani. Fathul Mulhim, of course, consists of such delicate elaborations. (Tr.)

8. The purification and rectification of Nafs is that the power of lust (قوتِ شہویہ) and the power of rage (قوتِ غضبیہ) should be subjected and subordinated to the power of wisdom (عقل) and the wisdom should be made subservient to the Divine Shariah, so that both Spirit and Heart should be illumined by the Divine Light (تجلی الٰہی).

Note :—The power of lust is that which works in the acquisition of benefits, material or spiritual. The power of rage is that which works in the repelling of detriments. (Tr.)

10. And failed he who threw it into dust.[9]

١٠- وَقَدْ خَابَ مَنْ دَسّٰىهَا ۝

11. Cried lies Thamood out of their insolence,[10]

١١- كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝

12. When the wretched most of them uprose.[11]

١٢- اِذِ انْبَعَثَ اَشْقٰىهَا ۝

13. Then said to them the Messenger of Allah: 'Be careful about the She-Camel of God and the turn of her drinking!'[12]

١٣- فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝

---

9. Throwing the soul into dust means handing over the rein of Nafs to the Power of Lust and the Power of Rage (شہوت وغضب) completely without keeping any connection with wisdom and shariah. In other words he becomes the slave of desire and lust. Such a man is meaner and worse than the animals.

Note :— قد افلح من زکىها وقد خاب من دسىها is the answer to the oath sworn in the previous verses. The relation of this answer to the oath is most relevant. God created opposite things with absolute wisdom. He created the sunshine and the moonlight, the brightness of the day and the darkness of the night, the height of the heaven and the depression of the earth. He created opposite forces in the Nafs of man—the power of virtue and the power of vice. He gave him sense to differentiate between good and evil, and gave him power to walk upon the two—he can walk upon the way of virtue and upon the way of vice. Similarly to bring out the fruits of virtue and vice, the results of opposite actions is also the work of that All-Wise. Consequently the existence of virtue and vice in the Universe, and the different traces and results of the two in the wide space is as suitable from the angle of creational wisdom as is the existence of darkness and light.

10. i e. They cried lies to Hazrat Salih (Be peace upon him). This is an example of the verse : قد خاب من دسىها described as a lesson. The story of this people and their lesson-giving end is described in detail in Sura A'araf etc.

11. This wretched fellow was Qazar bin Salif (قدار بن سالف).

12. Hazrat Salih said to them : "Beware ! Do not slay her, nor close her water." Water is especially mentioned here because outwardly they got prepared to slay her with the pretension of water shortage for their own animals as the huge She-Camel drank a lot of it.

The She-Camel of God is so said because she was made a sign of the Prophethood of Hazrat Salih, and her reverence was made obligatory.

This story is narrated in Sura A'araf etc.

14. Then they cried him lies, then they hamstrung her, then their Lord rumbled over them due to their sins, then razed them all.[13]

15. And He does not fear its pursuit.[14]

١٤- فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ
بِذَنْبِهِمْ فَسَوّٰىهَا ۝
ع ١٥- وَلَا يَخَافُ عُقْبٰهَا ۝
١٦

13. Hazrat Salih (Be peace upon him) had said to them : "Do not touch her with evil, otherwise a painful chastisement shall visit you." Those people thought this word a lie (falsehood). They cried lies to the Messenger of God, of course. They killed the She-Camel of God. God ruined them and razed them all to the ground.

14. As the worldly Kings and Rulers fear after punishing a big people or party lest some commotion or rebellion should burst in the country, or the administration of the country should be disturbed—so God has no such fears. Who is that power that will pursue Him to retaliate for the punished criminals ? (God forbid)

END

وَلَا تَمَسُّوهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

اٰیاتہا ۲۱ سُوْرَةُ الَّیْلِ مَکِّیَّةٌ رکوعہا ۱

(SURA LAIL, MECCAN, VERSES 21)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. By the night when it enshrouds,
2. And the day when it brightens,
3. And that which He created the male and the female,
4. Your earning is diverse (variant).[1]
5. So as for him who gave and feared,
6. And knew true the good discourse,
7. We shall surely ease him into the easing [2]
8. But as for him who gave not and remained careless,
9. And knew false the good discourse,
10. We shall surely ease him into the hardship.[3]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- وَالَّيْلِ اِذَا يَغْشٰى ○

۲- وَالنَّهَارِ اِذَا تَجَلّٰى ○

۳- وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى ○

۴- اِنَّ سَعْيَكُمْ لَشَتّٰى ○

۵- فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ○

۶- وَصَدَّقَ بِالْحُسْنٰى ○

۷- فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ○

۸- وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ○

۹- وَكَذَّبَ بِالْحُسْنٰى ○

۱۰- فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ○

---

1. As in the world the day and night, the male and female are different and opposite to each other, similarly your deeds and strivings (actions and efforts) are also different and opposite. Then on those deeds and struggles the fruits and results shall also be different obviously, that are described below.

2. A man who expends his wealth in a good way and fears God in his heart, knows true the good discourse of Islam and the good tidings of his Lord—for him We shall make, according to Our habit, the Righteous Way easy, and eventually bring him to the place of extreme ease and comfort, whose name is Paradise.

3. But as for him who did not expend in the way of God, did not care His good pleasure and the reward of the Hereafter, and thought false the discourse of Islam and the promises of God, his heart shall day by day become narrow and hard, the grace of doing good shall be plucked and eventually reach by and by the extreme hardship of Divine Chastisement. This is the habit of God that the fortunate souls, when they adopt the good way, and the unlucky souls when they walk unto the bad action—for the two the same way is made easy which they have preferred by their intention and option according to the divine destination.

كلا نمد هٰؤلاء وهٰؤلاء من عطاء ربك وما كان عطاء ربك محظورًا (۱۔ اسراء رکوع ۳)

11. And his wealth shall not avail him when he falls into the pit.[4]

12. It is Our responsibility to explain the way,

13. And in Our hand lies the Hereafter and the World.[5]

14. So I have warned you of a Fire that flames.[6]

15. In it only he shall fall who is most wretched,

16. He who cried lies and turned away.[7]

17. And We shall save from it him who is most God-fearing,[8]

18. He who gives his wealth to purify his heart,[9]

١١- وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۝
١٢- اِنَّ عَلَيْنَا لَلْهُدٰى ۝
١٣- وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ۝
١٤- فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝
١٥- لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۝
١٦- الَّذِيْ كَذَّبَ وَتَوَلّٰى ۝
١٧- وَسَيُجَنَّبُهَا الْاَتْقَى ۝
١٨- الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۝

4. The wealth, whereupon he waxed proud and became careless about the Hereafter, shall not save him from the Divine Chastisement, an aught.

5. Our wisdom does not demand it that We compel anyone to become good or bad. Of course, We have taken this responsibility that We show the good way to all, and explain the good and evil most clearly. Then whosoever adopts way We shall deal with him accordingly, in this world and in the other world.

6. This blazing Fire is perhaps that department of the Hell which is reserved for the very big criminals and the heavily cursed fellows.

7. Only he shall fall for ever, not to come out ever.

8. Such people shall be clearly saved, and even the air of the Hell shall not touch them.

9. They are intent on purification (تزکیہ) only, they have no wordly ends to achieve, neither they make show off nor ostentation. They plan for a clean heart, purified from greed, lust, miserliness and mean morals.

19. And there is no favour of any one upon him for which he gives recompense,

١٩- وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزٰىٓ ۝

20. But for seeking the good pleasure (Face) of his Lord, the Most High.

٢٠- إِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْأَعْلٰى ۝

21. And onward he shall be well-pleased.[10]

٢١- وَلَسَوْفَ يَرْضٰى ۝

10. By expending his wealth he does not mean to repay the favour of any creature, nay, but he is sacrificing his household goods in the search of God's good pleasure and in the earnest desire for Divine Sight. So let him rest sure that he shall be certainly well-pleased and his this desire shall be definitely fulfilled. ان الله لا يضيع اجر المحسنين

Note :—Though the subject of the verses is general, but very many traditions (روایاتِ کثیرہ) prove that the descension of these last verses occurred in the admiration of Hazrat Abu Bakr Siddiq (God is well pleased with him), and that is a mighty argument in favour of his excellence and superiority. How lucky is that servant who gets the certificate of sublime piety from heaven !

ان اکرمکم عند الله اتقٰکم

Verily the most honoured with God among you is that who is most God-fearing (pious) among you.

And God Himself sends the good tidings of ولسوف یرضٰی for him !

As a matter of fact, the good tidings of ولسوف یرضٰی for Hazrat Abu Bakr Siddiq is a reflection of that mighty tidings that is coming ahead for the Holy Prophet (Be peace upon him) i.e. " ولسوف یعطیک ربک فترضٰی "

END

ایاتہا ۱۱ سُوْرَةُ الضُّحٰى مَكِّيَّةٌ رکوعہا ۱

(SURA DHUHA, MECCAN. VERSES 11)

In the Name of God, who is Excessively Compassionate Extremely Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
1. By the time of the rising sunshine,	۱۔ وَالضُّحٰى ○
2. And the night when it enshrounds,	۲۔ وَالَّيْلِ اِذَا سَجٰى ○
3. Neither thy Lord has forsaken thee, nor has gone disgusted.[1]	۳۔ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ○

1. It is given in the true traditions (روایات صحیحہ) that Hazrat Jibraeel (Be peace upon him) did not come to the Holy Prophet (Be peace upon him) for a pretty long while (i.e. the Quranic Revelation intermitted.) The Associators began to say that God forsook Mohammad. In answer to that these verses were sent down.

Perhaps (And God knows better) this time is the period of the Intermission of Revelation (فترۃ الوحی) when after the decension of the beginning verses of Sura Iqra the Revelation paused for a pretty long time, and the Holy Prophet himself had been extremely uneasy and sorrowful, till that the Angel came down with the loving title of یا ایہا المدثر from God. Perhaps in this period of Intermission the opponents (Unbelievers) might have made such utterings and murmurations. The words which have been quoted from Muhammad bin Ishaq etc. by Ibne Kathir, also support this possibility. Probably that story might have also happened during this period, which is narrated in some true traditions, that once the Holy Prophet could not wake two or three nights due to illness, and an unholy woman said, 'O Mohammad, it seems that thy satan has deserted thee." (God forbid)

However, the answer to all these absurdities is given in this Sura. First the oath of the time of the rising sunshine and the dark night is taken, then it is said that all the ideas of the enemies are wrong. 'Neither thy Lord is disgusted with you, nor He has forsaken you." Nay, but as He shows the signs of His power and wisdom in the exterior, and brings the night after the day and brings the day after the night, similar is the state of the internal affairs. If the coming of the darkness after the light of the sun is not an argument of God's displeasure and anger, neither it vindicates that the light of the day shall never appear, then how it is understood from the intermission of Quranic Revelation for a few days that God has become angry and displeased with His chosen Prophet and closed the door of Revelation for good. To say so is an objection to His encircling knowledge and wisdom, as if He knew not that the man, whom He was giving Prophethood, would cease to deserve it in future. (God forbid)

4. And the last for thee is better than the first.[2]

٤- وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝

5. And onward thy Lord shall give thee, then thou shall be well-pleased.[3]

٥- وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝

6. Well, did He not find thee an orphan then He gave thee shelter ?[4]

٦- اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝

---

2. Your last condition is far better and higher than the first condition. This short intermission of Revelation is not the cause of your retrogression and decline, nay, but it is a means to more and more progression and ascension. And if the last of the last condition may be imagined i.e. the glory and grandeur of the Hereafter, when Adam and all the children of Adam shall gather under his banner, the excellence and eminence of there shall be far far greater in degree than the honour and reverence of here.

3. Less to speak of forsaking thee out of anger and displeasure, thy Lord shall give thee (in the World and Hereafter) so much wealth and so many bounties that thou shalt he fully pleased and satisfied. In the Tradition the Holy Prophet (Be peace upon him) has said, Muhammad shall not be satisfied until the last man of his Ummat remains in the Hell." (Be peace upon him)

4. Before the blessed birth of the Holy Prophet his father had deceased. He was six when his mother passed away. Till the age of eight years he lived under the guardianship of this grand-father Abdul Muttalib. At last, the honour of the training and patronage of this unique child and invaluable pearl-orphan came into the hand of his very kind uncle, Abu Talib. Throughout his life he left no stone unturned in helping, supporting, honouring and strengthening him. Some time before Hijrat his uncle also passed away. After several days this Divine Trust reached the house of the Ansar of Medina by the order of God. The luck-star of the tribes of Oas and Khazraj brightened and they guarded it in a way that the eye of the world has never seen the like of it. All these states lie under ایواء in their respective degrees, as indicated by Ibne Kathir (May God shower His mercy upon him).

7. **And He found thee wandering, then He made thee see the way.[5]**

٧- وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

8. **And He found thee poor, then He made thee rich.[6]**

٨- وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝

---

5. When the Holy Prophet grew young he was extremely abhorrent to the polytheistic ways, absurd customs and traditions of his environment. The passion of One God's worship was surging in his heart and spirit with full force, the fire of Divine Love was burning in his holy breast. The fountain of the supreme talent of the Divine Union and the guidance of humanity, that was created in the holy soul, surpassing and exceeding the whole universe, was boiling inside his interior; but a clear and open way---- a detailed way and a detailed constitution--- was not apparently visible, whereby his heart, broader than 'Arsh and Kursi' could be satisfied and pacified. In this zealous quest and devotion he wandered distressed and perplexed, and remembered the Lord in caves and mountains, and called on the Real Beloved. At last, God sent the Angel with the Divine Revelation in the Cave of Hira, and explicated the detailed ways of the divine union and the reformation of God's creation i.e. sent down the Religion of Truth.

مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا
نَّهْدِىْ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ... الخ (شورٰی رکوع ۵)

"Thou knewst not what the book was nor the Eman, but We have put this light whereby We guide whom We will, of Our servants."

While interpreting ضَالًّا here, the verse of Sura Yousuf قالوا تاللہ انک لفی ضلالک القدیم should be kept in mind.

6. In this way that in the trade of Hazrat Khadija he became a Muzarib, i,e. he laboured and she invested). In this trade he earned much profit. Afterward she married with him and offered him her whole wealth. This was the external (material) richness. As for his internal (spiritual) and heart-richness only God, who is Ghaniul Anil Aalameen (Independent of all the worlds), knows. It means he has been the recipient of divine rewards from the very beginning and shall remain also in future. The Lord, who has so graciously cherished him —— will He forsake him becoming angry in the middle, in the lurch. Astaghferullah ! Never!

9. **Hence as for the orphan do not suppress (browbeat) him[7].**

10. **And as for that who begs, scold him not,[8]**

11. **And as for the favour of thy Lord, describe it[9].**

۹۔ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

۱۰۔ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝

۱۱۔ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝ ع ۱۸

7. Nay, but look after him and seek to gain his heart, as God gave you abode you should give shelter to other orphans. By adopting such virtuous morals the servant is coloured in the colour of God:

صِبْغَةَ اللّٰهِ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً

In the Tradition the Holy Prophet has said: اناوكافل اليتيم كهاتين وَأشار الى السبابة والوسطى

i.e. " I and the guardian of an orphan are as these fingers" and he indicated to the forefinger and the middle finger.

Note:- It means the guardian of a poor orphan is a beloved of God and His Messenger.(Tr.)

8. You were poor, God gave you richness. Now the spirit of a grateful servant should be that he should not be distressed in his heart by the question of the beggars, and becoming distressed by the question of the needy he should not adopt the manner of scolding and frowning, nay, but he should treat them with a magnanimous heart and good morality. The stories of the Prophet's magnanimity and tolerance concerning the beggars, that are well-known in the traditions, make his greatest opponent an admirer of his morality.

Note:- The writer of Ruhul Ma'ani says that scolding the beggar is prohibited when he yields to leniency, but if he stands with obduracy and does not agree in any way then scolding is allowed.

9. To declare the favours of the benefactor with the intention of gratitude (and not with the intention of pride and show-off) is admirable in Shariah. Hence all those rewards and favours that God has conferred upon you, should describe them especially that bounty of guidance which is touched in the verse:

وَوَجَدَكَ ضَالًّا فَهَدٰى

To declare it and publish it in the people and describe it with full explanation is your fundamental duty. Perhaps the words etc. of the Holy Prophet that are known as Tradition (حديث) would have been derived from this very word فحدث in the verse. (God knows better)

ایاتہا ۸ سُورَةُ اَلَمۡ نَشۡرَحۡ مَكِّيَّةٌ رکوعہا ۱

(SURA INSHERAH, MECCAN, VERSES 8)

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

1. **Did We not expand thy breast?[1]**
2. **And lift from thee thy burden?**
3. **That had caused to bend down thy back,[2]**
4. **And did We not exalt thy mention?[3]**

۱. اَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ○
۲. وَوَضَعۡنَا عَنۡكَ وِزۡرَكَ ○
۳. الَّذِىۡۤ اَنۡقَضَ ظَهۡرَكَ ○
۴. وَرَفَعۡنَا لَكَ ذِكۡرَكَ ○

1. We poured down oceans of knowledges and recognitions in thy breast, and gave thee a great ambition (spirit) to bear the essentials of Prophethood and the duties of Messengership so that you may not become distressed at the opposition and enmity of the countless enemies,.

Note :—It is proved by traditions and history that the angels also perceptibly opened his breast several times, but the verse apparently does not support it.

2. The descension of Divine Revelation first was very hard, afterwards it became easy.

Or the responsibilities of Messengership were first felt heavy by the holy soul—it was removed.

Or وزر (burden) are those permissible affairs that he performed now and then, thinking them to be appropriate to reason and rectitude, and afterwards they appeared to be against wisdom (خلاف حکمت) or beneath rectitude, and he became so much sorrowful at that due to his high dignity and extreme nearness (to God), as someone becomes sorrowful at some sin—so in this verse good tidings are given for its non-accountability. This is mentioned by some early scholars.

And Hazrat Shah Abdul Aziz writes : "The blessed heart of the Holy Prophet would have felt difficult, due to the physical structure and the soul-perplexities, to attain to those perfections and places that his high courage and his inherent capacity demanded to reach. When God opened the breast and expanded the ambition those difficulties were gone and the whole burden became light.

3. It means his name is high among the Prophets and Angels. All the wise men in the world mention him with great respect and reverence. In Azan, Iqamat, Khutba, Kalema Tayyaba and Attahyat, etc. his name is taken after the Name of God, and where God has given orders to His servants for His obedience, there, a long emphasis is laid on the obedience to the Prophet.

5. So, of course, with hardship there is ease,

6. Of course, with hardship there is ease.[4]

7. So when thou art empty do labour,

8. And unto thy Lord attach thy heart [5]

٥- فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

٦- إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

٧- فَإِذَا فَرَغْتَ فَانْصَبْ ۝

٨- وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

4. The hardships which you have endured, the sorrows and troubles which you have borne—with each hardship of those there are very many eases, e.g. God has expanded your courage and ambition, wherewith the endurance of those hardships became easy, and God has exalted your mention, the contemplation whereof makes the endurance of great miseries easy.

Or it means that when We have given you spiritual comfort and removed the spiritual distress, as appears from الم نشرح الخ, then you should also remain hopeful of Our grace and favour with respect to the worldly comfort and labour. We promise that after the present difficulties ease is to come, and for additional emphasis We again say that definitely ease shall come after the present hardship. And it is known from the Traditions and from the collections of history that all those hardships were removed one by one, and each hardship brought with itself very many eases. Today too God's Habit is the same that who remains patient in hardship, puts his trust in God with a true heart, severing from all sides gets absorbed in Him alone and does not become despondent being distressed by the lapse of time, God surely creates ease for him, not one kind of ease, but of many kinds.

And in the Tradition it is said : لن يغلب عسر يسرين "One difficulty shall never overcome two eases." And also in it is : "Were difficulty to be in any hole, ease, in search of it will get into that hole."

5. When you find free time from preaching, labour hard in seclusion so that it may become an additional cause of ease, and attend unto your Lord direct (without anything intermediate).

Note :—Advising, preaching, educating, purifying the creatures was the greatest and the highest service (worship) of the Holy Prophet, but in that on the whole there was an intermediary attention unto God. The meaning, however, is that there must be direct attending without an intermediary. This verse has been interpreted in other ways also, but the most appropriate is that which is described.

اٰیاتها ٨ سُوْرَةُ التِّيْنِ مَكِّيَّةٌ رکوعها ١

(SURA WATTEEN, MECCAN, VERSES 8)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

1. By the fig and the olive,[1]

2. And the Mount Sinai,

3. And this city of peace,[2]

4. We indeed created Man on an excellent (excelling) estimation.[3]

5. Then We threw him to the lowest of the low[4]—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١. وَالتِّيْنِ وَالزَّيْتُوْنِ ○

٢. وَطُوْرِ سِيْنِيْنَ ○

٣. وَهٰذَا الْبَلَدِ الْاَمِيْنِ ○

٤. لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ○

٥. ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ○

---

1. The fig and olive both things being immensely useful and extensively beneficial have a special likeness with the comprehensive reality of mankind. This is why the subject of the excellent creation of man is commenced by the oath of these two things.

And some scholars say that here the fig and the olive indicate two mounts near which the Baitul Muqaddas is situated. In other words the oath of these two trees is not meant, nay, but the oath of that holy place is taken where these trees are found in abundance, and that is the birth-place of Hazrat Massieh (Be peace upon him).

2. The Mount Sinai is that place where Hazrat Moosa was graciously addressed by God. The City of Peace is Makkah Moazzamah where the Chief of the whole universe—Hazrat Muhammad was born and raised and the greatest and the Last Trust of God (The Noble Quran) was sent down first in this city. The last portion of the Taurat says : "God came from the Mount Sinai and threw light from Sa'ir (ساعِیں) and rising up from Faran, spread."

Sa'ir :—The name of a mountain in the vicinity of Baitul Muqaddas.

Faran :—They are the mountains of Mecca.

3. All these Holy Places (Sinai, Sa'ir, Faran) wherefrom such grand and lofty Messengers of God were raised, provide a witness to this fact that God has moulded Man in a fair cast and given him excellent virtues and powers (internal and external) and assembled in his being extraordinary talents. If he makes progress on the exact line of his nature he can even surpass the angels, nay, he can become their Masjood i.e. before whom the head is bowed down.

4. Hazrat Shah Sahib writes : "He was made deserving the position of the angels. So when he became a disbeliever he is worse than animals."

6. But those who believed and did righteous deeds, for them is Thawab limitless.[5]

7. Why then after that should thou cry lies to the Recompense ?[6]

8. Is not God the greatest Sovereign of all the rulers ?[7]

٦. اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ
اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝
٧. فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝
٨. اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝ ع ٨ ٢٠

5. That shall never end nor diminish.

6. O Man ! After these arguments what is the reason on whose basis the system of punishment and reward can be refuted ?

Or it is an address to the Prophet (Be peace upon him) i.e. after such clear explanations what is that thing which urges the Disbelievers to cry lies to you concerning the fact of recompense. Just think, God has created Man and created in an excellent shape and stature. His constitution is made with such an ingeniousness that if he desires he can surpass the angels by making progress in good and virtue, no creature can vie with him.

And the world has seen its perfect paragons in Sham, Baitul Maqaddas, Mount Tor and Makkah Moazzamah in their respective ages. If men follow their foot prints they can reach the lofty rank of human perfections and prosperity in both the worlds. But man, out of his own misconduct and misdeed, falls into the pit of disgrace and destruction and spoils his inherent honour and grace. God does not wreck any believing and righteous man without reason, nay, but He gives recompense for his little good work without measure. Does it behove anyone to belie such rational rules and principles of the Religion of Nature and the System of Punishment and Raward after hearing such solid facts ? Yes, only one way is left to falsify and deny the Religion and Recompense, and it is that this world may be imagined to be a futile workship without a Manager or a Director or a Sovereign, without a rule of law and regulation, without any answerability and accountability. Its answer is given in the ensuing verse : اليس الله باحكم الحاكمين

7. Before His Emperorship all the worldly governments are nothing. When the small governments of here reward their loyal ones and punish their criminals, then why is it not expected from the Sovereign of the sovereigns ?

اٰیاتہا ۱۹ سُوْرَةُ الْعَلَقِ مَكِّيَّةٌ رکوعہا ۱

(SURA ALAQ, MECCAN, VERSES 19)

In the Name of God, who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. **Recite in the Name of thy Lord,[1] who is the Creator of all,[2]**
2. **Created Man of a blood-clot.[3]**
3. **Recite and thy Lord is the Most Gracious.[4]**

۱۔ اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ○ ج

۲۔ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ○ ج

۳۔ اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ○

1. The first five verses of this Sura were sent down first in the series of Divine Revelation. The Holy Prophet had been worshipping the One God long before that, all of a sudden Hazrat Jibraeel came down with the Revelation and said to him اقرا i.e. Recite. He said, ما انا بقاری i.e. "I am not a reciter.' Hazrat Jibraeel pressed him more than once and repeated the same word اقرا and the Prophet replied the same. Third time pressing him forcefully Hazrat Jibraeel said : " اقرا باسم ربک الخ " i.e. "Recite thou by the blessing and help of thy Lord's Name," meaning thereby that the Lord who has nurtured you in quite a strange and unique way, which shows that some great work will have to be taken from you—will He leave you in the lurch ? Never ! In His Name alone you will be educated, by whose kindness you were brought up.

2. One who created all the things, can He not create in you the faculty of recitation ?

3. In a blood-clot, neither there is sense nor instinct, neither knowledge nor comprehension ; it only is an irrational frozen entity. Hence the God who makes the irrational frozen entity into a rational man can He not make a rational man into a perfect man and an unread into a reciter ? Till here, the possibility of recitation was to be proved that it is not difficult for God that you may be made a reciter despite being unread. Onward is explained its application and occurance.

4 You have been cherished and nurtured in a glorious state. This fact shows that you have been endowed with extraordinary talents and capacities. When there is no deficiency in you and there is no parsimony in Him who is the Fountain of all inspirations and virtues, then what can be the hindrance in the reception of Divine Inspiration. Hence it is imperative that this process of Divine Radiation and Spiritual Inspisation should reach its logical result.

4. **Who taught knowledge by the pen,[5]**
5. **He taught Man what he knew not,[6]**
6. **No indeed, man waxes insolent,**
7. **For that he sees himself self-sufficient (independent).[7]**
8. **No doubt, unto thy Lord is the returning.[8]**
9. **Hast thou seen him who forbids,**
10. **A servant when he performs the Salat? [9]**

۴۔ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ
۵۔ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ۗ
۶۔ كَلَّآ اِنَّ الْاِنْسَانَ لَیَطْغٰٓى ۙ
۷۔ اَنْ رَّاٰهُ اسْتَغْنٰى ۗ
۸۔ اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ۗ
۹۔ اَرَءَیْتَ الَّذِیْ یَنْهٰى ۙ
۱۰۔ عَبْدًا اِذَا صَلّٰى ۗ

5. Hazrat Shah Sahib says: 'Hazrat Muhammad has not learnt writing or reading. So it is told that it is God who gives knowledge by the pen, and it is God who will give knowledge without the pen."

Or it is an indication that as the pen is a medium between the Teacher and the Taught, Hazrat Jibraeel is a medium between the Inspirer and the Inspired. As the medium of pen does not necessarily presuppose the superiority of pen over the inspired one, similarly here it is not necessary that the Reality of Jibraeel should be superior to the Reality of Muhammad (Be peace upon him).

6. When the child of man is born of mother's womb he knows nothing. Who teaches him by and by after all? Only the Powerful Lord, who makes the ignorant man a learned scholar. He shall make one of His Ummis a perfect ingenious, nay, but He shall make him the chief of all ingenious souls.

7. The origin of man is only that he is created of a blood-clot and he was mere ignorant. God gave him knowledge, but he remembers little his reality. He adopts insolence waxing proud on the worldly wealth, and thinks that he has no care of anyone!

8. God has created him first, and in the last unto Him is the returning. At that time the reality of this arrogance and self-forgetfulness shall he divulged.

9. Just see his insolence and arrogance that himself he does not bow before God, but if other servant lies prostrate before God he can not bear it. In these verses the indication is towards Abu Jahl, the Cursed. When he saw the Holy Prophet performing Salat he jeered, grimaced, threatened and tried to vex variously.

11. Just see ! If he were upon guidance,

12. Or taught works of fear !

13. Just see ! If he cried lies and turned his face ![10]

14. He did'nt know that God sees ![11]

15. No indeed, if he does not give over (leaves off), We shall drag him seizing by the forelock,[12]

16. The lying, the sinful forelock.[13]

١١۔ أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَىٰٓ ۝

١٢۔ أَوْ أَمَرَ بِالتَّقْوَىٰ ۝

١٣۔ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ۝

١٤۔ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝

١٥۔ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝

١٦۔ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝

10. Had he been guided and taught good works he would have been a good soul ! Now he has turned his face, so what is Our detriment if he goes back ? (Mozihul Quran)

For other interpretations see Ruhul Ma'ani.

11. The insolence of this Accursed and the humbility of that Righteous servant, God, the High is seeing.

12. No indeed, he knows everything, but does not leave off his insolence. So now he should listen with ears open that We shall drag him seizing by the forelock, like animals and contemptible prisoners, if he doest not leave off his insolence.

13. The head, upon which this forelock stands (grows), is full of lie and sins. In other words his falsehood and sin is penetrating throughout the hair.

17. **Now let him call on his concourse!**

18. **We also call on the police to chastise.**[14]

19. **No indeed, never thou obey him, and perform Sajdah and be near.**[15]

١٧۔ فَلْيَدْعُ نَادِيَهٗ ۝

١٨۔ سَنَدْعُ الزَّبَانِيَةَ ۝

١٩۔ كَلَّا ؕ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۝ السجدة

---

14. Abu Jahl once tried to restrain the Holy Prophet from prayer (salat). The Holy Prophet answered harshly. Abu Jahl said, "Do you not know that my concourse is the most powerful in Mecca." At this it is said that let him call on his band, We also call on Our police to chastise him. Now We shall see who gets the upper hand. After a few days they saw in the Battlefield of Badr that how the policemen of Islam dragged him and threw him into the heart of Badr. And the real time of dragging is the Hereafter when the angels of the Hell shall throw him into the Hell disgracefully.

It is said in the traditions that once Abu Jahl stepped forward to disgrace the Prophet while he was in prayer. No sooner he drew near than at once he retreated. When the people asked why he retreated, he said, "I saw a pit of fire between myself and Mohammad and there were some creatures having feathers. I turned back being afraid."

The Holy Prophet (Be peace upon him) said, "If that Accursed had stepped further on, the angels would have butchered him." In other words before the advent of the Hereafter a small sample of was shown to him in this world.

Note :—Most of the Commentators have taken to mean the angels of the Hell.

15. You should never care of him, and never give ear to any word of that accursed. Worship God where ever you like, with earnestness and achieve His nearness more and more by performing Sajdahs. It is said in the Tradition that the servant draws nearer to God in the state of Sajdah than in any other condition.

اٰیاتہا ۵ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ رکوعہا ۱

(SURA QADR, MECCAN, VERSES 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, who is Excessively Compassionate Extremely Merciful.

١. إِنَّآ أَنْزَلْنٰهُ فِىْ لَيْلَةِ الْقَدْرِ ○

٢. وَمَآ أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ○

٣. لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ○ وقف النبی صلے اللہ علیہ وسلم

٤. تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ
مِنْ كُلِّ أَمْرٍ ○

1. **We sent it down in the Night of Qadr.[1]**
2. **And what thinkest thou what is the Night of Qadr?**
3. **The Night of Qadr is better than a thousand months.[2]**
4. **In it the angels and the Spirit descend, by the order of their Lord,[3] upon every command (affair).[4]**

---

1. The Noble Quran was sent down from Loh-e-Mahfooz upon the worldly heaven in the Night of Qadr, and perhaps it commenced to descend upon the Holy Prophet (Be peace upon him) from the worldly heaven in the same Night. (See Sura Dukhan)

2. Doing good in this Night is as doing virtue throughout one thousand months, nay, but more than that.

3. By the order of God Ruhul Qudus (Hazrat Jibraeel) descend in the crowd of countless angels in order to inspire the men of the earth with the might, good and resplendent blessings. It is also possible that Ruh ( ) may be some other Creature beside the angels (distinct from the angels). However, in that Night a special descension of internal life, and spiritual good and blessing takes place.

4. About the administration of the universe those affairs that are ordained for that year—the angels come down for the appointment of their execution, as given in Sura Dukhan.

Or means the Good Affairs i.e. all kinds of virtuous affairs—they come down from heaven with all sorts of virtuous affairs. (God knows better)

٥. سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

5. Peace[5] is that Night till the rising of dawn.[6]

---

5. That Night is the Night of peace, tranquility, ease of mind and heart-satisfaction. In that Night, Men of God feel in their worship a strange and wonderful peace, satisfaction, rest and sweetness, and that is the effect of the descension of mercy and blessing that comes into manifestation through the Spirit and the angels. In some traditions it is said that in that Night Hazrat Jibraeel and the angels send Salat and Salam ( ) on those who are busy in worshipping and remembering (A'abideen and Zakireen) i.e. they pray for their security and ask mercy for them.

6. From sunset till the dawn of morning—the whole night—this state of peace and tranquility continues. Thus that whole Night is fully blessed.

Note :—From the Quran it appears that that Night falls in the month of Ramadhan : and the True Tradition tells us that it should be searched in the third decade of the Ramadhan, especially in the odd dates, predominantly in the 27th Night. (God knows better). Some scholars have said that the Night of Qadr is not confined to any particular date for ever. It is possible that in one Ramadhan it may be one, and in other Ramadhan it may be other.

اٰیاتہا ۸ سُوْرَةُ الْبَیِّنَةِ مَدَنِیَّةٌ رکوعہا ۱

(SURA BAYYENAH, SENT DOWN IN MEDINA VERSES 8)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ○

In the Name of God, who is excessively Compassionate, Extremely Merciful.

۱- لَمْ یَكُنِ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ
الْمُشْرِكِیْنَ مُنْفَكِّیْنَ حَتّٰی تَاْتِیَهُمُ الْبَیِّنَةُ ○
۲- رَسُوْلٌ مِّنَ اللّٰهِ یَتْلُوْا صُحُفًا مُّطَهَّرَةً ○
۳- فِیْهَا كُتُبٌ قَیِّمَةٌ ○

1. Not were they who are disbelievers of the People of the Book and the Associators[1] to leave off, till the open word comes to them.

2. A Messenger from God reciting pages holy,[2]

3. Written therein strong Books.[3]

---

1. The People of the Book are the Jews and Christians, and the Associators are those nations who were involved in idolotery or fireworship etc. and they possessed no Heavenly Book.

2. Before the advent of the Holy Prophet all religionists had gone astray, and everyone was proud of his error. Now they would have to be guided by some sage or saint or a just king, but it was not possible unless such a grand Messenger came, with a Divine Book at his succour, as to fill each and every country with the light of Eman in few years, and by dint of his courage, determination and his mighty education transform the condition of the world. And Messenger came reciting the Book written in the holy pages.

3. It means each and every Sura of the Quran is in itself a full book.

Or it means that the necessary substances of the past heavenly Books are inserted in this Book.

Or means the knowledges and subjects, i.e. its knowledges are exactly true and straight, and its subjects are highly strong and moderate.

4. And the dissension that arose in the People of the Book was but after the clear word came to them.[4]

5. And they were not commanded but that they should worship God making sincere the worship for Him, on the way of Ibrahim,[5] and keep the Salat and give the Zakat, and this is the way of strong people.[6]

٤- وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝
٥- وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ۬ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝

4. It means no doubt remains after the descension of this Book and the advent of this Messenger. So now the People of the Book are opposed only out of obstinacy, and not out of suspicion. This is why they were divided into two groups. The one that stuck to perverseness, remained Disbeliever, the other that did justice embraced Eman. It was incumbent on their part to have eliminated all their differences and adopted the one straight way after the advent of the Last Prophet whom they had been waiting for, but they made the cause of unity and oneness, out of their misfortune and perverseness, the means to variance and diversion. When the condition of the People of the Book is this, then what to speak of the Ignorant Associators !

Note :—Hazrat Shah Abdul Aziz has applied to Hazrat Massieh (Be peace upon him) i.e. when Hazrat Massieh came to them with clear signs the Jews became his enemy. And the Christians too made their parties and groups being entangled in their worldly desires. The essential point is that even the coming of a Prophet and the descension of a Book does not suffice without the grace of God, the True. Whatever factors of guidance may assemble, those who are not given divine grace remain in loss likewise.

5. Getting away from wrong and falsehood of every kind they should sincerely worship the One God and breaking away from all sides like Ibrahim, the Hanif, should become the slave of One Master. In any department of Constitutionalization and Administration ( ) no one other than God should be deemed Independent or Absolute.

6. These things have had been desirable in every Religion. Their details the Prophet narrates. Then God knows why they are allergic to such holy teachings !

6. **And those who disbelieved, the People of the Book and the Associators, shall be in the fire of the Hell, dwelling therein for ever.[7] Those are the worst of creatures.[8]**

7. **Those who believed and did good deeds—those are the best of creatures.[9]**

8. **Their recompense with their Lord are gardens to live always, underneath them canals flow, living permantly therein for ever. God is well-pleased with them, and they are well-pleased with Him.[10] That is for him who fears his Lord.[11]**

٦- إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خٰلِدِينَ فِيهَا ۚ أُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝
٧- إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۙ أُولٰٓئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ ۝
٨- جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللّٰهُ عَنْهُمْ ع ١ ٢٥
وَرَضُوا عَنْهُ ۚ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝ ع ٨ ٢٣

---

7. Those who claim to knowledge, the People of the Book or the Ignorant Associators, at the denial of Truth the end of all is the same—the Hell, wherefrom they shall never get release.

8. Meaner than the beasts and worse, as said in Sura Furqan :

9. Those who believed in all the Messengers of God and in all the Divine Books—they are the best creatures, till that some of them are surpassing some of the angels.

10. The thing greater than the gardens and the canals of Paradise is the wealth of the good pleasure of God, nay, but the main spirit of all the bounties of Paradise is the good pleasure of God.

11. This high rank is not given to all and sundry. This is the portion of those servants only who fear the anger of God, and they never draw near to His disobedience.

آياتها ٨ سُورَةُ الزِّلْزَالِ مَدَنِيَّةٌ رکوعها ١

(SURA ZILZAL, SENT DOWN IN MEDINA, VERSES 8)

In the Name of God, who is Excessively Compassionate Extremely Merciful.

1. **When the earth is heavily shaken with her quake,[1]**
2. **And the earth brings forth her burden from inside,[2]**
3. **And Man says: 'What has gone wrong with her?'[3]**
4. **Upon that day she shall tell about her tidings,**
5. **For that thy Lord has sent order to her.[4]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١- اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ○

٢- وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ○

٣- وَقَالَ الْاِنْسَانُ مَا لَهَا ○

٤- يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ○

٥- بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ○

1. God shall shake the whole earth with a very severe and horrible earthquake, by the shock whereof no building, no mountain, no tree shall keep on the earth, all the ups and downs shall become levelled, so that the Plain of Resurrection may become plain, and this event shall happen at the second blowing of the Trumpet in Qeyamat.

2. At that time the earth shall vomit forth whatever is there in her stomach as the dead men, gold and silver, etc. But no one shall be taking the wealth. All shall see that how the thing upon which they ever fought was so useless.

3. Men after being upraised and seeing the marks of the earthquake, or their Spirits, right at the time of quaking, shall say in utter amazement: "What ails this earth that she is shaking so heavily and she has thrown out all things inside her all of a sudden.

4. She shall divulge all the deeds and actions, good or bad, which Bani Adam (children of Adam) had done upon her back, e.g. she shall disclose that such and such a man had performed Salat upon her, that man had committed theft, that man had shed blood wrongly etc. etc. In the modern language it can be said that all the records of man's deeds and actions, that are done upon earth, are secure in the earth. On the day of Qeyamat they shall be divulged by the order of God.

6. **Upon that day men shall go variant,[5] that their actions may be shown to them.[6]**

7. **So whoso has done an atom's weight of good he shall see it.**

8. **And whoso had done an atom's weight of evil he shall see it.[7]**

٦- يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝

٧- فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝

٨- وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝ ع ٨ ٢٤

5. On that day men shall proceed to the Plain of Resurrection from their graves becoming various parties—one shall be a group of drunkards, one shall be the group of fornicators, one shall be the group of oppressors and wrongdoers, one shall be the group of dacoits, etc. etc.

Or it means that when the people return being disposed of reckoning they shall be various parties. Some shall be the parties of Paradise and some shall be the parties of Hell, and they shall proceed to their respective destination i.e. Paradise or Hell.

6. In the Plain of Resurrection their actions and works shall be shown to them so that the good-doers may get a kind of honour and the evil-doers may get a kind of disgrace.

Or it is possible that the showing of works may be purposed to show their fruits and results.

7. The smallest possible work of every soul, good or bad, shall be before him, and how God shall deal with each action shall also be seen by the eyes.

END

اٰیاتہا ۱۱ سُوۡرَۃُ الۡعٰدِیٰتِ مَکِّیَّۃٌ رکوعہا ۱

(SURA 'AADEYAT, MECCAN, VERSES 11)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. By the panting charges,

2. Then the strikers of fire,[1]

3. Then the raiders by dawn,[2]

4. Then the raisers of dust in it,[3]

5. Then the penetrators that time into the host,[4]

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

۱. وَالۡعٰدِیٰتِ ضَبۡحًا ۝

۲. فَالۡمُوۡرِیٰتِ قَدۡحًا ۝

۳. فَالۡمُغِیۡرٰتِ صُبۡحًا ۝

۴. فَاَثَرۡنَ بِہٖ نَقۡعًا ۝

۵. فَوَسَطۡنَ بِہٖ جَمۡعًا ۝

1. They strike fire when beating the rock or the rocky earth by their hoops.

2. The Arabs generally made invasion by dawn and moved in the night so that the enemy might not be aware of their movements. They thought it a valour not to raid in the night.

3. Those chargers blaze a trail of dust by their fast and powerful running although towards the dawn the atmosphere is clear of dust due to the presence of dew and calm weather.

4. They audaciously enter into the middle of the host of the enemy.

Note :— may donote the chargers (horses) as evident, or the Mujahideen's regiment.

Hazrat Shah Sahib says : "This is the oath upon the Riders of Jehad. What a greater action would be than that one is ready to sacrifice his life for the work of Allah ?"

٦- اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ
٧- وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ

6. No doubt, Man is ungrateful to his Lord.[5]

7. And that man sees that work before.[6]

5. The spirit of sacrifice in the way of God demonstrated by the Mujahid Riders tells that such is the character of the loyal and sincere servants of God. The man who does not utilize God given powers in His way is an ungrateful and undesirable fellow of the superlative degree. If you observe, the horse is himself saying as a witness by his natural tongue that those, who eat the food given by their Real Owner and benefit from His countless bounties and then disobey Him, are meaner and lower than animals. To a polite horse his master gives him some grass and grain, he risks his life in the loyalty to his master upon this ordinary provision. He runs and pants, striking the fire, raising dust in the air, thrusts himself into great and risky expeditions at the slight signal of his master. In the rain of arrows and gun-shots, in the face of sword and daggers, he does not turn his breast. Sometimes he risks his own life to protect the life of his master. Has Man learnt some lesson from this Horse, that his also is a Lord Cherisher, in whose loyalty he should be ready to sacrifice his life and spend his wealth? No doubt, Man is very ungrateful and unworthy that he can not show the loyalty of a horse, nay, of a dog !

6. The loyalty and gratefulness of the devoted Mujahideen and their horses is before his eyes, but even then he does not move from his place.

Note :—Some Mufassireen have given this meaning that man is himself witness to his ingratitude by his natural tongue. If he turns a little to the voice of his conscience he may easily hear that his own heart is speaking from inside : "Thou art very ungrateful."

Some early scholars turn the pronoun towards God i.e. His Lord is seeing his ingratitude and unthankfullness of His bounties.

8. **And man upon the love of wealth is very tenacious.**[7]

9. **Knows he not that time when whatsoever is in the graves shall be scratched,**

10. **And researched whatsoever is in the breasts.**[8]

11. **No doubt, their Lord, of them, on that day, is all aware.**[9]

٨- وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝

٩- أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝

١٠- وَحُصِّلَ مَا فِي الصُّدُورِ ۝

١١- إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ۝

---

7. Greed, avarice, parsimony and close-fistedness has made him blind. He is so much absorbed in the love of the gold and wealth of this world that he has utterly forgotten the Real Benefactor, quite heedless to its results.

8. That time shall also come when the dead bodies shall be brought out of the graves and revived, and whatever is hidden in the hearts shall be divulged before him. That time We shall see how much this wealth gives benefit, and where these ugly ungrateful fellows flee. Had these impudent fellows understood it they would have never succumbed to these heinoue activities !

9. Although God's knowledge is encricling the Interior and Exterior of the servant all time, yet on that day His knowledge shall be revealed to every person, and none will have any room to deny.

اٰیاتہا ۱۱ سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ رکوعہا ۱

(SURA QARE'AH–MECCAN ; VERSES 11)

In the Name of God who is Excessively Compassionate, Extremely Merciful.

1. The Clatterer !

2. What is the Clatterer ?

3. And what understandeth thou what is the Clatterer ?[1]

4. The day that men shall be like moths scattered.[2]

5. And the mountains shall be like coloured wool, carded.[3]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اَلْقَارِعَةُ ○

۲۔ مَا الْقَارِعَةُ ○

۳۔ وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ○

۴۔ يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ○

۵۔ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ○

---

1. It is Qeyamat that shall clatter the hearts with extreme terror and perplexity, and clatter the ears with a wild piercing sound. The meaning is that what can be described about that horrible scene of the accident of Qeyamat, only some of its marks are related whereby its terribility and severeness may be somewhat estimated.

2. That everyone goes on restlessly towards one side. In other words the similitude of scattered moths shows their weakness, their large number, their impatience and their reckless motion on the Day of Resurrection.

3. As the carder cards the wool or cotton and flies it in flakes, similarly the mountains shall fly in the space scattered. It is likened to the coloured wool because it is very light and weak. Moreover, the colours of mountains described in the Quran are also many kinds;

"And in the mountains are streaks white and red, of diverse hues, and pitchy black."

6. So as for him whose balances are weighty (balance is weighty),

7. He shall keep in a pleasant life.[4]

8. And as for him whose balances are light,

9. His resort is the Pit.

10. And what understandeth thou what is that ?

11. A fire blazing.[5]

٦- فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُۥ ۝

٧- فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ۝

٨- وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُۥ ۝

٩- فَأُمُّهُۥ هَاوِيَةٌ ۝

١٠- وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝

١١- نَارٌ حَامِيَةٌۢ ۝ ع ١ ٢٦

4. He whose deeds are weighty shall keep in the desired luxury and comfort, and the weight of deeds shall be according to the sincerity and Eman. If some deed appears very big but it is empty of the spirit of sincerity, it has no weight with God: "Then We shall not set the balance for them on the day of judgment."

5. The chastisement that is there in that department can not be understood an aught. Only understand that it is a fire very very hot and ablaze. Before that Fire no other fire is fire.

(May God give us shelter from it and all other kinds of chastisement by His grace and kindness !)

END

اٰیاتہا ۸ سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ رکوعہا ۱

(SURA TAKATHUR, MECCAN, VERSES 8)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. **Kept you in heedlessness the avarice of plentitude,**
2. **Even till you visit the graves.[1]**
3. **No indeed, onward you shall know.**
4. **Again, no indeed, onward you shall know.[2]**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ اَلْهٰكُمُ التَّكَاثُرُ ○

۲۔ حَتّٰى زُرْتُمُ الْمَقَابِرَ ○

۳۔ كَلَّا سَوْفَ تَعْلَمُوْنَ ○

۴۔ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ○

---

1. The abundance of wealth and children and the greed of worldly goods keeps Man involved in heedlessness, neither catching him towards Divinity, nor drawing him unto the Last Day. Day in and day out he is thinking how to multiply his wealth and how his family and his band become stronger than other families and bands. This curtain of heedlessness is never lifted till that death comes. Then in the grave he comes to know that he was indeed lying in great error and heedlessness, a merriment of a few days became a curse after death.

Note :—It is said in some traditions (God knows better about its correctness) that once two tribes were waxing proud on their numerical strength. When the counting was done one tribe fell short. The elders of that tribe said that many men of their tribe were killed in war, so they should go and count the graves, then they would know their numerical excess and the fact that many renowned soldiers have passed away in their clan. So they went to count the graves. To warn against this ignorance and heedlessness this Sura was sent down. The translation of the verse has room for both meanings.

2. Behold ! you are warned again and again that your idea is not correct that numerousness of wealth and children etc. is the only thing that avails. Soon you shall come to know that it is an object of decay and perdition, never worthy of pride and conceit. Then understand that the Hereafter is not a thing to be rejected and denied or neglected. Onward it shall become clear to you that the real life and comfort is that of the Hereafter, and the world has no more reality in comparision with the Hereafter other than a dream. This reality is somewhat revealed in this world to some people, but in the grave and thereafter in the next world it shall be fully revealed to all.

5. No indeed, if you but know with the knowledge of certainty ![3]

6. You shall have to see the Hell surely.

7. Then you shall have to see it with the eye of certainty.[4]

8. Then you shall he questioned that day concerning the reality of comfort (bounties).[5]

٥- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝

٦- لَتَرَوُنَّ الْجَحِيمَ ۝

٧- ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝

٨- ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

3. Your idea is never correct. Had you known this fact by the true arguments that all the goods of the present world are insignificant in comparison with the Hereafter, you would have never lain in this heedlessness !

4. The result of this heedlessness and denial is Hell, and that you shall have to see. First some of its effect shall be seen in the Intermediate Period ( ), then after seeing it fully in the Hereafter you shall gain the Eye-Certainty ( ).

5. Then it shall be said : "Now tell you what was the reality of the worldly comfort and luxury ?" Or it shall be questioned what thanks they had given to the bounties external and internal, universal and individual, physical and spiritual) that were given in the world, and what efforts they had made to please the Real Benefactor.

END

ركوعها ١ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ اٰيَاتُهَا ٣

(SURA 'ASR, MECCAN, VERSES 3)

In the Name of God, Who is Excessively Compassionate, Extremely-Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

1. By the 'Asr ![1]

١- وَالْعَصْرِ ۝

2. Appointedly Man is in loss,[2]

٢- اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝

1. 'Asr is called Zamana (Time) i.e. By the Time in which the age of man is included, and that (age) should be considered as an invaluable wealth for the achievement of perfections and blessings.

Or 'Asr means the Time of 'Asr prayer (afternoon prayer) and that time in the commercial world is of special business, and from the viewpoint of Shariah has great excellence. The Holy Prophet has said in the Holy Tradition that his whole house is ruined or plundered whose 'Asr Prayer is missed.

Or it is the oath of the blessed Era of our Prophet, Hazrat Muhammad (Be peace upon him), wherein the light of the Mighty Risalat and the Great Khilafat shined with super-eminent glory and brilliance.

2. What a greater loss would be than that the original capital i.e. the valuable-period of life, may diminish every moment like the ice of an ice-dealer ? If such works are not done in this going-travelling that may compensate for the lost life-time and turn it into an immortal and advantageous asset, then there is no limit of the loss. Study the History of Time, and also observe the events of your own personal life, it shall be proved after a little observation that those people eventually failed and became unsuccessful who did not act with regard of consequences, and becoming unconscious of the Future whiled away the time in empty pleasures and delights. Many of them were ruined, destroyed and obliterated from the pages of history. A man should recognize the value of Time, and should not pass the precious moments of the beloved life in heedlessness, insolence, and in useless games and pastimes. If the hot hours of the achievement of grace and glory and the earning of excellence and perfection, especially those valuable hours in which the Sun of Messengership is illumining the world by his extreme lumination, are spent in heedlessness and oblivion, then understand that there is no greater loss of man than this. So the lucky and fortunate men are only those who struggle to immortalize this transient life and strive hard to make a useless life a useful life, and they are always ardent in the earning of blessing and the achievement of glory thinking their best moments and good occasions a boon from God. And they are only those who are mentioned in the ensuing verse :

3. But those who believed and did good deeds and counselled each other unto the Right Religion and counselled each other unto endurance.[3]

٣- اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا
ع بِالْحَقِّ ۙ۬ وَتَوَاصَوْا بِالصَّبْرِ ۝
٣
٢٨

3. Man requires four things that he may avoid the loss :

(i) He should believe in God and His Messenger, and he should have full faith in their directions and promises, whether they belong to the World or the Hereafter.

(ii) Secondly the effect of this faith should not be confined merely to the heart and mind, but it should manifest itself in the physical organs, and his practical life should be a mirror of the Eman of his heart.

(iii) Thirdly he should not become contented at his own reformation and prosperity alone, but should have consideration of the collective benefit of the Muslim Community and the Millat of the Holy Prophet (Be peace upon him). When two Muslims come in contact they should counsel each other, by their words and actions, unto True Religion and Truthfulness.

(iv) Fourthly one should counsel and advise the other that in the matter of truth and in the way of individual and national reformation whatever hardships and difficulties may come, or whatever affairs may issue forth against personal disposioion and temperament, they should endure them with full patience and forbearance, and the foot should not budge an inch from the path of virtue ever.

Those fortunate fellows who are possessed of these four morals, and becoming perfect will perfect others, their names shall remain immortal on the pages of Time, and the marks they leave behind in this world shall always multiply their wages and Thawab by way of Abiding Virtues ( ). In fact, this small Sura is the substance of the whole Religion and Wisdom ( ). Imam Sha'afi (Be mercy of God upon him) has rightly said that if only this one Sura of the Quran had been sent down it would have been sufficient for guidance (for the wise men). Of the pious men of the early age of Islam when two Muslims met each other they recited this Sura unto each other.

END

آياتها ٩ سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ ركوعها ١

(SURA HUMAZAH, MECCAN, VERSES 9)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١- وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○

٢- الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ○

٣- يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ○

٤- كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ○

1. Woe unto every taunter, carper,[1]
2. Who has amassed wealth and kept it counting over;[2]
3. He thinks that his wealth will remain with him for all times.[3]
4. No indeed, he shall be thrown (thrust) into that crusher (Hutamah).[4]

---

1. He is not conscious of his own self, and thinking others contemptible, taunts them stingingly and carps at them.

2. The source of taunting and carping is pride and the cause of pride is wealth that he gathers greedily from all sides, and counts the riches over and over again out of miserliness, and keeps it in the safe lest any penny may be spent or slip away. You might have seen most of the niggardly wealth-holders counting their riches and making calculations over and over again. They feel pleasure in this counting and calculating.

3. His behaviour shows that he is wealth-satisfied and thinks that his riches will never leave him, and it will always protect him from all earthly and heavenly disasters.

4. This idea is entirely wrong that your wealth will remain with you for ever. No, it will not even accompany you unto the grave, less to speak of its utility onward! The whole wealth will remain here in vain, and this unfortunate fellow shall be thrown into the Hell.

5. **And what understandeth thou what is that Crusher?**

6. **It is a fire of God, kindled,**

7. **It peeps into the heart.[5]**

8. **That fire shall be upon them shuttered,[6]**

9. **In the columns out stretched.[7]**

٥- وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ۝

٦- نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ۝

٧- ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ۝

٨- إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ۝

٩- فِي عَمَدٖ مُّمَدَّدَةِۭ ۝ ع ٩ ٢٩

5. Remember, this fire is not the fire of the servants, it is kindled by God. Ask not about its nature (state)! It is very wise. It peeps into the heart. It does not burn that heart which has Eman, but burns that heart which has Kufr. No sooner it touches the body than it will penetrate into the heart, or starting from the heart pervade the whole body, and though the hearts and spirits shall burn like bodies, yet the criminals shall not die even at this (chastisement). The Man of the Hell shall wish for death to end that chastisement, but this wish shall not be fulfilled. (May God give us shelter from it and from all kinds of chastisement)

6. The Unbelievers shall be thrust into the Hell and the doors closed. There shall be no exit. They shall remain there burning for ever.

7. The flames of fire shall be outstretched like long columns, or the people of the Hell shall be fastened tight to the long columns that while burning they may not be able to move, because a to and fro movement also brings about a slight abatement in pain and chastisement. Some have said that in the Hell, columns shall be erected and the Hell shall be roofed over them.

END

آیاتہا ٥ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ رکوعہا ١

(SURA FEEL, MECCAN, VERSES 5)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

١۔ اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ○

1. Hast thou not seen how thy Lord did with the Men of Elephant ?[1]

٢۔ اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ○

2. Did He not make their guile wrong?[2]

---

1. You must have known the deal which thy Lord did with the Men of Elephant. Because this event had taken place several days before the blessed birth of the Holy Prophet (Be peace upon him) and due to its extreme fame, it was upon the lips of even the children of the age. On the basis of this nearness of time and traditional continuation, its knowledge is exposed by the word of رؤیت (seeing).

2. Those people desired to establish their own False Ka'aba destroying the Ka'aba of God. This could not be accomplished. God set at naught all their guiles and made ineffective their diabolical contrivances. In the effort of dilapidating Ka'aba they were themselves destroyed.

3. **And He loosed upon them birds in flights,**
4. **They threw upon them stones of overburnt clay (limestone pebbles),**[3]
5. **Then He made them like the chaff devoured.**[4]

٣- وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

٤- تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝

٥- فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝ ع

3. The story of Ashabe Feel in brief is that a Governor, Abraha, ruled over Yemen as a viceroy of the King of Habasha. He saw all men going towards Ka'aba to perform the Hajj. He desired that they should gather in his own dominion. To achieve that purpose he thought this plan that a church should be made in the name of his christian religion, furnished with all possible charms and decorations. In this way, he thought, the people would forsake the real and simple Ka'aba and come towards his elegant Ka'aba studded with precious stones and jewels, and the Hajj of Mecca would be stopped. As such he laid the foundation of his false Ka'aba in Sun'aa (a big city of Yemen) and profusely spent wealth on its construction. Even then the people paid no attention to it. When the Arabs, especially the Quraish, knew it they were highly enraged. Some of them polluted it (with their refuse) in anger. And it is also said that some Arabs had kindled fire near that building, and the building caught fire due to the fast wind. Abraha was ferociously enraged and invaded Mecca with a large army and elephants in order to dilapidate the Holy Ka'aba Any tribe who opposed him in the way was badly treated and crushed. The grandfather of the Holy Prophet, Abdul Muttalib, was the Chief of the Quraish and the chief Mutawalli of Ka'aba in those days. When he came to know about the invasion, he said, "People, you manage to defend yourselves. God, whose House is Ka'aba will Himself safeguard it." When A'braha saw that the way was clear he was sure that there was no difficulty to destroy the Ka'aba in that clear situation, because there was none from that side to fight. When he reached the Valley of Muhassar, a place near the city of Mecca, they saw strange small birds of green and yellow colour coming from the sea-side in flights. They held small pebbles in their beaks and claws. These strange birds, crowd upon crowd, began to loose the pebbles upon the army of Abaraha. Those pebbles, by the power of God, worked more than the gun-shots. These divine bullets pierced through the bodies of men and elephants and came out of the other side, and left some strange poisonous matter. Most of them were killed then and there. Those who ran away also died suffering intolerable pains thereafter.

This event took place fifty days before the blessed birth of the Holy Prophet. Some say it took place the very day of the blessed birth. In other words it was a heavenly mark of his coming into this world, and there was indication in this event that as God protected His House in a way supernatural, similarly He would protect the most reverent Mutawalli of this Sacred House and the most holy Messenger, and He would never give a chance to the Christians and others that they might obliterate Ka'aba or the true Servants of Ka'aba.

4. The chaff which the cows or buffalos leave as refuse or rubbish after eating i.e so scattered, dispersed, routed, dissipated, ill-looking, worthless, base and broken.

END

اٰیاتہا ۴ سُوْرَةُ قُرَیْشٍ مَّکِّیَّۃٌ رکوعہا ۱

(SURA QURAISH, MECCAN, VERSES, 4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱- لِاِيْلٰفِ قُرَيْشٍ ○

۲- اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ○

۳- فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ○

۴- الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. **For that the Quraish were kept habituated,**
2. **Keeping them habituated to the journey of winter and the (journey of summer,**
3. **So must that they worship the Lord of this House,**
4. **Who gave them food in hunger and gave them peace in fear.[1]**

---

1. There was no production of grain etc. in Mecca. Hence it was the habit of the Quraish that they undertook two journeys in a year for the purpose of trade. In winter they travelled to Yemen because it is a hot country. In summer they travelled to Sham because it is a green country and the climate is temperate and cool. The people revered the Quraish thinking them the inhabitants of Haram and the servants of Baitullah. They served them and never meddled with their life and wealth. Thus they earned much profit, then they ate and fed peacefully sitting in their houses. Around the Haram there was all looting and plundering, but no one deprived them for reverence of Ka'aba. They were secure from the onslaught of thieves, dacoits and plunderers. This reward is reminded here that God gave them provision and peace by the blessing of this House, and gave them security from the blow of the Raiders coming with Elephants. Then why do they not worship the Lord of this House, and why do they annoy His Messenger ? Is not this an extreme type of ingratitude and thanklessness. If you can not understand other things, you can at least understand this fact without difficulty.

END

آیاتہا ۷ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ رکوعہا ۱

(SURA MA'OON, MECCAN, VERSES 7)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Hast thou seen him who cries lies to the Judgment.[1]

۱۔ اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ○

2. That is he who repulses the orphan,[2]

۲۔ فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ○

3. And urges not the feeding of the needy.[3]

۳۔ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ○

---

1. He thinks there shall be no Judgment and there is no recompense ever of the good and bad.

Some have said that here دین means the Millat. Meaning thereby that he falsifies the Millat of Islam and the True Religion, as if Millat and Religion is nothing before him (in his conviction).

2. The sympathy and support for an orphan is out of the question, he treats him with extreme stone-heartedness aud immorality.

3. He neither himself looks after the needy, nor persuades others to do so. It is evident that looking after the orphans and the needy and feeling pity at their condition is a part and parcel of the teaching of every Religion and Millat, and that is of those moral traits upon whose excellence all the wise men agree. Then a man who is empty of such primary morals is not a man in the real sense, he is an animal. What relation can have such a man with the Religion, and what connection can have such a man with God ?

4. So woe to those performers of prayer.

5. Who are heedless of their prayer,[4]

6. Those who make a show-off,[5]

7. And refuse a thing of common use.[6]

٤- فَوَيْلٌ لِّلْمُصَلِّينَ ۝

٥- الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝

٦- الَّذِينَ هُمْ يُرَاءُونَ ۝

٧- وَيَمْنَعُونَ الْمَاعُونَ ۝ ع ٣٢

4. They know not whose admiration is the Prayer (Salat), and what is its purpose, and how much care it is worthy of ?

What is this prayer that sometimes it is performed and sometimes it is not performed; time or no time but stood for Salat, in chattings or worldly affairs narrowed the time knowingly, then perfomed haphazardly, not aware before whom they are standing and with what state they are offering presence in the court of the Supreme Sovereign ? Does God only see our standing, sitting and bending ? Does He not have an eye on our hearts that to what extent therein is the colour of sincerity and humbility. Remember, all these forms come under the verse عن صلاتهم ساهون in their respective degrees, as interpreted by some early scholars.

5. Not only Salat, but their all other actions are never pure of show-off, ostentation and self-display. In other words their chief aim is to please the servants and not God.

6. They not only deny to pay the Zakat or Sadaqat, but also refuse to lend for use even ordinary things as bucket, rope, a small cauldron, an axe, needle, thread etc., although lending such things of common use is a world-wide custom. When there is so much miserliness then what shall be the use of a showy prayer ? If a man calls himself a Muslim, performer of prayer, and has a wish that others may also call him by the same title of reverence, but he does not have sincerity for God and sympathy for servants (creatures), his Islam is a word without meaning and his Salat is far away from reality. This show-off and immorality is the character of those unfortunate fellows who have no belief in the Religion of God and have no faith in the Day of Recompense.

END

ایاتہا ۳ سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ رکوعہا ۱

(SURA KAUTHAR, MECCAN, VERSES 3)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ○

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

۱۔ اِنَّاۤ اَعْطَیْنٰكَ الْكَوْثَرَ ○

1. No doubt, We have given thee Kauthar.[1]

---

1. كوثر (Kauthar) means Abundant Virtue, i e. very much good and betterment. What does it mean here? In Al Bahrul Muheet (البحر المحيط) twenty six words are mentioned, and finally the preference is given to this that under this word come every kind of worldly and religious wealth and all the perceptible and imperceptible bounties that were to be given to the Prophet and through his auspices to the Ummat-e-Marhooma (the Ummat Mercied). Of those bounties there is one mighty bounty—Hauze Kauthar—that is popular among the Muslims by the same name. The Holy Prophet shall refresh his Ummat by the water of Hauze Kauthar in Resurrection.

May God, the Most Merciful of the merciful, refresh this faulty, black-faced soul by its water!

Note :—According to some Muhadditheen the proof of Hauze Kauthar has gone to the limit of contint ation. It is obligatory on every Muslim to belive in it. In the Traditions many strange qualities of this Tank are mentioned. According to some traditions it situates in Resurrection, and according to the majority it situates in Paradise.

Most of the scholars have created harmony between the above two different situations. They say the original stream shall be in Paradise, and the water of the same shall be collected in a tank in Resurrection. Perhaps both might have been popularly known as Kauthar (كوثر). (God know better)

۲. فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝

2. So perform prayer before thy Lord and do the sacrifice,[2]

2. The thanks of such a mighty favour and reward should also be mighty. So let it be that you should be deeply devoted to the worship of your Lord by your spirit, by your body, by your wealth. Of the physical and spiritual worships the greatest is Salat, and among the worships concerning wealth, Sacrifice has a distinguished position, because the original spirit of Sacrifice was to sacrifice the soul. The replacement by an animal was made due to some reasons as it is clear from the story of Hazrat Ibrahim and Hazrat Ismaeel (Be peace upon them) This is why at other places in the Quran the mention of Salat and Sacrifice is made side by side :

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ
اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ (انعام - رکوع ۲۰)

Note :— وَانْحَرْ in some traditions occurs to mean the placing of hand on the breast. But Ibne Kathir has objected to its exactness, and preferred the meaning of Sacrifice. In other words there is a reproach against the Associators in this expression i.e. they performed prayer and sacrifice for the idols, whereas the Muslims should do these sincerely for God, the One.

3. No doubt, he that is thy enemy—he remained behind-cut.[3]

٣- اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝

ع ۳ ۳۲

3. Some Unbelievers said about the Holy Prophet that he had no son, so his name would survive only in his life-time. Thereafter there was none to take his name. Such a man in their phrases was called Abtar (ابتر). Abtar originally means an animal whose tail is cut off, after whom no one may be there to take his name, as if his tail is cut off for ever.

God has told that to call such a man by the name of Abtar, who is endowed with Abundant Virtue and an ever-bright name for eternity, is a folly of superlative degree. In fact, Abtar is that who has envy, malice and enmity against such a pious and accepted person, leaving no good name and good mark behind himself. Today, after thirteen hundred fifty years, the world is strewn with the spiritual children of the Holy Prophet by the will of God, and the physical children too from his daughter are scattered abundantly in various countries of the world. His religion and his righteous marks are shining in the great universe. His memory is warming the hearts of millions and millions with a good name, with an ardent love and a serene devotion. Friends and foes both recognize, from the very core of heart, his glorius achievements, astonishing performances and reformatory works. Then passing from this world, the supreme distinction, the universal popularity and the divine acceptibility which he shall receive and the Maqame Mahmood which he shall attain to as the supreme rank, are apart from the worldly glories. Can such a person of everlasting blessing and immortal beneficence be called Abtar (العیاذ باللہ), On the other side see that insolent man who uttered this unholy word (ابتر) for the most holy person. His name is obliterated, and there is none to remember him with a good name. Same has had been the fate of all those insolent who opposed him and waxed enmity, jealousy or malice against him in any period of history, and uttered insolent words against his dignity. And similar shall be happinning in futurity.

اٰیاتہا ۶ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ رکوعہا ۱

(SURA KAFIROON, MECCAN, VERSES 6)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. **Thou say: "O disbelievers![1]**
2. **I worship not what you worship;**
3. **And worship ye not that whom I worship,[2]**

۱۔ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ○

۲۔ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ○

۳۔ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ○

---

1. Several chiefs of the Quraish came to the Holy Prophet and said: "O Muhammad, let us make a compromise that for one year worship you our gods, then for the next year we shall be worshipping your God. In this way both parties shall have some portion of one another's religion."

The Holy Prophet said, "I seek the shelter of God that I may associate anyone with Him even for a moment."

They said: "Well, then recognize some of our gods (do not condemn them), we shall confirm you and worship your God."

At this the present Sura was sent down. The Holy Prophet recited this Sura unto them in a gathering, the substance whereof is to express absolute detestation against the ways and manners of the Associators and to proclaim dissociation. What, how can the Prophets agree to a compromise so unholy and so dirty? Their fundamental work is to cut down the roots of polytheism and association (شرک), so they can never yield to a compromise of association, polytheism and idolatery. As a matter of fact no religionist denies the Divinity of God, even the Associators recognized this reality and said that they worshipped idols in order to gain nearness of God through their service. They said those idols were the agents of God and they would definitely bring them near unto God if they worshipped and pleased those idols (see Sura Zumar, Section 1). The difference lies in the worship of other than God. The meaning of the form of compromise that was offered by Quraish clearly meant that the Unbelievers would adhere to their own way i.e. worship God and other than God, and the Holy Prophet should move from his own stand of Divine Oneness. To finish this discourse of compromise this Sura was sent down.

2. The idols that you have made gods beside God I am not serving them, nor you serve God, the One, the All-Independent, without associating something with Him, whom I worship.

4. Nor I have to worship what you worshipped,

5. Neither you are going to worship that whom I worship,[3]

۴- وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۝

۵- وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝

3. In future also I will never be worshipping your gods, nor you are going to worship my God, the One, without associatiug others with Him. The meaning, however, is that I being a Unitarian can not commit association, neither now nor in future; and you can not be called Unitarian after being Mushrik (Associator), neither now nor in future. According to this interpretation there is no repetition in the verses.

Note :—Some scholars have construed the repetition to emphasis and some others have taken the sense of negation for the Present and the Future in the first two sentences, and in the last two sentences they have taken the negation of the Past, as explained by Zamakhshari. And some others have intended negation of Present in the former sentences and in the last sentences they have intended for the negation of the Future. But some other Researchers taking as relative in the first two sentences and original in the last two sentences have given the following interpretation :

"Between me and you neither there is any common factor in the conception of God nor in the way of worship. You worship the idols and they are not my God, I worship that God who has no partner in state or attribute, and such a God is not your God. On the same calculation the way you worship, for example you dance around the Ka'aba becoming naked or resort to whistling and clapping in place of Zikrullah, I am not going to worship in this manner, and the way I worship God you are not given divine grace for such a worship. Hence my way and your way are quite different."

In my humble opinion the first sentence should be taken for the negation of the Present and the Future i.e. I can not worship, neither now nor in future, your gods as you want from me. And the meaning of ولاانا عابد ماعبدتم should be taken (according to Hafiz Ibne Taimiya) that, 'When I am the Messenger of God then it does not behove me nor it is possible for me any time that I may commit association; even in the past time, before the descension of Divine Revelation, when you had been worshipping the stones and trees, I never worshipped other than God (غیراللہ). Now after the coming of the Divine Light of Revelation, Clear Signs, Guidance, etc. how is it possible for me to share you in your associations (works and beliefs of association). Perhaps it is why in the clause ولا انا عابد , the style of noun expression, and in the clause ما عبدتم , the past tense is adopted. As for the condition of the Unbelievers it is described by the same words in both verses : ولا انتم عابدون ما اعبد i.e. Ye people are not worthy, due to your evil capacity and extreme misfortune, to worship the One God, in any condition and at any time, without association, till that you have had applied a hanger-on of association to your discourse at the time of offering a compromise.

Moreover, at one place ما تعبدون is brought with the present tense and at other place ما عبدتم is brought with the past tense, indicating therewith, very probably, that your gods are always changing. Whenever you see a strange thing or find a beautiful stone you take it as god and forsake the previous one. Then you have a separate god for every work and for every season—the god of journey, the god of stay, the god of children, etc. etc. Hafiz Shamsuddin Ibne Qayyim has given an excellent account of subtleties and delicacies of this Sura in his book بدائع الفوائد —Badae-ul-Fawaed, One who has ardent desire for the Quranic Sciences (معارف قرآنی) should study this book.

6. To you your way and to me my way !'[4]

ع ٦۔ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝
٢٢

4. Hazrat Shah Sahib says : "When you have stuck to perversity, then what is the use of instructing till God pronounces a judgment ?' Now we are totally quit of you and are waiting for the same judgment (decision). We are extremely happy at the Straight Religion that Allah has conferred upon us. The way you have preferred for you by your misfortune—you hail it ! Each party shall get the recompense for its way and manner.

اٰیاتہا ۳ سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ رکوعہا ۱

(SURA NASR, SENT DOWN IN MADINA, VERSES 3)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. When the Help of God is come, and the Decision,[1]

2. And thou seest people entering into God's Religion in throngs,

3. Then glorify thy Lord with praise,[2] and seek His forgiveness. No doubt, He is the All-Forgiving.[3]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١. إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ○

٢. وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ○

وقف النبی صلی اللہ علیہ وسلم ٣. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ

ع تَوَّابًا ○

1. The great decisive thing was that the City of Makkah Moazzamah (the capital of God's Kingdom on earth) should be conquered. Most of the Arab tribes were looking to this (event). Aforetime people were entering into Islam in ones or twos. After the Victory they entered in throngs, till at last the whole Arabian Peninsula recited the Kalema of Islam (لا الٰــہ الاّ اللہ محمّد رسول اللہ), and the purpose of raising the Holy Prophet (Be peace upon him) was accomplished.

2. Understand ! The purpose of raising and of living in the world (that is the perfection of Religion and the preface of the Great Khilafat) is fulfilled, now the journey to the Hereafter is nigh. Hence getting empty from Here turn whole heartedly unto there, very oft glorify thy Lord, praise Him more than that you did before, and pay thanks on these victories, achievements and successes.

3. Seek forgiveness for thy self and for the Ummat.

Note :—The Holy Prophet's seeking forgiveness for himself has been described at many places before. Study those comments.

Hazrat Shah Sahib says : "In the Quran everywhere is given the promise of Decision, and the Unbelievers hastened (for it). In the final days of the Holy Prophet Mecca was conquered, and the tribes of Arabia embraced Islam in throngs. The promise was kept true. Now seek forgiveness for thy Ummat that the Rank of Intercession may also be conferred. This Sura was sent down in the last days of his life. The Holy Prophet knew that the work (which he had to accomplish in this world) was done, now there is journey of the Hereafter."

ایاتہا ٥ سُوۡرَۃُ اللَّهَبِ مَكِّيَّةٌ رکوعہا ١

(SURA LAHAB—MECCAN, VERSES 5)

In the Name of God, Who is Excessively Compassionate, Extremely Mereiful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

1. Broke the hands of Abi Lahab and broke he himself.[1]

١۔ تَبَّتۡ یَدَاۤ اَبِیۡ لَہَبٍ وَّ تَبَّ ○

1. Abu Lahab (whose name is Abdul 'Uzza bin Abdul Muttalib) was the real uncle of the Holy Prophet (Be peace upon him), but due to his unbelief and wretchedness was the fiercest enemy of the Holy Prophet. When the Holy Prophet delivered the Message of Truth in any gathering this wretched fellow threw stones. and the feet of the Holy Prophet were wounded to bleeding. By the tongue he said. "People ! Do not listen to him, he is a liar and a heretic." Sometimes he said. "Mohammad promises us of those things that will be given after death. But we do not see they will ever happen." Then he addressed them with his two hands and said

تَبًّا لکما ما اری فیکما شیئًا مما یقول محمد (صلی اللہ علیہ وسلم)

"Perish you both that I do not see anything in you which Mohammad describes !"

Once the Holy Prophet called the people climbing on the Mount Safa. At this call all the people gathered. He delivered the Message of Islam in a very impressive way and invited the people unto Islam. Abu Lahab was also present there. In some traditions it is given that he jerked his hands and said :

تبًّا لك سائر اليوم ألهٰذا جمعتنا

(Perish thou ! Hadst thou gathered us for this word ?)

And in Ruhul Ma'ani some are quoted that he lifted a stone to throw at him. In brief, his wretchedness and enmity against Truth had reached the extreme. And at his activities when he was warned against the chastisement of God, he said : "If it is going to happen truly, then I have great wealth and children. I shall give them in ransom and get free from the chastisement."

His wife, Umme Jamil, had also great malice for the Prophet. The fire of enmity which Abu Lahab set ablaze, she added fuel to that fire. In the Sura, describing the end of both, a general warning is given that anyone, man or woman, relative or stranger, great or small, who girds up his loins on the opposition of truth eventually meets a disgraceful and destructive fate. The near relationship of the Prophet shall not save him from destruction. What chatterings Abu Lahab makes hurling his hands and what high-handedness he shows against the innocent Messenger of God waxing proud on his power ! He should know that now his hands are broken, all his chiefship is gone for ever, his works are spoiled, his power is broken and he has fallen into the pit of destruction. This Sura was sent down in Mecca. It is said that seven days after the Ghazwa of Badr a poisonous type of pimple erupted in his body, and the members of the family cast him apart for fear of infectious effects, and there he died. For three days the corpse remained there in destitution. No one lifted it. When it began to rot, then his kith and kins called some Habashi labourers to dispose it. They dug a pit and pushed the dead body by a wood and filled it with stones from above. That was the disgrace and humiliation of this world, and the chastisement of the Hereafter is still greater, would that they knew !

2. His wealth availed him not, and neither what he earned.[2]

3. Now he shall fall into a flaming fire,[3]

4. And his wife, the carrier of the fire-wood.[4]

5. Around her neck is a rope of palm-fibre.[5]

٢- مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ؕ

٣- سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۚۖ

٤- وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ

٥- فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۧ

2. i.e. Wealth, children, honour, status—none could deliver him from chastisement.

3. After death he shall reach a very horrible fire emitting flames. Perhaps it is why the Holy Quran sustained his patsonymic appellation of 'Abu Lahab' —the world called him Abu Lahab because his cheeks brightened like the flames of fire, but the Quran has told that with respect to his final end he also deserves that appellation.

4. The wife of Abu Lahab, Umme Jamil, in spite of being wealthy, was so miserly and stingy that she herself collected the firewood from the jungle and cast the thorns in the way of the Holy Prophet, so that he might be troubled any way. Hence it is told that as she is a helper of her husband in the enmity of Truth and in causing injury to the Prophet of God, in the Hell too she shall accompany him, probably carrying there the woods of zaqqoom and cactus, that are the thorny bushes and trees of the Hell, thereby aggravating the fire of divine chastisement upon her husband, as said by Ibne Kathir.

Note :—Some Scholars have taken حمّالة الحطب to mean a back-biter. In the phrases of Arabic this word is used in the sense of a back-biter as ہیزم کش (Haizamkash) is used in Persian for a back-biter.

5. Strongly twisted and sharply pricking.

Most of the Commentators say that they are fetters and chains of the Hell, and this simile is given in accordance with حمالۃ الحطب because in lifting the load of woods rope is required. They write that she wore a precious necklace and said : "By Lat and Uzza I will expend this necklace in the enmity of Mohammad." (Be peace upon him). Hence it was necessary that in the Hell too her neck should not remain empty of necklace. And it is strange that the death of this miserable wretch also took place the same way—the rope of the bundle of woods fell round her neck and due to extreme strangulation she was throttled to death.

END

آیاتہا ۴ سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ رکوعہا ۱

(SURA IKHLAS, MECCAN, VERSES 4)

In the Name of God, Who is, Excessively Compassionate, Extremely Merciful.

1. Say thou : 'That God is ONE.[1]

2. God is Independent.[2]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ قُلْ هُوَ اللّٰهُ اَحَدٌ ○

۲۔ اَللّٰهُ الصَّمَدُ ○

---

1. Those people who ask about God : "Like what is He ?" tell them that He is ONE, in whose Self there is no room for any numerousness, plurality and duality, neither has He any peer, nor like. In this the faith of the Majoos is refuted, who say there are two Creators—the Creator of good (Yazdan), the Creator of evil (Ahraman) Moreover, the Hindoos are also refuted who take three hundred and thirty million gods as partners in Godship.

2. Samad (صمد) is interpreted many ways. Quoting all those interpretations Tibrani (طبرانی) writes :

هذہ صحیحه وهی صفات رَبِّنا عزّ وجلّ هو الّذِی یُصْمَدُ اِلَیْهِ فی الحوائج وهو الّذِی قد

انتہی سؤدده وهو الصمد الذی لاجوف له ولا یاکل ولا یشرب وهو الباقی بعد خلقه (ابن کثیر)

"All these meanings are correct, and they are all the Attributes of our Lord. It is He unto whom is turned in all needs, i.e. all are dependent on Him and He is not dependent on anyone, and it is He whose glory and eminence in all perfections and attributes has reached the highest point, and it is He who is pure of the desires of eating and drinking, and it is He who shall be surviving even after the expiration of all creation."

By this Attribute of Independence the ideas of those ignorant men are set at naught who understand anyone other-than-God (غیر اللہ) as possessing independent power in any degree. Moreover, the faith of the Arya Samaj that Spirit and Matter are eternal is also contradicted, because according to their conviction God is dependent on Spirit and Matter in the creation of the universe, but they are not dependent upon God in their existence. (God forbid)

3. He has not begotten anyone, neither has He been begotten from anyone,[3]

4. And nor there is a match to Him anyone.'[4]

٣- لَمۡ يَلِدۡ ۙ وَلَمۡ يُوۡلَدۡ ۙ

٤- وَلَمۡ يَكُنۡ لَّهٗ كُفُوًا اَحَدٌ ۠

3. Neither anyone is His seed, nor He is the seed of anyone. In this they are repudiated who hold Hazrat Massieh or Hazrat Uzair as the son of God, and think that the angels are the daughters of God. Moreover, those who believe that Massieh or anyone else is God are also repudiated by the clause لم يولد i.e. the state of God is that no one has begotten Him, whereas it is evident that Hazrat Massieh was born from the womb of a holy woman, then how can he be God ?

4. When God has no match, then the son or wife is out of the question. In this sentence there is a negation of those nations who take any creature a peer to Him in any Divine Attribute, till that some insolent are such that they prove super-divine attributes in others beside God. In the Jewish literature Hazrat Yaqub is delineated to be wrestling with God and getting the upperhand. (God forbid)

END

ایاتها ٥ سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ رکوعها ١

(SURA FALAQ, SENT DOWN IN MEDINA, VERSES 5)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

1. Thou say: 'I came under the shelter of the Lord of the day-break,[1]

2. From the evil of everything that He has created,[2]

3. And from the evil of darkness when it condensates.[3]

4. And from the evil of the women who blow in knots,[4]

١. قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ

٢. مِنْ شَرِّ مَا خَلَقَ ۙ

٣. وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ

٤. وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۙ

1. The Lord of the day-break: Who brings out the light of the morning splitting the darkness of the night.

2. Any creation that has some evil in itself—I take refuge with Thee from its evil. Onward some particular things are pointed out suitable to the place.

3. The darkness of night wherein numerous evils especially sorcery etc. take place; or the eclipse of the Moon, or the sunset.

Hazrat Shah Sahib says: "It includes all sorts of darkness—the darkness of the exterior and interior, the darkness of indigence, distress and error.

4. نفّاثات فی العقد are those women or groups or souls who, at the time of conjuring, blow in the knots of hair or rope or tendon, reciting some magical formula. It is written that the sorcery which Labeed bin A'asam (لبید بن اعصم) had done on the Holy Prophet (Be peace upon him) was of the same kind and some girls had also taken part in it. (God knows better)

ع ٥ ۔ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝ ٣٨

5. And from the evil of an envier when he envies.'[5]

5. Hazrat Shah Sahib says : "At that time his evil influence comes into effect. No doubt, the influence of an evil eye is an actuality. But according to most of the Commentators the meaning of من شرّ حاسدٍ اذا حسد is that when the envier is not able to control the envious state of his heart and expresses his envy practically, then ask God's shelter from his evil. If envy boils in the heart of a person involuntarily, but he controls his soul and does not behave under the influence of the envy then he is excluded to it.

Moreover, it should be remembered that Hasad (حسد) means the desire or wish for the declination of other's bounty given by God. As for this wish that I should also be endowed with the same bounty that is given to some other person does not come under Hasad i.e. Envy. It is called Ghibta (غبط) i.e. wish to have an equal good fortune. In the Hadith given in Bukhari لاحسد الّا فى اثنين الخ (No envy except in two things—), the word حسد is used in the meaning of Ghibta غبطه).

END

آیاتہا ۶ سُوْرَةُ النَّاسِ مَكِّيَّةٌ رکوعہا ۱

(SURA NA'AS, SENT DOWN IN MEDINA, VERSES 6)

In the Name of God, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Thou say : "I came under the shelter of the Lord of men,

۱۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ○

2. The King of men,

۲۔ مَلِكِ النَّاسِ ○

3. The God of men,[1]

۳۔ اِلٰهِ النَّاسِ ○

4. From the evil of that who misleads and hides,[2]

۴۔ مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ○

5. The one who casts thought (idea) into the hearts of men,

۵۔ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ○

6. (He) is among jinn and among men.[3]

۶۔ مِنَ الْجِنَّةِ وَالنَّاسِ ○ ع ۳۹

1. Though the state of Lordship and Kingship etc. of God comprehends all creatures, but the perfect manifestation of these attributes as has been done in men is not the share of any other creature. Hence the attribution of Lord, King, etc. is singularly made to men. Moreover, to be involved in temptations is not the state of any other creature except man.

2. The satan misguides and tempts man remaining out of sight. Until man remains in heedlessness his control over him enhances. When he remembers God becoming vigilent he recedes atonce.

3. The satan is among jinn as well as among men :

May God give shelter from both !

Conclusive Note :— In the interpretation of these two Suras Scholars and Philosophers have reprocuced many of the critical points hidden in them. Hafiz Ibne Qayyim, Imam Razi, Ibne Seema, Hazrat Shah Abdul Aziz of Delhi have given elaborate accounts of their Tafsir. It is difficult to reproduce all of them here. Only the substance of the lecture of Ustazul Ustaz Hazrat Maulana Mohammad Qasim of Nanauta, Distt. Saharanpur, the Founder of Darul Uloom, Deoband, is given here so that it may prove a good omen for the excellent conclusion of the Noble Quran :

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِیْ بَعْضُهُمْ اِلٰى بَعْضٍ
زُخْرُفَ الْقَوْلِ غُرُوْرًا (انعام ۔ رکوع ۱۴)

"It is a natural and common practice that whenever a new plant comes forth of the seed splitting the earth, the gardner or the owner of the garden harnesses all his efforts and courage in its protection. And he has to toil hard and care much unto that time that it reaches its limit of perfection becoming secure of all earthly and heavenly disasters. Now we should observe that what are those fatal disasters that bereave the owner of the benefits of its fruits, in the repulsion of whose evil and detriment the gardner is always assiduous in order to make his efforts successful ? From a trifling reflection it shall be known that such disasters generally come to pass in four different forms, for the prevention whereof the gardener most urgently requires four things :

(1) To keep off the teeth and mouths of those herbivorous animals in whose nature the eating of herb or grass is inherent.

(2) To have full management of all those factors that are necessary for the survival and growth of the plant as the water of well, canal or rain; air, heat of the sun, etc.

(3) The frost or hail should not fall on it.that may be the cause of the congestion of its natural heat, because this thing hinders its growth and progress.

(4) The enemy of the owner of the garden or some envier should not cut down its branches and leaves etc, or uproot it.

If these four things are managed properly then hope from God should be cherished that the plant shall grow, mature and fructify and the people shall benefit from its fruitful branches. Just in the same way we should seek shelter of the Creator of the heavens and the earth (the Lord of splitting, the Splitter of the Seed and nucleus, and the Real Owner and the Lord Cherisher of the garden of the universe) from these very four types of disasters as described above, for the tree of our own existence and for the tree of our Eman.

So it should be known that as in the first case the harmfulness of the herbivorous animals was merely due to the demand of their nature, similarly the annexion of evil towards ما خلق also indicates that the evil in that creature is proved by virtue of its own disposition, for the creatures, and in the issuance of that evil no other factor, except their nature and innate urges, has any role to play, as it is a general observation in snake, scorpion and in all other carnivorous animals and beasts. Shaikh S'adi has rightly said :

نیش عقرب نہ از پئے کین است مقتضائے طبیعتش این ست

"The stinging of the scorpion is not out of any envy, it is simply the demand of its nature."

After that, in the second stage instruction is given to take refuge from غاسق اذا وقب which according to the Commentators, means, either the night when it is pitch dark, or the sunset or the eclipse of the moon. Whatever

meaning we take, one thing is definite that the generation of evil from the 'Ghasiq' depends upon its hiding (Waqoob). And it is evident that in hiding there is nothing but that its connection with us is cut off, and those benefits which we got at the time of its appearance are gone. But when it is so then this similitude does not apply to any other thing than the law of cause and effect, because the existence of effect depends upon the existence of causes and factors, and unless the relation of causes with their effects is maintained, no effect can be successful in its being. And this is that thing which we had described saying that if proper management of water, air, solar heat (in brief all factors of life and development) is not made, then the plant shall fade and wither.

Now after that the third تعوّذ (seeking shelter) is made from نفاثات فی العقد 'the evil of those women who blow into knots' And it is said before that it means the magic activity. Those who recognize the existence of magic, they accept that by the influence of magic original marks of nature are overshadowed, and some unreal effects predominate the main calls of the inner self of the bewitched person. So this disaster of magic is very similar to that disaster that could be created by the fall of frost etc. and by the congestion of natural heat, hindering the growth of the plant. In the magic story of Labeed bin A'asam the words : فقام علیہ الصلوٰۃ والسلام کانما انشط من عقال

(So stood the Holy Prophet (Be peace upon him) as if he was tightened with shackles)also show clearly that something overcoming him had concealed the demands of his nature, which was dispelled by the leave of God when Hazrat Jibraeel pronounced the words of تعوذ (seeking refuge).

Now of those disasters for which seeking safeguard was made imperative, only one last stage is left i.e. some enemy of the owner of the garden on the basis of enmity and malice may uproot the plant or cut down its branches and twigs. This degree of evil is very clearly explicated by the words :من شرِّ حاسدٍ اذا حسد

Of course, in this deliberation, if there is any deficiency it is only this much that sometimes the seed does not have to face any of these four disasters, nay, but before its very growth either some insects (چونٹیاں) suck the very essence of the nucleus of the seed, whereby the growth of the seed takes place, and which we can call the heart of the seeds or the core of the Seed ("قلب الحبوب" یا "سویدائے تخم"). Or the seed is eaten by weevil inside and becomes hollow and unable to grow. Perhaps to compensate for this cursory deficiency, instruction in the next Sura is given to take refuge with God from the evil of the الوسواس الخناس (slinking insinuator), because وسواس are those corrupt ideas and notions that put obstacles in the strength of Eman, not appearing visibally but internally, and whose treatment is not in the possession of anyone except the Knower of the mysteries and secrets. But when the confrontation of the temptations (وساوس) is with the Eman, so to dispel the temptations it was required to cling to those Attributes that are counted as the original preliminaries and sources of Eman, and whereby the Eman is succoured. Now by experience it is known that in the first instance the growth of Eman (submission and surrender) is achieved by observing the limitless cherishings of God, the High, and His innumerable rewards and bounties. Then when we observe His Absolute Cherishing, our mind is conveyed to this fact that He is also the Lord of Honour, king of the kingdom and the Absolute Emperor, because

absolute cherishing means providing all sorts of physical and spiritual necessities, and this work can not be done by anyone except such a Being who is the source of all perfections and who is the owner of all sorts of necessities, and no single thing of the world should escape His Sovereign power and possession. Such a Being only, we can call the King of the Kingdom and the Absolute Emperor. And, no doubt, His state only should be : لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

In other words, Kingship or Ownership, is the name of such a strength whose operative rank is known by the name of Lordship (ربوبیت), because the total substance of Lordship is the donation of benefit and the dispelling of harm, and to be powerful over these two things is the rank of the Absolute King. Then moving a bit forward we get the trace of His Divinity (Godship) from His Absolute kingship because God is that before whose order the neck is bent and before His order the command of anyone else is not cared about. So it is evident that this surrender and service is not suitable before anyone except the Perfect Lordship and the Absolute Kingship, and none except God deserves these two things, hence the Attribute of Divinity and Godhead is also proved alone for Him, the One, without an associate. Recite :

اَتعبدون من دون اللّٰہ ما لا یملک لکم نفعاً و ضراً

Hence the first Attribute that becomes the source of Eman is the Lordship, after that, the Attribute of Kingship and surpassing all is the rank of Godhead or Divinity. So the one who makes appeal in the Court of God to get protection for his Eman from the injury of satanic insinuations, it will be suitable for him to go in the same way, degree by degree, from the lower court to the higher court, as He has Himself described His Attributes in degrees رب الناس ، ملك الناس ، اله الناس (Lord of Men, King of Men, God of Men) in Sura Nas.

And it is a strange thing that here three attributes are mentioned towards the side of that of whom protection is sought without the conjunction of 'and' and without the repetition of the preposition of باء جارّة similarly three things are also seen towards the side of that from whom the protection is sought and which are described as quality in quality. This you can understand in this way that put the word وسواس in the face of the Attribute of Godship, because as the Real One of whom protection is sought is the God of Men, and 'King' and 'Lord' are appointed as signs to approach Him, similarly the reality of what from whom protection is sought is only this وسواس (insinutator, whisperer) whose quality is described onward as خناس . Khannas means that the satan in the state of heedlessness of man injects evil ideas into his heart, and when someone becomes alert the satan recedes like thieves. To manage such thieves and rascals and to secure and protect the subjects from their high-handedness is the main duty of the ruling Kings. Hence it will be proper to put this quality of insinuation in face of the 'King of Men.' And الذی یوسوس فی صدور الناس which is the operative stage of Khannas (خناس) and which we can allegorically call the house-breaking action of the thieves, should be put in face of the 'Lord of Men' (which is the operative rank of the 'King of Men' as said before), then see what a perfect and full confrontation appears between مستعاذ منه and مستعاذ به (between the one from whom protection is sought and the one of whom the protection is sought) : واللّٰہ اعلم باسرار کلامه

And God better knows the mysteries of His Word.

Note 1 :—It is quoted from a number of Sahaba e.g. Hazrat 'Aaesha Siddiqa, Ibn Abbas, Zaid bin Arqam, (God is well-pleased with them) that some Jews pronounced spell on the Holy Prophet, whereby a kind of sickness touched the holy body of the Prophet. During this period it also happened that he had done some worldly job, but to him it occurred that he had not done it, or he had not done a work but it occurred that he had done it. For its treatment God sent down these two Suras, and by their influence that effect was dispelled by the leave of God. It should be made clear that this event is given in Bukhari and Muslim and no Muhaddith has ever brought forward any cross-examination about it, and such a state is never against the rank of Messengership, as sometimes the Holy Prophet fell sick and sometimes he got fainted or sometimes in the prayer forgetting occurred, and he said : انما انا بشر انسٰی کما تنسون فاذا نسیت فذکّرونی

(I am also a mortal, I forget as you forget, so make me remember when I forget.)

Reading this state of sickness, swooning and forgetting, can any person say that how we can believe in the Revelation he brought and in other words which he spoke, thinking that he might have also erred in those things or he might have forgotten some words of Revelation. If the occurrence of swooning and forgetting does not imply entertaining doubts in the Divine Revelation and the Duties of Prophethood, then how can the mere fact that sometimes he forgot to have done a work imply lifting trust from all his teaching and functions of Prophethood. It should be remembered that sickness, swooning, forgetting etc. are accidental occurrence and are the properties of mortality. If the Prophets are mortals, then these mortal properties do not degrade their rank or position, and they can never exercise any wrong effect on the Prophetic duties and performance. When it is proved by the decisive arguments and the bright reasons that he is the True Messenger of God then it shall also be recognized that God has sufficed for his innocence also and He is Himself responsible to make him remember His Revelation, to make him deliver the Revelation and explain it to mankind. No power can disturb him in the performance of his Prophetic duties of delivering the Divine Message with absolute exactness. Be it Satan, Soul, Disease, Sorcery or anything else, no one can put obstacles in the way of his Prophetic Mission, i e. those affairs that are connected with the purpose of raising. The Unbelievers called the Prophets by such words as possessed, bewitched, etc. Their main aim by such words was to falsify Prophethood and to show that by the influence of sorcery their wisdom was disturbed and they had become demented. In other words by the word 'possessed' or 'bewitched' they took the meaning of demented i.e. they said that they were suffering from general mental enfeeblement or acute mania, and in utter dementia they spoke irrelevant words which they named Divine Revelation. (May God preserve !) This is why they have been refuted in the Quran at very many places, but it never claimed that the Prophets were pure of mortal necessaries and they were above the influence of incantation. Of course, they are innocent and no temporary phenomenon can exercise any influence in the performance of their Prophetic functions.

Note 2:—These last two Suras are known as معوذتین All the Sahaba are unanimous on their being the Quran, and from their period upto this time

is proved by succession (تواتر). It is quoted about Ibne Mas'ud only that he did not write these two Suras in his Mushaf (مصحف). But it should be made clear that he also had no doubt in their being the Word of God. He believed that those were the Word of God and undoubtedly sent down from heaven. But he thought they were meant for the treatment of sorcery, he knew not whether they were sent down for recitation or not. So he thought it against precaution to insert them in his Mashaf and associate it with that Quran whose recitation was required in the prayer etc.

In Ruhul Bayan (روح البیان) the following extract is given :—

"انّه کان لا یعد المعوذتین من القرآن وکان لا یکتبها فی مصحفه یقول انهما
منزلتان من السماء وهما من کلام رب العٰلمین ولکن النّبی علیه الصلوٰة و
السلام کان یرقی ویعوذ بهما فاشتبه علیه انهما من القرآن او لیسا منه فلم یکتبها
فی المصحف" (صفحہ ۵۲۳ ، جلد ۴)

And Qazi Abu Bakr Baqallani writes :

لم ینکر ابن مسعود کونهما من القرآن وانما انکر اثباتهما فی المصحف فانهٗ
کان یریٰ ان لا یکتب فی المصحف شیئًا الا ان کان النبیّ صلّی اللّٰه علیه وسلم
اذن فی کتابته وکان لم یبلغ الاذن " (فتح الباری صفحہ ۵۷۱ ، جلد ۸)

Hafiz has quoted the words of another scholar:

لم یکن اختلاف ابن مسعود مع غیره فی قرآنیتهما وانما کان فی صفة
من صفاتهما (فتح الباری صفحہ ۵۷۱ جلد ۵)

However, this was his personal opinion, and as Bazar has said no single Sahabi agreed with him, and it is very probable that he might have not stuck to his own opinion when it had been proved to him by continuation that it was also the part and parcel of the Quran to be recited.

Moreover, this individual opinion of Ibne Mas'ud is known by a single information (خبر واحد) and it can not be worthy of hearing in face of the Quranic continuation (succession).

In Sharah Muaqif (شرح مواقف) it is given :

ان اختلاف الصحابة فی بعض سور القرآن مروی بالآحاد المفیدہ للظّن ومجموع
القرآن منقول بالتواتر المفید للیقین الذی یضمحل الظن فی مقابلته فتلك الآحاد
ما لا یلتفت الیه ثم ان اسلمنا اختلافهم فیما ذکر قلنا انهم لم یختلفوا فی
نزله علی النبی صلی الله علیه وسلّم ولا فی بلوغه فی البلاغة الاعجاز بل
فی مجود کونه من القرآن وذٰلك لا یضر فیما نحن بصدده   اھ

Hafiz Ibne Hajr Says :

واجیب باحتمال انهٗ کان متواترًا فی عصر ابن مسعود ولٰکن لم یتواتر عند
ابن مسعود فانحلت العقدة بعون الله تعالیٰ

And Sahib-e Ruhul-Ma'ani (صاحبِ روح المعانی) says:

ولعلّ ابن مسعود رجع عن ذٰلك - اھ

END

Thanksgiving Prayer

With which tongue should I pay thanks to that Magnanimous Lord by whose pure grace and ease this grand work reached its completion ?

O God ! I offer today—the Day of 'Arfa and the time of stay in 'Arafat—a short service of Thy Holy Word, which is accomplished only by Thy Divine grace and succour, in Thy Holy Court with great humbility and meekness. May Thou accept it by your grace and magnanimity.

O God ! I recognize this fact that in the performance of this service I could not pay the right of sincerity, but when Thy mercy and clemency changes evils into virtues, it is not a big thing for Him if He transforms this form virtue into real virtue. My idea with Thee is verily that Thou shalt make this insignificant action everlasting by Thy magnanimous generosity and shall benefit me in both the worlds by its fruits.

O God ! By the blessing of the Holy Quran forgive me, my parents, my spiritual guides and teachers, my kith and kins, my friends, and those who proposed and moved me to this good work, or those who helped me in this magnificent work, forgive them all and make them peaceful and secure from the disasters and misfortunes of this world and the Hereafter, and join me with my Sheikh, Hazrat Maulana Mahmood Hasan Usmani, in Paradise, who is the Translator of this Quran in Urdu.

The Poor Servant.
Fazlullah i.e. Shabbir Ahmed
Son of Fazlur Rehman Usmani,
9th Zil-Hij, 1350 A.H.
Deoband

I pray to God in the same words that Hazrat Allama Shabbir Ahmad Usmani used in his above thanks-giving prayer.

The Poorest Servant
Mohammad Ashfaq Ahmad,
21st Zeequad, 1401 A H.
Karachi.

إنه لقرآن كريم

THE NOBLE

QUR'AAN

Tafseer-i-'Uthmaanee

By

Allama Shabbir Ahmad Usmani

English Translation by
Muharnmzd Ashfaaqq
Ahmadd
M.A. M.Sc.

Aalameen Publications